

ANCIENT GREEK

A STRUCTURAL PROGRAMME

BY

C.D.ELLIS and A.SCHACHTER

with contributions by

J.G.GRIFFITH



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VOLUMES ONE AND TWO

C.D.ELLIS

(Professor of Linguistics, McGill University)

A.SCHACHTER

(Professor of Classics, McGill University)

with contributions by

J.G.GRIFFITH

(Fellow and Tutor in Classics, Jesus College, Oxford)



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Monsieur, avec du grec on ne peut gâter rien.

-- Molière, *Les Femmes Savantes*

PREFACE

This version of *Ancient Greek: A Structural Programme* and its predecessor were prepared with the generous assistance of grants from the Ford Foundation. The authors wish to express their indebtedness to the Ford Foundation for its support, and to McGill University, for financial and other assistance in the preparation of the four versions of the text.

As noted on the title page, the authors have been assisted by Mr. J.G. Griffith MA, who is responsible for the Prose Composition exercises (Section E of Units Three to Thirty). Some of the drill material is adapted from drills suggested by Mr. Griffith and M. Bernard Moreux (Université de Montréal). The illustrations in the text were provided by Professor J.M. Fossey (McGill University). The authors take responsibility for all other parts of the text. We also wish to register our indebtedness to Dr. Donald H. Larson's *Structural Approach to Greek* in our own analysis of the verb.

We wish to express our thanks to Mr. Griffith and to the two other members of the McGill Greek Project, Linda E. Anderson BA and Mrs. A.D. Mokhtar Hussein. We are also grateful for the help provided by Professor B. Moreux (Université de Montréal), Professor W.B. Stanford (Regius Professor of Greek, Trinity College, Dublin), and our colleagues at McGill: J.M. Fossey (Department of Classics), D.W. Lightfoot (Department of Linguistics), P.F. McCullagh (Hiram Mills Professor of Classical Philology, Department of Classics), M.J. Silverthorne (Department of Classics), Rose-Marie Weber (Department of Linguistics) and R.A. Wright (formerly of the Department of Linguistics). Thanks are also expressed to the students who assisted us in recording the Basic Dialogues. Last but not least, we wish to thank all those - both teachers and students - who have been using this text in various parts of the world for their assistance, criticism and encouragement.

The word "programme" occurs in the title of this book. One use of this term is to describe a self-instructional text containing all the information a student needs to do a language laboratory or other programmed exercise, and where monitoring is reduced to a minimum. It is in this sense that we use the term here.

C.D. Ellis, Professor of Linguistics.
A. Schachter, Professor of Classics.

McGill University,
Spring, 1973.

INTRODUCTION

To the Student

For one or more of a variety of reasons, you have chosen to learn ancient Greek. It is the purpose of this course to enable you to do so with a minimum of wasted effort and with a maximum of efficiency. This is not a particularly "easy" course, but it has been planned in such a way that the average student, provided he works steadily, will emerge at the end with a competent control of the language.

Recent research has shown that a form of Greek was spoken at least as early as the second millennium B. C., and it is well known that the language survives in current use in Greece. However, your own experience, limited as it may be, will tell you that languages are always changing; so it should come as no surprise to find that modern Greek is different in many respects from ancient Greek. The development of a language is influenced not only by the passage of time, but by other factors as well – geographical distribution, social class, the purpose for which a language is being employed, and so on. The differences created by these other factors result in what are called dialects. You yourself will have noticed that not everyone speaks English in exactly the same way. This is also true of Greek, ancient and modern.

It seemed to us, in preparing this course, that it would be most profitable for you to learn one dialect of ancient Greek as it was spoken and written at a given time in antiquity. Our choice was relatively easy to make. We selected the dialect known as Attic, as it was used by educated Athenians during the fourth century B. C. Athens was the place and the fourth century the time in which a great volume of Greek prose of the highest quality was written. Furthermore, this dialect was used as a model by writers of Greek prose throughout the rest of antiquity.

When you have completed this course, therefore, you will be in a position to read not only the works composed by Athenians of the fourth century, but by their successors as well. You will also be in a position to extend your range to include works written in other dialects, in prose and verse, at all periods of antiquity. This may involve a little more difficulty for you in degree, but not in kind, than it did for native speakers of Attic of the fourth century B. C.

With this in mind, we have chosen as our model the prose of Plato and Xenophon, two of the most important Athenian authors of the period. You will be reading material drawn from the *Euthyphro* of Plato and the *Symposium* of Xenophon (in fact, you will read all of the former and about one third of the latter).

We have used hardly any "made-up" Greek at all. What we have done is to break up the *Euthyphro* and *Symposium* into small parts, simplifying them where necessary in accordance with the stage of the course in which a passage is to be used. You will find that the same passage is used several times over, and that each time it appears the language is fuller and more complex. This graduated repetition will assist you in controlling the structures of the language and in acquiring familiarity with the vocabulary.

How the course operates

In Unit One you will be introduced to the sound system of ancient Greek. Units Two to Thirty are constructed on the following pattern:

- A: *Basic Dialogue*: One or more passages from the *Euthyphro* and/or *Symposium*, which are to be learned by heart. These passages introduce and exemplify the elements which are being taught in the Unit. By memorizing them, you provide yourself with a foundation on which to

base your subsequent learning of the forms in Section B.

- B: Drills:** A series of self-correcting drills in which the new elements are taught. Each series of drills has three parts:
- M – Mimicry** – in which the new forms are learned by imitating the material given to you. Each new form is presented in the context of a sentence or phrase, not in isolation.
- R – Recognition** – in which you are asked to prove that you can recognize the new forms in contrast with other forms.
- P – Production** – in which you are asked to produce the new forms in contrast with other forms.
- C: Grammar:** The forms to which you have been introduced in Section A, and which you have learned to use in Section B, are analyzed and explained. New grammatical constructions which you have met in Sections A and B are discussed.
- D: Supplementary Readings:** These passages, like those used in Section A, are drawn from the *Euthyphro* and *Symposium*. They are *not* to be memorized, but rather read with a view to acquiring practice in comprehending Greek. Your comprehension will be tested by your ability to answer - in Greek - the questions which follow, and by other means (e.g., translation into English, answering content questions in English). New words are introduced as they appear in the reading. These readings will be based on everything you have learned up to the preceding lesson, and in this way will constitute a review of known forms (Following Unit Thirty, there is a set of Supplementary Readings based on everything up to Unit Thirty, i.e., on the whole text).
- E: Composition:** Ancient Greek is a “dead” language, that is, you cannot - as with any modern language, like French - find a native speaker with whom you can practise your newly learned skills to develop proficiency in the manipulation of the language. As a partial substitute for conversation, therefore, we give you composition exercises, which will enable you to make use of what you have learned and grow familiar with the patterns of the language through using them in the composition of short passages of Greek. These compositions will be handed in, corrected by your teacher, and reviewed in class. The compositions are based on all materials learned up to and including the unit in which they appear. They will be reviewed in class after a lapse of two units, and so will constitute yet another review of known forms.
- F: Vocabulary:** This section begins with a list of the words which make their first appearance in the unit being studied. Each Greek word is followed by one or more English meanings, the number depending on the extent of the semantic field the Greek word covers. There will then follow a list of words which are formally related to each other (it is hoped that these will help you to learn the meanings of the words). The section will end with words which have English derivatives, and any idiomatic expressions which first occur in the unit.

The course is constructed in such a way that most of the words in the vocabulary turn up several times at least in the basic dialogue, drills, readings and composition. Thus it should not be necessary for you to memorize long lists of words.

Reference Material: At the end of the text you will find, among other things, paradigms in which the forms - nominal, adjectival, verbal - are analyzed and illustrated. These will enable you at a glance to refresh your memory of the forms you have learned. There will also be a cumulative word list of all the words employed in the course, a set of English-Greek word lists for the Prose Composition sections and a section on Syntax.

Tests: There will be tests at regular intervals, their frequency depending on the rate at which the course is being taught. They will test your ability to recognize forms and to produce them.

Useful Hints: One of the advantages of a course of this kind is that it takes into account the fact that people learn at differing speeds. For example, some of you may be able to master the materials in Sections A and B in one attempt. Others may require more practice. This is where the self-correcting drill comes into its own. If at first you don't succeed, you *can* try again and again until you *do* succeed.

Another advantage is that you can easily review forms and points which you or your teacher feel need to be reinforced. The relevant drill can be gone over until proficiency and confidence are developed. And when you study for your tests, a review of the Recognition Drills will soon show you where you most need reinforcement and practice.

The Plates

Both the *Euthyphro* of Plato and the *Symposium* of Xenophon - especially the second - refer to many aspects of Athenian life of the latter part of the fifth century B.C. They are not unusual in this respect, for if there is any one part of the history of the ancient world about which we are extremely well informed it is 5th century Athens. There are still gaps in our knowledge but basically we have a good picture from a large variety of sources.

The fifth century saw the climax of Athenian democracy, and since the people of the city all had the right to know of the state's affairs a rich number of public inscriptions from the period presents us with many details of political and economic history. In this way they fill out for us the military record of the ancient historians. This was the most productive single period in all art forms; thus, in addition to a host of writers, of both prose - like Plato and Xenophon - and verse, we have a rich testimony from the visual arts. This includes buildings and sculpture as well as smaller pieces such as statuettes, gems, and most noticeable of all, the red-figure vases. Many of the small objects and vases were so highly esteemed as to be exported all over the Greek world; when found abroad they are themselves testimony to another aspect of 5th century Athens, i.e. her extensive trade.

Actually mentioned by Plato and Xenophon are many professions (farmers, doctors, architects, shipwrights, carpenters, sculptors, poets, rhapsodes, entertainers and musicians) and activities of the daily life of the city and its people (law courts, the market place, the gymnasia, sports, and, of course, the symposia). In the plates I have attempted to illustrate a selection of these various subjects by depictions from the contemporary visual arts. I have also attempted to give as much of a cross-section of those visual arts as possible, though the vase paintings inevitably outnumber all other forms.

I have kept as far as possible to fifth century products for the sake of contemporaneity with the texts. In some cases, however, the subject matter itself is drawn from an earlier period and so is the illustration, cf. Plates 7 and 19. In some cases the *best* illustrations of particular subjects are a little earlier or later in date, cf. Plates 9, 21, 24, 26, 29. Since the main purpose of the plates is to depict social life, mythological matter is normally excluded; yet this was a very common subject in the art of the period and so two examples occur, Plates 18 and 31.

Acknowledgements for individual plates are given at the end of Volume Two, but I would here like to express my thanks in general to all the friends and colleagues who helped in obtaining the necessary photographs, and especially to my student Miss S. Matarasso.

Much has been written about the life of 5th century Athens, but one book especially stands out. It is again based on particular texts of the period, this time the plays of the comic writer Aristophanes, and by these and contemporary art pieces many aspects of Athenian life are illustrated. Anyone interested in the subject will get great enjoyment out of reading Victor Ehrenberg's *The People of Aristophanes* (Oxford 1943).

John M. Fossey

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UNIT ONE

SOUNDS AND TONES

1A. THE SOUNDS OF GREEK

The following drills are designed to help you associate the sounds of Greek with the Greek letters. Drills 1 to 7.2, immediately below, introduce the consonants, each followed by the vowel α [ʌ]. First, *listen* to the recording while you read *down* the columns, then *across* the rows.

1. a. Β, β [b] Φ, φ [p^h].

βα	φα
φά	βά
βᾶ	φᾶ

1. b. Π, π [p]. In English, when you say pie or pan, there is a considerable puff of air or post-aspiration after the /p/. If the /p/ is preceded by an /s/, as in spy, span, the puff of air is weaker and almost inaudible. (You may test this by holding a sheet of paper loosely in front of your mouth while you say pin, spin, in rapid succession. The /p/ in pin will cause the paper to move, while the /p/ in spin hardly moves it at all.) In English these are just different ways of making the same p-sound in different surroundings, but in classical Greek they were regarded as quite different sounds. Listen to the tape, then mimic the difference.

pun,	spun	
pin,	spin	
pan,	span	
φα	πα	
φά	πά	βᾶ
αφα	απα	αβᾶ
αβᾶ	αφα	απα
απα	αβᾶ	αφα

1.c. Show that you recognize which consonant is given by the recording in each group below, by underlining the correct letter.

i. αβα	ii. αφα	iii. απα	iv. αφα
αφα	αβα	αφα	απα
απα	απα	αβα	αβα

1.d. Writing exercise

Write the following letters as the recording instructs you.

Begin at the mark **x**.

α^x _____ _____ _____ _____ _____ _____ (αλφα)

β_x _____ _____ _____ _____ _____ _____ (βήτα)

βα _____ _____ _____ _____ _____ _____

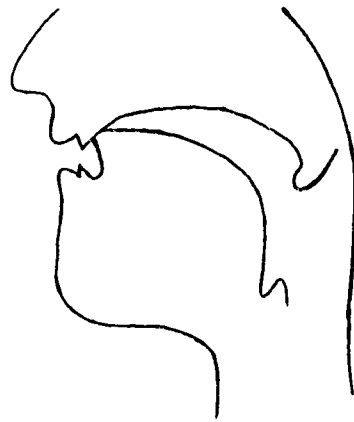
π^{x1}_{x3} π^{x2} _____ _____ _____ _____ _____ _____ (πι)

πα _____ _____ _____ _____ _____ _____

φ^x _____ _____ _____ _____ _____ _____ (φι)

φα _____ _____ _____ _____ _____ _____

- 2.a. Δ, δ [d]; Θ, θ [t^h]. These sounds are made with the tip of the tongue pressed against the back of the upper teeth, rather more in the position where the French /t, d and n/ are typically pronounced than on the bony ridge behind the upper teeth, where English /t, d and n/ are most frequently made.



Greek τ



English t

Listen to the drills, then mimic the recording; down each column, and across each row:

δα	θα
θα	δα
δα	θα

- 2.b. Τ, τ [τ]. The difference between π and φ is paralleled by a contrast between τ and θ.

till	still
ton	stun
tall	stall

θα	τα
----	----

θα	τα	δα
αθα	ατα	αδα
αδα	αθα	ατα
ατα	αδα	αθα

2.c. In each group underline the letter which corresponds to the consonant sound on the recording.

i. ατα	ii. αδα	iii. ατα	iv. αθα
αδα	αθα	αθα	ατα
αθα	ατα	αδα	αδα

2.d. *Writing Exercise*

Write the following letters as the recording instructs you. In this and following writing drills, always begin at the mark ^x.

<u>δ^x</u>	_____	_____	_____	_____	_____	_____	(δέλτα)
<u>τ^{x1}</u>	_____	_____	_____	_____	_____	_____	(ταῦ)
<u>θ^x</u>	_____	_____	_____	_____	_____	_____	(θητα)
<u>δαδα</u>	_____	_____	_____	_____	_____	_____	
<u>τατα</u>	_____	_____	_____	_____	_____	_____	
<u>θαθα</u>	_____	_____	_____	_____	_____	_____	

3.a. Γ, γ [g], Χ, χ [k^h].
across the rows.

Listen to the recording, then mimic down the columns, and

γα	χα
χα	γα
γα	χα

3.b. The difference between π and φ, τ and θ, is paralleled through the Greek k-sounds: κ and χ.

kill	skill
cull	skull
cool	school

χα	κα	
χα	κα	γα
αχα	ακα	αγα
αγα	αχα	ακα
ακα	αγα	αχα

- 3.c. In each group below, underline the letter which corresponds to the consonant sound on the recording.

i. αχα	ii. ακα	iii. αγα	iv. ακα
ατα	αχα	αχα	αγα
αδα	αγα	ακα	αχα

Note: For β, δ and γ the voice is turned on. They are known as *voiced stops*. (You can hear and feel the vibration of the vocal cords.) For π, τ and κ the voice is turned off and there is no puff of air after them. They are therefore known as *voiceless, non-aspirated stops*, or just *voiceless stops*. φ, θ and χ have the voice turned off and are released with an audible puff of air following. They are called *voiceless, aspirated stops*.

- 3.d. *Writing Exercise*

x γ _____ (γάμμα)

x¹ κ x² _____ (κάππα)

x¹ χ x² _____ (χί)

α γ α _____

α κ α _____

α χ α _____

- 4.a. P, ρ [r̃]; Λ, λ [l̃]. Listen, then mimic: down the columns and across the rows.

αλα	αρα
αρα	αλα
αλα	αρα

Note: The letter, ρ, represents a so-called trilled or rolled r - sound made with the *voice turned on*. In the next drill listen to what happens when ρ is in first position.

4.b.	λα	λαλα	λαρα	γάλα - milk
	ρα	ραρα	ραλα	γαλά - horse's hoof (dialect)
	λα	λαλα	λαρα	καλά - beautiful
	ρα	ραρα	ραλα	κάρᾱ - head
	λα	λαλα	λαρα	γάργαρα - heaps, lots, plenty
	ρα	ραρα	ραλα	χαρᾶ - joy

ρ is generally a *voiced* trill; but at the beginning of a word it is trilled with the *voice turned off*. This is the sound which transcribers tried to represent in Roman letters by writing *rh* at the beginning of words like *rhythm*, *rhetoric*, *rhapsody*, and *rheumatism*. The Greeks themselves tried to mark this in standard spelling by writing their sign for *h* (*) over initial ρ, like this: ῥ. (See Drill 10, ῥίγει and ῥίγει, in the first column.)

4.c. In each of the following groups, underline the sequence which corresponds to the recorded utterance.

i. αρα	ii. ραλα	iii. ραρα	iv. λαρα
λαλα	λαρα	αρα	αλα
αλα	αρα	λαλα	ραλα
ραρα	αλα	αλα	αρα

4.d. *Writing Exercise*

^{x2} λ ^{x1}	_____	_____	_____	_____	_____	_____	(λάμβδα)
χρ	_____	_____	_____	_____	_____	_____	(ῥῶ)
γαρ	_____	_____	_____	_____	_____	_____	
γαλα	_____	_____	_____	_____	_____	_____	
ρακα	_____	_____	_____	_____	_____	_____	
καλα	_____	_____	_____	_____	_____	_____	

- 4.e. Mimic the following words as recorded: first down, then across. (Three of the letters are new to you, but should cause no difficulty.) Note the contrast of initial consonants when you drill across.

φατός - utterable	πάτος - path	βάτος - bramble-bush
φάρος - plough	πάρος - formerly	βάρος - weight
φόρος - payment, tribute	πόρος - ford, ferry	βόρος - devouring
θεός - god	τέος - thy (poetic)	δέος - fear
χέρας - hands (poetic)	κέρας - horn	γέρας - gift of honour

5. M, μ [m], N, ν [n],

γχ [ŋk^h]

γκ [ŋk]

γγ [ŋg]

- a. Mimic the recording, down, then across.

μα να

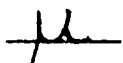
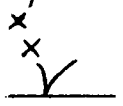
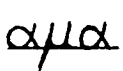
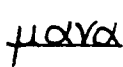
να μα

μα να

- b.
- | | | | | | |
|-----|-----|------|------|------|------------------------|
| αφα | αθα | ἀμβα | ανδα | αγγα | ἀγγόσε - coming near |
| απα | ατα | ἀμπα | αντα | αγκα | ἄγκος - a bend, hollow |
| αβα | αδα | αμφα | ανθα | αγχα | ἄγγος - a jar |
| αμα | ανα | | | | |
| αμα | ανα | | | | |

- c.
- | | |
|---------------------|-----------------------------|
| ἀνά - up | μάλα - very much |
| ἀντί - over against | μάκαρ - blessed, happy |
| ἄνδρα - a man | ἀμαλά - soft, weak |
| ἄρνα - a lamb | ἀμάρᾱ - a trench |
| | ἄλμα - a grove |
| | ἄραγμα - clashing, rattling |

5.d. Writing exercise

	_____	_____	_____	_____	_____	_____	(μῦ)
	_____	_____	_____	_____	_____	_____	(νῦ)
	_____	_____	_____	_____	_____	_____	
	_____	_____	_____	_____	_____	_____	

6. Σ σ, ς [s]

a. Mimic the recording, down, then across.

(final position)

σα	ας	σας
σπα	πας	σπας
στα	τας	στας
σκα	κας	σκας

b.

σάρα	- brooms
σαπρά	- rotten, decayed
σάκτᾱς	- a sack
σάνδαλα	- sandals
σάγμα	- a packsaddle
σιγμα	- name of letter Σ, σ, ς.
πᾶς	- all
σπάς	- having drawn
σταῖς	- having set up
ῥαῖς	- prayers
ᾠκρᾱς	- peaks, headlands
ᾠχράς	- a wild pear
τάλᾱς	- wretched

6.

- c. In each group below, underline the letter which corresponds to the consonant sound on the recording.

i. αρα	ii. ανα	iii. ανα	iv. αμα
αμα	αλα	αρα	ανα
αλα	ασα	αλα	αρα

- d. *Writing Exercise:*

σ^x _____ _____ _____ _____ _____ _____ (σῖγμα)

σα _____ _____ _____ _____ _____ _____

ς^x _____ _____ _____ _____ _____ _____

πας _____ _____ _____ _____ _____ _____

σας _____ _____ _____ _____ _____ _____

7.1. Ψ, ψ [ps]. Ξ, ξ [ks].

a.	απα	ακα
	αψα	αξα
	απα	ακα
	αψα	αξα
	ψα	ξα

7.2. Ζ, ζ is used for two sound sequences: [zd] and [dz] *

a.1. αδα

ασα

αζα = [^dz^]

αζα "

b.1. ὄζος - branch

θύραζε - to the door, outside

ἵζε - seat, place

πλάττει - turns aside, baffles

a.2. ασα

αδα

αζα = [^dz^]

αζα "

b.2. πεζός - on foot

ζυγόν - yoke

ἄζεται - stand in awe of

ἄρπάζει - carries off

c. In each group below, underline the letter which corresponds to the consonant sound (or sounds) on the recording.

i. αδα	ii. αζα	iii. αζα	iv. αθα	v. αψα	vi. ασα
αζα	αξα	αψα	αξα	αζα	αδα
ασα	ασα	αδα	αζα	αξα	αζα

d. Writing Exercise:

ζ _____ (ζήτα)

αζα _____

* The Greeks would not have been troubled by this, since they knew the word before they saw it spelled. Similarly, you will learn each word before you use it in the drills, and you will automatically know which of the two sequences is represented by the letter ζ.

Writing systems sometimes work this way, with more than one sound value attaching to a letter. Think of the different values of s in the English words, so, as and sugar.

8. *DRILLS: Vowels*

Purpose: To learn the vowel sounds and the letters used to represent them.

Directions: Repeat after the recording, down each column, then across each row.

a.1. *A, α and E, ε.*

- | | |
|--|---------------------------------------|
| 1. ἀγκάς - in the arms | ἐγκάς - deep in |
| 2. λάχος - lot, portion | λέχος - couch, bed |
| 3. παρά - beside | πέρα - beyond, opposite country |
| 4. πάντας - all (object) | πάντες - all (subject) |
| 5. πάσμα - sprinkling | πέσμα - ship's cable (alternate form) |
| 6. τάξις - arrangement | τέξις - child-bearing |
| 7. ἄν - a particle used with verbs | ἐν - in |
| 8. ἄργματα - first-fruits at a sacrifice | ἔργματα - deeds |
| 9. ἄρος - use, profit | ἔρος - wool |

a.2. *Writing exercise*


ξ^x _____ (ἐΐψιλόν)
 ἔρος _____


8.

b.1. I, ι and E, ε.

- | | |
|--|-----------------------------|
| 1. μίν - Ionic word for "him, her" | μέν - indeed, truly |
| 2. μίτρᾱ - belt, girdle | μέτρα - measures, standards |
| 3. λίπας - lard, tallow (variant form) | λέπας - bare rock |
| 4. πίσος - a kind of pea | πέσος - a fall |
| 5. τίλος - anything plucked, down | τέλος - end, completion |
| 6. σχίσις - cleavage, division | σχέσις - state, condition |
| 7. κίδνη - roasted barley | κεδνή - careful |
| 8. μορίᾱ - sacred olive | μορέᾱ - mulberry tree |
| 9. ἰλλάς - rope, band | Ἑλλάς - (Northern) Greece |

b.2. Writing exercise


 _____ (ἰῶτα)


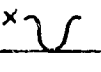

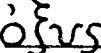


c.1. O, ο and Y, υ.

- | | |
|----------------------------------|----------------------------|
| 1. λόγος - word | λύγος - a willow-like tree |
| 2. τόπος - a place | τύπος - a blow |
| 3. θοραῖος - containing the seed | θυραῖος - at the door |
| 4. κόπρος - manure | κύπρος - a tree of Cypros |
| 5. κότος - grudge, ill-will | κύτος - a hollow |
| 6. πόρος - ford, ferry | πυρός - of fire |
| 7. κόρος - surfeit | κῦρος - authority |
| 8. ὀξος - poor wine | ὀξύς - sharp |
| ὀξίς - vinegar cruet | |
| 9. θοός - quick, nimble | θύος - sacrifice, offering |

8.

c.2. Writing exercise

	_____	_____	_____	_____	_____	_____	(ὦ μικρόν)
	_____	_____	_____	_____	_____	_____	(ὤ ψιλόν)
	_____	_____	_____	_____	_____	_____	
	_____	_____	_____	_____	_____	_____	

In the following drills, short vowels are contrasted with the corresponding long vowels.

d.1. υ and ῡ

- | | |
|------------------------------|------------------------|
| 1. θυμός - thyme | θυμός - soul, spirit |
| 2. κῦδος - reproach, abuse | κῡδος - glory, renown |
| 3. μῡσός - foul, dirty | Μῡσός - a Mysian |
| 4. νεόρρῡτος - fresh-flowing | νεόρρῡτος - just drawn |
| 5. πῡρός - of fire | πῡρός - wheat |

The following words appear, sometimes with a long, sometimes with a short vowel in the final syllable. Listen and repeat.

- | | |
|----------------------------|--------|
| βότρῡς - cluster of grapes | βότρῡς |
| στάχῡς - ear of corn | στάχῡς |
| γένῡς - lower jaw | γένῡς |
| ἰσχῡς - strength | ἰσχῡς |

8.

e.1. E, ε and H, η.

- | | | | |
|-------------|-------------------------------|----------|---------------------------------|
| 1. μέν | - indeed, truly | μήν | - truly, (stronger form) |
| 2. μέλινος | - ashen | μήλινος | - made of apples |
| 3. μέλη | - songs | μήλη | - a probe (surgical instrument) |
| 4. λέγω | - I say | λήγω | - I restrain, abate |
| 5. ἐλεός | - kitchen-table; dresser | ἥλεός | - distraught, crazy |
| 6. σκεπτέον | - One must reflect, consider. | σκηπτέον | - One must lean, prop up. |
| 7. τέξις | - child-bearing | τήξις | - melting |
| 8. ἔξω | - I shall have | ῆξω | - I shall have come |
| 9. ἔθω | - I am accustomed | ῆθω | - I sift, strain |

Now drill the following contrasts across only:

10. ἀγαπᾶν - ἀγαπήν
11. ἄν - ῆν - ἐν
12. τάξις - τήξις - τέξις
13. βαλών - βηλῶν - βελῶν

e.2. *Writing Exercise:*
^xη _____ (ῆτα)

^hχη _____

8.

f. ἱ and ῑ

- | | |
|--|---------------------------------------|
| 1. λῑτός - suppliant | λῑτός - plain, unadorned |
| 2. κρῑνω - (two) lilies | κρῑνω - I distinguish |
| 3. λῑμηρός - furnished with a good harbour | λῑμηρός - hungry |
| 4. λῑπαρῶς - richly, comfortably | λῑπαρῶς - earnestly, persistently |
| 5. πῑνον - dirt, filth (acc.) | πῑνον - liquor made from barley, beer |

g.1. Ο, ο and Ω, ω [5].

- | | |
|--|----------------------------|
| 1. βροτός - mortal man | βρωτός - to be eaten |
| 2. λοβός - lobe (of the ear) | λωβός - outraged, abused |
| 3. μόρος - fate, destiny | μῶρος - stupid, foolish |
| 4. ὄριος - of boundaries | ῶριος - seasonable |
| 5. ἔρος - wool | ἔρως - love |
| 6. λόγον - word (acc.) | λόγων - of words |
| 7. μόθον - battle-din | μόθων - an impudent fellow |
| 8. ἄλλος - another | ἄλλως - otherwise |
| 9. ἶσος - equal | ἶσως - equally |
| 10. ὅλος - whole | ὅλως - altogether |
| 11. γεγονός - that which has come into being | |
| γεγωνός - loud-sounding | |
| γεγωνώς - calling out | |

12. βροτός - mortal man
 βρωτός - to be eaten
 βρωτύς - rust, corrosion (Ionic)
 βρῡτος - barley-beer

8.

g.2. *Writing Exercise:*

^xω _____ (ὦ μέγα)

ωον _____

h. ᾱ and ᾱ̄. Short ᾱ in the left-hand column contrasts with the corresponding long ᾱ̄ on the right. *

παῖν - a kind of fish

παῖνός - of the *pan* fish

τ' ᾱγοί - and lead

ᾱν - particle with verbs

φᾱνή - a torch

νέᾱ - new things

παῖγος - a rocky hill

φᾱναί - to affirm

μᾱλά - very much

Πᾱν - the god Pan

Πᾱνός - of the god Pan

τᾱγοί - commanders, leaders

ᾱ̄ν - if

φᾱνή - bright, joyous

νέᾱ̄ - a young woman

παῖγος - a district, canton

φᾱναί - to show

μᾱλά - white, shaggy

* α, ι and υ are not normally marked for lengths in standard spelling.

9. versus ' [h]. Mimic the recording, down the columns, then across each row.

ἄρμα	- food	ἄρμα	- chariot
ἄλμα	- a grove	ἄλμα	- a leap
ἄσσα	- something, some	ἄσσα	- which, whatsoever
ἄλινα	- without a net	ἄλινα	- salty
ἄμμα	- a mother (late word)	ἄμμα	- knot; noose, halter
ἄγνος	- kind of willow	ἄγνός	- hallowed, sacred
ὀλός	- muddy liquor	ὀλος	- whole, entire
ὀδός	- threshold (variant form)	ὀδός	- way, road
ἦ	- or	ἦ	- who (feminine relative pronoun)
ὀρικός	- for a mule	ὀρικός	- for a definition

Note: When an ancient Greek word begins with a vowel, one must signal not only the presence of an initial [h] - if there is one - with ' , but also its absence with ' :
e.g. ὀδός - [h]
ὀδός - no [h]

10. ει and η, then ει and η.

Directions: Drill down each column, then across rows 1 and 2;
- afterwards rows 1 and 3.

1		2		3	
εἶ	- you are	ἦ	- I was	ἦ	- may he be
εἶδη	- forms, species	ἦδη	- already	ἦδη	- he used to see
γένει	- for a race	γένη	- races	γένη	- may you become
μέλει	- it is a care	μέλη	- limbs	μέλη	- may it be a care
καλεῖ	- he calls	καλή	- fair	καλῇ	- for a fair woman
σκοπεῖ	- he considers	σκοπή	- watch-tower	σκοπῇ	- for a watch-tower
ῥίγει	- by frost	ῥίγη	- frosts	-	
ῥιγεῖ	- he shivers	-		ῥιγῇ	- may he shiver
τέλει	- by an end	τέλη	- ends	-	
τελεῖ	- he fulfils	-		τελῇ	- may he fulfil
ἔπει	- in a word	ἔπη	- words	ἔπη	- you follow

11. ᾱ and ῥ. Drill down each column, then across each row.

στοᾱ	- porch	στοῖ	- for a porch
θεᾱ	- goddess	θεῖ	- for a goddess
νεᾱ	- young woman	νέ	- for a young woman
ἔχθρᾱ	- hatred	ἔχθρ	- by hatred
ἑστιᾱ	- hearth	ἑστί	- for a hearth
οἰκίᾱ	- house	οἰκί	- for a house
πενίᾱ	- poverty	πενί	- by poverty
σοφίᾱ	- wisdom	σοφί	- in wisdom

12. αἱ (short α) and αῖ (long α). Drill down each column, then across each row.

στοαί	- porches	στοῖ
θεαί	- goddesses	θεῖ
νέαι	- young women	νέῃ
ἔχθραι	- hatreds	ἔχθρῃ
ἑστίαι	- hearths	ἑστίῃ
οἰκίαι	- houses	οἰκίῃ

13. ω with ω. then οἱ with ω.

Drill down each column, then across rows of columns 1 and 3;
- afterwards rows of columns 2 and 3.

1	2	3
λόγω - (two) words	λόγοι - words	λόγῳ - in a word
τρόπῳ - (two) ways	τρόποι - ways	τρόπῳ - by a way
τόμῳ - (two) volumes	τόμοι - volumes	τόμῳ - by a volume
νόμῳ - (two) laws	νόμοι - laws	νόμῳ - by a law
ὄρῳ - (two) boundaries	ὄροι - boundaries	ὄρῳ - by a boundary
νόσῳ - (two) diseases	νόσοι - diseases	νόσῳ - by disease
κύκλῳ - (two) circles	κύκλοι - circles	κύκλῳ - in a circle
ὄχῳ - (two) carriages	ὄχοι - carriages	ὄχῳ - in a carriage

14. αἱ with οἱ with υἱ.

Drill down each column, then across each row.

Αἴᾱς	- Ajax	οἶος	- such	υἱός	- son
αἰῶνος	- of a lifetime	οἰωνός	- bird of prey	υἱωνός	- grandchild
γαῖα	- land, country	γοῖ	- comic imitation of a pig's grunt	γυῖα	- limbs; hands
μαῖον	- cummin	μοιόν	- sullen	μυῖα	- a fly
οἰθαίνει	- swell	αἰδοῖα	- genitals	εἰδυῖα	- knowing
αἰδώς	- shame, modesty	οἶδος	- a swelling	αἰθυια	- a kind of gull

15. ο with ω, then ω with ου.

Drill down each column, then across each row.

a.	ὅ	-	which	ὡ	-	which (two)	οὗ	-	whose
	τό	-	the	τό	-	the (two)	τοῦ	-	of the
	τόδε	-	this	τόδε	-	these (two)	τοῦδε	-	of this
				νώ	-	(two) minds	νοῦ	-	of a mind
b.	πω	-	yet				που	-	somewhere
	λόγω	-	(two) words				λόγου	-	of a word
	νόμω	-	(two) laws				νόμου	-	of a law
	κύκλω	-	(two) circles				κύκλου	-	of a circle
	δώρω	-	(two) gifts				δώρου	-	of a gift
	ἵππω	-	(two) horses				ἵππου	-	of a horse
	ὄχω	-	(two) carriages				ὄχου	-	of a carriage
	ὁδῶ	-	(two) roads				ὁδοῦ	-	of a road
	καλῶς	-	(two) beautifully				καλοῦς	-	beautiful ones

16. **αυ** with **ου**.

Drill down each column, then across each row.

ναῦς	- ship	νοῦς	- mind
καῦρος	- evil	κοῦρος	- a youth
σαῦνιον	- javelin	Σοῦνιον	- Sunium (place near Athens)
Δαυλίᾱ	- country of Daulis	δουλίᾱ	- servitude
ταῦρος	- a bull	τοῦρος	- the mountain (contracted form)
ταῦτό	- the same	τοῦτο	- this one
γραῦς	- old woman	γρουνός	- a faggot (alternate form)
γλαυκός	- gleaming, silvery	γλουτός	- rump

17. **ου** with **αυ** with **ευ**.

Drill down each column, then across each row.

οὐ	- not	αὖ	- in turn	εὔ	- well
οὔρον	- discus throw	αὔρον	- gold (alternative form)	Εὔρον	- the East Wind (acc.)
πούς	- foot	παύσᾱς	- checking, stopping	Ζεύς	- Zeus
οὔραί	- tails	αὔραι	- breezes	εὔραί	- axle tips
μοῦ	- of me			μεῦ	- of me (dial.)
τομούς	- sharp, cutting			τομεύς	- a cutter
κόπους	- troubles			κοπεύς	- a chisel

18. **ευ** with **ηυ**.

Drill as above.

εὔρον	- I found	ηὔρον	- I found (alternative form)
εὔτε	- when	ἥ'υτε	- like, as
εὔδει	- he sleeps	ηὔδεν	- he was sleeping

A number of less frequently occurring diphthongs may be learned as they occur.

19. *RECOGNITION DRILL*

Purpose: This drill is designed to let you test your ability to associate the sound of whole words with their written form.

Directions: Repeat the words which you hear on the recording and identify them by marking an x in the adjacent square.

	A		B
a.	1. ἡ θεραπείᾱ <input type="checkbox"/>	ὁ βωμός <input type="checkbox"/>	
	2. ὁ ξένος <input type="checkbox"/>	ὁ σκάλοψ <input type="checkbox"/>	
	3. τὸ ἄνθος <input type="checkbox"/>	ὁ ἄνθρωπος <input type="checkbox"/>	
	4. τὰ σάνδαλα <input type="checkbox"/>	τὸ ψάλμα <input type="checkbox"/>	
	5. ὁ βότρῡς <input type="checkbox"/>	ὁ βροτός <input type="checkbox"/>	
	6. γεγονός <input type="checkbox"/>	γάργαρα <input type="checkbox"/>	
	7. σάκτᾱς <input type="checkbox"/>	ψακάς <input type="checkbox"/>	
	8. ἡμέρᾱ <input type="checkbox"/>	ἱμέρῳ <input type="checkbox"/>	
	9. εἰκῶν <input type="checkbox"/>	ἄγών <input type="checkbox"/>	
	10. γυνή <input type="checkbox"/>	γόνυ <input type="checkbox"/>	
	11. κηλᾶς <input type="checkbox"/>	καλός <input type="checkbox"/>	
	12. ψευδεῖς <input type="checkbox"/>	σπεύδεις <input type="checkbox"/>	

(Answers are at the foot of the next page.)

	A		B		C
b. 1. γυνή	<input type="checkbox"/>	γόνυ	<input type="checkbox"/>	γένει	<input type="checkbox"/>
2. δόρυ	<input type="checkbox"/>	δεῦρο	<input type="checkbox"/>	δῶρα	<input type="checkbox"/>
3. ἔπει	<input type="checkbox"/>	εἶπε	<input type="checkbox"/>	ἔπη	<input type="checkbox"/>
4. ὁμός	<input type="checkbox"/>	ὠμός	<input type="checkbox"/>	ὅμως	<input type="checkbox"/>
5. ἄκων	<input type="checkbox"/>	εἰκὼν	<input type="checkbox"/>	ἦκον	<input type="checkbox"/>
6. ἄρᾶς	<input type="checkbox"/>	ὄρος	<input type="checkbox"/>	ἔρως	<input type="checkbox"/>
7. χέρας	<input type="checkbox"/>	γῆρας	<input type="checkbox"/>	κρέας	<input type="checkbox"/>
8. τάλας	<input type="checkbox"/>	τῆλις	<input type="checkbox"/>	τέλος	<input type="checkbox"/>
9. ἄγγος	<input type="checkbox"/>	ἄγκος	<input type="checkbox"/>	ὄγκος	<input type="checkbox"/>
10. τρόπῳ	<input type="checkbox"/>	πρώτῳ	<input type="checkbox"/>	βροτῷ	<input type="checkbox"/>

(Answers are at the foot of the next page.)

Answers to Drill 19.a, above.

- | | |
|------|-------|
| 1. A | 7. A |
| 2. B | 8. B |
| 3. A | 9. A |
| 4. B | 10. A |
| 5. B | 11. B |
| 6. A | 12. A |

20. *PRODUCTION AND REINFORCEMENT DRILL*

Purpose: To reinforce the association between sounds and writing.

Directions: As the voice on the recording gives each of the following numbers, you pronounce the word beside it, immediately. The recording will then repeat the word twice, allowing you an interval each time to mimic: e.g.,

Recording: “One” (See 1. αντί, below.)

Response: αντί

Recording: αντί

Response: αντί

(One more repetition follows.)

- | | |
|------------|-----------------|
| 1. αντί | 7. έρχεται |
| 2. έπεί | 8. άνθρωπος |
| 3. ψάλλμα | 9. αρπάζει |
| 4. φύγω | 10. εξεστίν |
| 5. λαμβάνω | 11. διώκουσιν |
| 6. ηδύνει | 12. διατρίβομεν |

-

Answers to Drill 19.b, above:

- | | |
|------|-------|
| 1. A | 6. B |
| 2. C | 7. A |
| 3. C | 8. A |
| 4. B | 9. B |
| 5. A | 10. C |

21. *PRODUCTION DRILL*

Purpose: To practise the use of Greek writing to represent the sounds of Greek.

Directions: The recording will announce a number and give you a word. Write the word in the space beside the number. Cover the right-hand column until the drill is finished.

- | | | |
|----|-----------|-------------|
| a. | 1. _____ | ἀντί |
| | 2. _____ | ἐπεί |
| | 3. _____ | ψάλλα |
| | 4. _____ | φεύγω |
| | 5. _____ | λαμβάνω |
| | 6. _____ | ἡδύνη |
| | 7. _____ | έρχεται |
| | 8. _____ | ἄνθρωπος |
| | 9. _____ | ἄρπάζει |
| | 10. _____ | ἔξεστιν |
| | 11. _____ | διώκουσιν |
| | 12. _____ | διατρίβωμεν |

b.

1. _____	γάλα
2. _____	φόρος
3. _____	ἄρπάζει
4. _____	ἰζε
5. _____	ξένος
6. _____	θέλω
7. _____	θρίξ
8. _____	τριχός
9. _____	διαφορεῖ
10. _____	κρίνω
11. _____	κύκλος
12. _____	βαδίζω
13. _____	δίκαι
14. _____	ὄροι
15. _____	ὄρω
16. _____	λόγω
17. _____	σπεύδεις
18. _____	ψακάς
19. _____	μήλη
20. _____	βιβλίον
21. _____	ἔπη

Now, play the drill back from the beginning, and compare your Greek spelling with that in the column.

22. The letters of the Greek alphabet have a traditional order, shown below. This is the order in which entries are listed in Greek dictionaries. Names of letters are to the right.

A	α	ἄλφα
B	β	βῆτα
Γ	γ	γάμμα
Δ	δ	δέλτα
E	ε	ἒψιλόν
Z	ζ	ζῆτα
H	η	ῆτα
Θ	θ	θῆτα
I	ι	ἰῶτα
K	κ	κάππα
Λ	λ	λάμβδα
M	μ	μῦ
N	ν	νῦ
Ξ	ξ	ξῖ
O	ο	ὀ μικρόν
Π	π	πῖ
P	ρ	ῥῶ
Σ	σ, ς	σῖγμα
T	τ	ταῦ
Υ	υ	ῦ ψιλόν
Φ	φ	φῖ
X	χ	χῖ
Ψ	ψ	ψῖ
Ω	ω	ὦ μέγα

What would you suppose to be the derivation of the word "alphabet"?

1B. TONE DRILLS

Classical Greek words were marked by a musical or “tone” accent, and it was this which often kept otherwise identical words apart. The following drill shows the contrast between the high tone, marked by $\acute{}$, and the low tone for which no mark is written. You are not expected to memorize the words in these drills. Just get used to the tone differences between them.

TD1:

- 1a. Mimic the recording: first, down each column, then across each row. Only the Greek is given.

η	- the (fem. sg.)	η	- who (relative)
δ	- the (masc. sg.)	δ	- which (relative)
$\tau\iota\varsigma$	- someone	$\tau\acute{\iota}\varsigma$	- who?
$\text{o}\acute{\upsilon}$	- not	$\text{o}\acute{\upsilon}$	- no
$\omega\varsigma$	- as, that	$\omega\varsigma$	- thus

- 1b. The following drill consists of two-syllable words. The contrast is still between the high and low tones, but this time both are present on each word. The difference is in the pattern of occurrence.

Mimic the recording: first, down each column, then across each row.

1b.1	$\acute{\alpha}\gamma\omega\nu$	- leading	$\acute{\alpha}\gamma\acute{\omega}\nu$	- contest
	$\acute{\alpha}\lambda\lambda\alpha$	- other	$\acute{\alpha}\lambda\lambda\acute{\alpha}$	- but
	$\acute{\alpha}\lambda\kappa\eta$	- elk	$\acute{\alpha}\lambda\kappa\acute{\eta}$	- strength, prowess
	$\acute{\alpha}\rho\alpha$	- therefore	$\acute{\alpha}\rho\acute{\alpha}$	- a prayer
	$\acute{\alpha}\lambda\iota\varsigma$	- in heaps, in plenty	$\acute{\alpha}\lambda\acute{\iota}\varsigma$	- anything salt, saltiness
	$\beta\acute{\iota}\omicron\varsigma$	- life	$\beta\acute{\iota}\omicron\varsigma$	- a bow
	$\beta\rho\acute{o}\tau\omicron\varsigma$	- blood, gore	$\beta\rho\omicron\tau\acute{o}\varsigma$	- a mortal man
	$\beta\acute{\alpha}\tau\omicron\varsigma$	- a bramblebush	$\beta\alpha\tau\acute{o}\varsigma$	- passable
	$\epsilon\acute{\iota}\kappa\omega\nu$	- yielding	$\epsilon\acute{\iota}\kappa\acute{\omega}\nu$	- image, likeness
	$\acute{\epsilon}\pi\epsilon\iota$	- in a word	$\acute{\epsilon}\pi\epsilon\acute{\iota}$	- when, since
	$\acute{\epsilon}\sigma\tau\iota$	- it exists, is possible	$\acute{\epsilon}\sigma\tau\acute{\iota}$	- it is
	$\theta\acute{\epsilon}\alpha$	- spectacle	$\theta\epsilon\acute{\alpha}$	- goddess
	$\theta\acute{o}\lambda\omicron\varsigma$	- a rotunda	$\theta\omicron\lambda\acute{o}\varsigma$	- mud, dirt
	$\theta\acute{\upsilon}\mu\omicron\varsigma$	- thyme	$\theta\acute{\upsilon}\mu\acute{o}\varsigma$	- soul, spirit

TD1:

1b.2	ἶδε	- he beheld (Epic form)	ἰδέ	- behold!
	κέδρων	- of cedars	Κεδρών	- Cedron
	λέπας	- a bare rock	λεπάς	- a limpet
	λόγια	- announcements	λογίᾱ	- versed in stories, learned, erudite
	λόχος	- ambush	λοχός	- one who has just given birth
	μέτα	- he is among	μετά	- with
	νόμος	- custom, law	νομός	- pasturage
	ὄρος	- mountain, hill	ὀρός	- whey
	ὄχος	- a carriage	ὀχός	- holding, securing
	πίθων	- little ape	πιθών	- cellar
	ῥάφη	- large kind of radish	ῥαφή	- seam, suture
1b.3	πότε	- when?	ποτέ	- once upon a time
	πότης	- a tippler	ποτής	- a drink
	πότος	- a carousal	ποτός	- relating to drink
	τίνι	- to whom?	τινί	- to someone
	τίνος	- whose?	τινός	- of someone
	τόμος	- tome, volume; slice	τομός	- cutting, sharp
	τότε	- then, at that time	τοτέ	- now and then, at times
	τρόπος	- turn, direction, way	τροπός	- twisted leathern thong
	χάρτην	- sheet of paper	χαρτήν	- delightful, pleasing, welcome
	ἄγανος	- broken (stick)	ἀγανός	- kindly
	τύφλην	- a kind of fish	τυφλήν	- blind (fem. sg.)
	χόνδρος	- a grit, lump	χονδρός	- coarse, granular

TD1:

- 1c. Often there occur pairs of words of several syllables each, where the only difference, or the main one, is in the accent.

Drill the following series, first down, then across.

ἅγια	- holy things	ἁγία	- a holy woman, saint
ἄληθες	- indeed?	ἀληθές	- true
βασίλεια	- queen	βασιλεία	- kingdom
γύαλον	- a hollow	γυαλόν	- hollow, concave (adj.)

TD2:

- 2a. The circumflex, ~, represents a tone contour sliding from high to low pitch.

Drill the following, down then across.

εἰ	- if	εἶ	- you are
νυν	- then	νῦν	- now
ποῖ	- to somewhere	ποῖ	- where to?
που	- anywhere, somewhere	ποῦ	- where?
πῶς	- in any way	πῶς	- how? in what way?

- 2b. Now drill the difference represented by the acute, ´, contrasting with the circumflex, ~.

ἄρα	- therefore	ᾶρα	- strong question form of ἄρα
βάρος	- weight	βᾶρος	- (kind of) spice
εἵπᾱς	- having said	εἶπας	- you said
εἷς	- sending, letting go	εἴς	- one (numeral)
ἥ	- or, than	ῆ	- surely
ἥν	- if	ῆν	- I was
μήτις	- lest anyone...	μητις	- counsel, wisdom; plan
οἴκοι	- at home	οἶκοι	- houses
πάγος	- rocky hill, crag	πᾶγος	- district, canton
πῶς	- somehow	πῶς	- how?
φάναι	- to speak	φᾶναι	- to bring to light
φῶς	- man	φῶς	- light

TD2:

2c. The following drill features the contrast between the patterns ' - , and - ~ . Drill down, then across.

κάλως	- rope	καλῶς	- well (adv.)
ὅμως	- nevertheless, yet	ὁμῶς	- together, equally
πέρᾱν	- on the other side	περᾱν	- to cross over, traverse
ποιέει	- do!	ποιεῖ	- he does
πόλεις	- cities	πολεῖς	- many
θέων	- running	θεῶν	- of the gods
τίνων	- whose (pl.)?	τινῶν	- of some people
οὔκουν	- not therefore	οὔκοῦν	- therefore
νόμαιοι	- customary, conventional	νομαῖοι	- roaming, roving; ranging
χάλη	- kind of flower	χαλκή	- a bronze statue
ἄτεχνως	- without art	ἄτεχνῶς	- simply, really, absolutely

2d. The pattern in the following is - ' , contrasted with - ~ . Drill down and across.

ἑξάς	- the number six	ἑξᾱς	- a sixth part, name of a coin
ἄκτῆ	- bruised corn	ἄκτῆ	- the elder tree
δωρεά	- a gift	δωρεᾶ	- for a gift
εἴαν	- if (Cf. ἤν)	εἴαν	- to allow
λοξοῦς	- slanting	Λοξοῦς	- a proper name
παθῶν	- experiencing, suffering	παθῶν	- of sufferings
αὐλών	- ravine, glen	αὐλών	- flute-playing
ἀνδρών	- dining hall	ἀνδρῶν	- of men

TD2:

2e. The following drill contrasts the pattern, —' with ~—. Drill down and across.

γῦρός	- rounded	γῦρος	- a ring, circle
δημός	- fat	δῆμος	- a people (Cf. democracy)
εἰπέ	- say!	εἶπε	- he said
εἰπόν	- proposing, saying	εἶπον	- I said, they said
εἰμί	- I am	εἶμι	- I shall go
εἰσί	- they are	εἴσι	- he will go
ἡλός	- wandering, crazy, silly	ἥλος	- a nail
κῦφός	- bent, stooping	κῦφος	- a hump, hunch
λαός	- a people (Cf. laity)	λαός	- of a stone
πτηναί	- winged	πτῆναι	- to fly
ταῦτά	- the same (things)	ταῦτα	- these (things)
φωρός	- of a thief	φῶρος	- discoverer
ὠμός	- savage (adj.)	ῶμος	- shoulder

All the forms drilled up to this point have featured two tones, a *higher* and a *lower*. In certain positions in a sentence or phrase, the high tone rises only part-way to the top, about midway. This is marked in the text by a grave accent <'>. This *mid-tone* should be thought of as an alternate form of the *high-tone*. It occurs regularly in certain places.

Words with a high tone on the last syllable are called “oxytone” (i.e. *sharp-tone*) words. Notice what happens to the high tone when such words are put into a phrase.

1.	διά	- through, on account of	
	τοῦτο	- this	διὰ τοῦτο - on account of this
add	ἀλλά	- but	ἀλλὰ διὰ τοῦτο - but on account of this

TD2:

2. γραφήν - an indictment
 φεύγω - I am fleeing
 add τήν - the
 γραφήν φεύγω - I am fleeing an indictment
 τήν γραφήν φεύγω - I am fleeing the indictment
 3. ποτόν - drink
 ἡδύνει - it seasons
 add καί - and, also
 add ἀλλά - but
 ποτόν ἡδύνει, - it seasons drink
 καὶ ποτόν ἡδύνει - it seasons drink also
 ἀλλὰ καὶ ποτόν ἡδύνει - but it also seasons drink
 4. σκόπει - consider
 σόν - your
 τό - the
 add ἀλλά - but
 add σύ - you
 add δῆ - indeed
 τὸ σὸν σκόπει - consider your position
 ἀλλὰ τὸ σὸν σκόπει
 ἀλλὰ σὺ τὸ σὸν σκόπει
 ἀλλὰ σὺ δὴ τὸ σὸν σκόπει - but indeed do you consider
 your own position
 5. ἀληθές - a true thing
 λέγεις - you are speaking
 add μὲν - on the one hand
 add τοῦτο - this
 ἀληθές λέγεις - you are right
 ἀληθές μὲν λέγεις - you are on the one hand right
 τοῦτο μὲν ἀληθές λέγεις - you are on the one hand
 right (about) this.

What do you notice about **TOŨTO**, where there is no high tone on the last syllable?

6. Add to the foregoing sentence:

ναί' = yes

ναί, τοῦτο μὲν ἀληθὲς λέγεις.

To sentence 1. above, add:

ОЎК - no

οὐκ, ἀλλὰ διὰ τοῦτο.

Both **ναί** and **οὐκ** are followed by a pause, signalled by the comma. What effect does this appear to have on their high tone accent?

TD2:

“Pitch, the voice quality described as high or low on a musical scale, is used in two distinct ways in language: (1) as part of the sentence and phrase structure, and (2) as part of the word. English uses voice pitch as part of the sentence or phrase structure, but not as part of the word.” (Ancient Greek, as you have seen, used voice pitch as part of the word.) “When pitch is used with phrases and sentences, we call it intonation. When pitch is used to identify and differentiate words, we call it tone.” Ancient Greek was a tone language; English, by this standard, is an intonation language¹.

Even in tone languages, however, there is usually an intonation system over and above the tone system of the words. This intonation system is often a simple one involving a modification of distinctive pitches at phrase or sentence final points². In the last of the preceding drills this was precisely the sort of thing which was happening. The high tone on the final syllable of a word was suppressed³ - as indicated by the grave accent - unless followed by the break at the end of a sentence, or some lesser break, as indicated by a comma: e.g.,

οὐκ, ἀλλὰ διὰ γραφήν.

¹ Adapted largely from R. Lado, *Linguistics Across Cultures*, Ann Arbor, (University of Michigan,) 1957, p.36.

² Adapted largely from R. Lado, op. cit., p.47.

³ We are not sure how far the pitch was lowered on a suppressed high-tone; but we know it was lowered, and other evidence suggests that some characteristics of the higher tone still remained to make it recognizably distinct from the low tone. It is suspected that it was probably this lowered high tone which the grammarians were describing by the term μέσος τόνος and this is the way it has been realized in this text. (Cf. W.S. Allen. *Vox Graeca*, Cambridge [CUP], 1968, pp.112-113.)

UNIT TWO

2A. BASIC DIALOGUE

2A1: Euthyphro, a young man of Athens, catches sight of Socrates near the court of the King Archon and addresses him as follows:

EUTHYPHRO.	- are you (sg.) "passing time"?	ΕΥΘΥΦΡΩΝ.	- διατρίβεις;
	- are you passing time now?		- νῦν διατρίβεις;
	- are you passing time now here?		- ἐνθάδε νῦν διατρίβεις;
	- are YOU passing time now here?		- σὺ ἐνθάδε νῦν διατρίβεις;
	- Socrates!		- ὦ Σώκρατες.
	- on-account-of what, Socrates?		- διὰ τί, ὦ Σώκρατες;
	- Why are you now spending time here, Socrates?		- διὰ τί, ὦ Σώκρατες, σὺ ἐνθάδε νῦν διατρίβεις;
	- you have		- ἔχεις
	- a lawsuit		- δίκην
	- some lawsuit		- δίκην τινά
	- you have some lawsuit		- δίκην τινὰ ἔχεις
	- you (sg.)		- σὺ
	- YOU		- σὺ γε
	- YOU too		- καὶ σὺ γε
	- YOU have some lawsuit too		- καὶ σὺ γε δίκην τινὰ ἔχεις
	- I suppose, surely		- πού
	- for		- γάρ
	- not		- οὐ
	- For surely YOU don't have a lawsuit too!		- οὐ γάρ που καὶ σὺ γε δίκην τινὰ ἔχεις.

SOCRATES. - an indictment, a writ

- but an indictment

- they call

- they call it

- they call it a lawsuit

- the Athenians assuredly do not call it a lawsuit, but an indictment.

- assuredly not indeed

- The Athenians indeed, Euthyphro, certainly don't call it a lawsuit, but an indictment.

ΣΩΚΡΑΤΗΣ. - γραφήν

- ἀλλὰ γραφήν

- καλοῦσιν

- αὐτὴν καλοῦσιν

- δίκην αὐτὴν καλοῦσιν

- οὗτοι . . . Ἀθηναῖοί γε δίκην αὐτὴν καλοῦσιν, ἀλλὰ γραφήν.

- οὗτοι δὴ

- οὗτοι δὴ Ἀθηναῖοί γε, ὦ Εὐθύφρων, δίκην αὐτὴν καλοῦσιν, ἀλλὰ γραφήν.

EUTHYPHRO. - you say

- What are you saying?
(i.e. What do you mean?)

ΕΥΘΥΦΡΩΝ. - λέγεις

- τί λέγεις;

SOCRATES. - the young

- I corrupt the young

- I corrupt the young

- he says that . . .

- he says that I corrupt the young

- a certain young man

- A certain young man, Meletus, says that I am corrupting the youth.

ΣΩΚΡΑΤΗΣ. - τοὺς νέους

- διαφθείρω τοὺς νέους

- ἐγὼ διαφθείρω τοὺς νέους

- λέγει ὅτι

- λέγει ὅτι ἐγὼ διαφθείρω τοὺς νέους

- νέος τις

- νέος τις Μέλητος λέγει ὅτι ἐγὼ διαφθείρω τοὺς νέους.

EUTHYPHRO. - I don't have in mind

- this one

- who (is) this one?

- Who is this person? I don't recall, Socrates.

ΕΥΘΥΦΡΩΝ. - οὐκ ἐννοῶ

- οὗτος

- τίς οὗτος;

- τίς οὗτος; οὐκ ἐννοῶ, ὦ Σώκρατες.

SOCRATES. - the man

- I know the man, Euthyphro.

- nor do I know the man, Euthyphro.

- nor do I know the man at all.

- I don't know the man at all, myself, either, Euthyphro.

- you (sg.) are pursuing, prosecuting

- are you fleeing or prosecuting?

- But you, Euthyphro, are you being prosecuted or prosecuting?

ΣΩΚΡΑΤΗΣ. - τὸν ἄνδρα

- γινώσκω, ὦ Εὐθύφρων, τὸν ἄνδρα.

- οὐδὲ γινώσκω, ὦ Εὐθύφρων, τὸν ἄνδρα.

- οὐδὲ πάνυ τι γινώσκω τὸν ἄνδρα.

- οὐδ' αὐτὸς πάνυ τι γινώσκω, ὦ Εὐθύφρων, τὸν ἄνδρα.

- διώκεις

- φεύγεις ἢ διώκεις;

- ἀλλὰ σύ, ὦ Εὐθύφρων, φεύγεις ἢ διώκεις;

EUTHYPHRO.

- I am prosecuting

ΕΥΘΥΦΡΩΝ.

- διώκω.

SOCRATES.

- whom?

ΣΩΚΡΑΤΗΣ.

- τίνα;

SOCRATES. - whom you are prosecuting
 - Whom? who is this whom you are prosecuting!

ΣΩΚΡΑΤΗΣ. - ὃν διώκεις
 - τίνα; τίς οὗτος ὃν διώκεις;

EUTHYPHRO. - the father
 - My father.

ΕΥΘΥΦΡΩΝ. - ὁ πατήρ
 - ὁ ἐμὸς πατήρ.

SOCRATES.
 - yours?

ΣΩΚΡΑΤΗΣ.
 - ὁ σός;

EUTHYPHRO.
 - Most certainly.

ΕΥΘΥΦΡΩΝ.
 - πάνυ μὲν οὖν.

SOCRATES.
 - Heracles! (Good lord!)

ΣΩΚΡΑΤΗΣ.
 - Ἡράκλεις.

⇒ Plato, *Euthyphro*.

2A2: Socrates, at dinner with friends, is teasing a younger member of the company for being unsociable.

SOCRATES. - drunken boorishness, "over-wining"

- Hermogenes, what is "over-wining"?

ΣΩΚΡΑΤΗΣ. - ἡ παροινία

- ὦ Ἑρμόγετες, τί ἐστὶ παροινία;

HERMOGENES. - I don't perceive

- you are asking

- you are asking what it is

- if on the one hand you are asking what it is, I don't know . . .

- what it seems

- what, however, it seems

- If you're asking me what it is, I don't know - but what it seems to be, I know.

ἙΡΜΟΓΕΝΗΣ. - οὐ νοῶ

- ἐρωτᾷς

- ὅ τι ἐστὶν ἐρωτᾷς

- εἰ μὲν ὅ τι ἐστὶν ἐρωτᾷς, οὐ νοῶ . . .

- ὅ τι . . . δοκεῖ

- ὅ τι μέντοι δοκεῖ

- εἰ μὲν ὅ τι ἐστὶν ἐρωτᾷς, οὐ νοῶ - ὅ τι μέντοι δοκεῖ, νοῶ.

SOCRATES.

- But this is what [I'm asking], what it seems to be.

ΣΩΚΡΑΤΗΣ.

- ἀλλ' ὁ δοκεῖ, τοῦτ' [ἐρωτῶ].

HERMOGENES. - this I judge to be over-wining

- friends

- he grieves/upsets/embarrasses friends

- he embarrasses friends over wine

- If someone embarrasses friends over wine, this I consider "over-wining".

ἙΡΜΟΓΕΝΗΣ. - τοῦτ' ἐγὼ κρίνω παροινίαν

- τοὺς φίλους

- λυπεῖ τοὺς φίλους

- παρ' οἶνον λυπεῖ τοὺς φίλους

- εἴ τις παρ' οἶνον λυπεῖ τοὺς φίλους, τοῦτ' ἐγὼ κρίνω παροινίαν.

SOCRATES.

- And you're now embarrassing
us.

ΣΩΚΡΑΤΗΣ.

- καὶ σὺ νῦν ἡμᾶς λυπεῖς.

HERMOGENES.

- How, Socrates?

ἙΡΜΟΓΕΝΗΣ.

- πῶς, ὦ Σώκρατες;

SOCRATES.

- You're keeping silent.

ΣΩΚΡΑΤΗΣ.

- σιωπῶς.

-- Xenophon, *Symposium*.

2B. DRILLS

2B1: TONE DRILLS

1. In the last unit you observed what happened to a high tone on the last syllable of a word occurring anywhere in a phrase other than finally. There are two words, however, in which the high tone is never lowered: the interrogatives, τίς - who? and τί - what?

Repeat the following after the recording.

1. διὰ τί σὺ ἐνθάδε νῦν διατρίβεις;
2. τίς δὲ δίκη σοί ἐστιν;
3. τί λέγεις;
4. τίς οὗτος;
5. τίς οὗτος ὃν διώκεις;
6. τί τὸ ὄσιον;

2. Some Greek words of one or two syllables are treated, from the standpoint of tone, as part of the preceding word. In the examples which follow note the effect they have on the final high tone of the preceding word. Mimic the recording.

- | | |
|-----------------------------|--------------------------------|
| 1. αὐτὸς φεύγει | 1. αὐτός γε φεύγει |
| 2. ὁ ἐμὸς πατήρ | 2. ὁ ἐμός γε πατήρ |
| 3. καὶ σοὶ δίκη τίς ἐστιν | 3. καὶ σοί γε δίκη τίς ἐστιν |
| 4. γραφὴν αὐτὴν καλοῦσιν | 4. γραφὴν γε αὐτὴν καλοῦσιν |
| 5. ἐγὼ διαφθείρω τοὺς νέους | 5. ἐγὼ γε διαφθείρω τοὺς νέους |
| 6. γραφὴ διαφθείρει | 6. γραφὴ ἐστιν |
| 7. θεὸς λέγει | 7. θεός ἐστιν |
| 8. οὐ γὰρ δίκη τίς ἐστιν | 8. οὐ γὰρ που δίκη τίς ἐστιν |

Problems:

- α'. Among the short words which cause a preceding, final high tone to remain high are _____, _____, and _____. (See below.)

Be on the alert for others!

- α'. που, ἐστιν and γε.

3. Drill the following pairs. Observe the tone pattern and note any changes which affect it.

- | | |
|-------------------------|----------------------------|
| 1. οὔτος | 1. οὔτός γε |
| 2. οἶνος | 2. οἶνός γε |
| 3. Ἀθηναῖοι | 3. Ἀθηναῖοί γε |
| 4. εἰς αὐθις | 4. εἰς αὐθίς γε |
| 5. καλοῦσι καὶ διώκουσι | 5. καλοῦσί γε καὶ διώκουσι |

- β'. In the left-hand column, items 1, 2 and 3 are written with a _____ accent.
- γ'. This accent occurs on the _____ syllable from the end.
- δ'. The circumflex accent is used to represent a tone glide from _____ to _____.
- ε'. The addition of γε, as in the right-hand column, causes such words to take a _____ tone on the final syllable.

β'. circumflex
 γ'. second
 δ'. high, low
 ε'. high

2B2: VERBS

M: MIMICRY DRILLS

M1: Purpose: The purpose of the following block of mimicry drills is to develop facility in the use of new forms in context.

M1a: Directions: Mimic the recording, first down each column to learn the forms, then across each row to contrast them. Do this until you can produce the following sentences smoothly and without hesitation.

1. τί λέγεις;

What are you saying?

2. τί φεύγεις;

3. τί διώκεις;

4. τί διαφθείρεις;

5. τί ποιεῖς;

6. τί καλεῖς;

7. τί ἐρωτᾷς;

1. οὐ νοεῖς ὅ τι λέγω;

Don't you perceive what I'm saying?

2. οὐ νοεῖς ὅ τι φεύγω;

3. οὐ νοεῖς ὅ τι διώκω;

4. οὐ νοεῖς ὅ τι διαφθείρω;

5. οὐ νοεῖς ὅ τι ποιεῶ;

6. οὐ νοεῖς ὅ τι καλεῶ;

7. οὐ νοεῖς ὅ τι ἐρωτῶ;

When you are able to mimic the recording easily, cover the right hand column and instead of repeating the question, see if you can give the correct answer unhesitatingly. When the recording gives the right answer, repeat it.

M1b: Directions: Mimic the following sequences exactly as you did those in M1a.

- | | |
|--------------------------------------|--|
| 1. διὰ τί ἐρωτᾷς;
Why do you ask? | 1. οὐ πάνυ τι νοῶ διὰ τί ἐρωτῶ.
I don't really perceive why I'm asking. |
| 2. διὰ τί φεύγεις; | 2. οὐ πάνυ τι νοῶ διὰ τί φεύγω. |
| 3. διὰ τί σπεύδεις; | 3. οὐ πάνυ τι νοῶ διὰ τί σπεύδω. |
| 4. διὰ τί διώκεις; | 4. οὐ πάνυ τι νοῶ διὰ τί διώκω. |
| 5. διὰ τί διώκεις τὸν ἄνδρα; | 5. οὐ πάνυ τι νοῶ διὰ τί διώκω τὸν ἄνδρα. |
| 6. διὰ τί φεύγεις τὸν ἄνδρα; | 6. οὐ πάνυ τι νοῶ διὰ τί φεύγω τὸν ἄνδρα. |
| 7. διὰ τί διαφθείρεις τὸν ἄνδρα; | 7. οὐ πάνυ τι νοῶ διὰ τί διαφθείρω τὸν ἄνδρα. |
| 8. διὰ τί καλεῖς τὸν ἄνδρα; | 8. οὐ πάνυ τι νοῶ διὰ τί καλῶ τὸν ἄνδρα. |
| 9. διὰ τί ἐρωτᾷς τὸν ἄνδρα; | 9. οὐ πάνυ τι νοῶ διὰ τί ἐρωτῶ τὸν ἄνδρα. |

Now cover the right-hand column and try to beat the recording in giving the correct reply.

M1c: Directions: The following drill is like a. and b., with only the subjects changed. Mimic the recording.

- | | |
|-------------------------------|---|
| 1. τί λέγετε; | 1. οὐ νοεῖς ὅ τι λέγομεν; |
| What are you (pl.) saying? | Don't you perceive what we're saying? |
| 2. τί φεύγετε; | 2. οὐ νοεῖς ὅ τι φεύγομεν; |
| 3. τί διώκετε; | 3. οὐ νοεῖς ὅ τι διώκομεν; |
| 4. τί ποιεῖτε; | 4. οὐ νοεῖς ὅ τι ποιοῦμεν; |
| 5. τί ἐρωτᾶτε; | 5. οὐ νοεῖς ὅ τι ἐρωτῶμεν; |
| 6. διὰ τί ἐρωτᾶτε; | 6. οὐ πάνυ τι νοοῦμεν διὰ τί ἐρωτῶμεν. |
| 7. διὰ τί φεύγετε; | 7. οὐ πάνυ τι νοοῦμεν διὰ τί φεύγομεν. |
| 8. διὰ τί σπεύδετε; | 8. οὐ πάνυ τι νοοῦμεν διὰ τί σπεύδομεν. |
| 9. διὰ τί διώκετε; | 9. οὐ πάνυ τι νοοῦμεν διὰ τί διώκομεν. |
| 10. διὰ τί διώκετε τὸν ἄνδρα; | 10. οὐ πάνυ τι νοοῦμεν διὰ τί διώκομεν τὸν ἄνδρα. |
| 11. διὰ τί φεύγετε τὸν ἄνδρα; | 11. οὐ πάνυ τι νοοῦμεν διὰ τί φεύγομεν τὸν ἄνδρα. |
| 12. διὰ τί καλεῖτε τὸν ἄνδρα; | 12. οὐ πάνυ τι νοοῦμεν διὰ τί καλοῦμεν τὸν ἄνδρα. |
| 13. διὰ τί ἐρωτᾶτε τὸν ἄνδρα; | 13. οὐ πάνυ τι νοοῦμεν διὰ τί ἐρωτῶμεν τὸν ἄνδρα. |

Cover the right-hand column and proceed as for a. and b.

M2a: Directions: Drill the following sequences, down each column, then across each row.

- | | |
|--------------------------------------|---|
| 1. διὰ τί σὺ λέγεις; | 1. ἀλλὰ σὺ νοεῖς διὰ τί ἐγὼ λέγω. |
| 2. διὰ τί σὺ φεύγεις; | 2. ἀλλὰ σὺ νοεῖς διὰ τί ἐγὼ φεύγω. |
| 3. διὰ τί σὺ σπεύδεις; | 3. ἀλλὰ σὺ νοεῖς διὰ τί ἐγὼ σπεύδω. |
| 4. διὰ τί σὺ λυπεῖς; | 4. ἀλλὰ σὺ νοεῖς διὰ τί ἐγὼ λυπῶ. |
| 5. διὰ τί σὺ σιωπᾷς; | 5. ἀλλὰ σὺ νοεῖς διὰ τί ἐγὼ σιωπῶ. |
| 6. διὰ τί σὺ καλεῖς; | 6. ἀλλὰ σὺ νοεῖς διὰ τί ἐγὼ καλῶ. |
| 7. διὰ τί σὺ καλεῖς τὸν ἄνδρα; | 7. ἀλλὰ σὺ νοεῖς διὰ τί καλῶ τὸν ἄνδρα. |
| 8. διὰ τί σὺ φεύγεις τὸν ἄνδρα; | 8. ἀλλὰ σὺ νοεῖς διὰ τί φεύγω τὸν ἄνδρα. |
| 9. διὰ τί σὺ διώκεις τὸν ἄνδρα; | 9. ἀλλὰ σὺ νοεῖς διὰ τί διώκω τὸν ἄνδρα. |
| 10. διὰ τί σὺ διαφθείρεις τὸν ἄνδρα; | 10. ἀλλὰ σὺ νοεῖς διὰ τί διαφθείρω τὸν ἄνδρα. |
| 11. διὰ τί σὺ ἐρωτᾷς τὸν ἄνδρα; | 11. ἀλλὰ σὺ νοεῖς διὰ τί ἐρωτῶ τὸν ἄνδρα. |

M2b:

- | | |
|---|--|
| 1. διὰ τί ὑμεῖς ἐνθάδε νῦν λέγετε; | 1. οὐ νοεῖς διὰ τί ἡμεῖς λέγομεν; |
| 2. διὰ τί ὑμεῖς ἐνθάδε νῦν κρῖνετε; | 2. οὐ νοεῖς διὰ τί ἡμεῖς κρῖνομεν; |
| 3. διὰ τί ὑμεῖς ἐνθάδε νῦν διατρίβετε; | 3. οὐ νοεῖς διὰ τί ἡμεῖς διατρίβομεν; |
| 4. διὰ τί ὑμεῖς ἐνθάδε νῦν καλεῖτε; | 4. οὐ νοεῖς διὰ τί ἡμεῖς καλοῦμεν; |
| 5. διὰ τί ὑμεῖς ἐνθάδε νῦν σιωπᾶτε; | 5. οὐ νοεῖς διὰ τί ἡμεῖς σιωπῶμεν; |
| 6. διὰ τί ὑμεῖς ἐνθάδε νῦν φεύγετε; | 6. οὐ νοεῖς διὰ τί ἡμεῖς φεύγομεν; |
| 7. διὰ τί ὑμεῖς ἐνθάδε νῦν φεύγετε τοὺς νέους; | 7. οὐ νοεῖς διὰ τί φεύγομεν τοὺς νέους; |
| 8. διὰ τί ὑμεῖς ἐνθάδε νῦν διώκετε τοὺς νέους; | 8. οὐ νοεῖς διὰ τί διώκομεν τοὺς νέους; |
| 9. διὰ τί ὑμεῖς ἐνθάδε νῦν καλεῖτε τοὺς νέους; | 9. οὐ νοεῖς διὰ τί καλοῦμεν τοὺς νέους; |
| 10. διὰ τί ὑμεῖς ἐνθάδε νῦν ἐρωτᾶτε τοὺς νέους; | 10. οὐ νοεῖς διὰ τί ἐρωτῶμεν τοὺς νέους; |

M2c:

- | | |
|--|--------------|
| 1. διὰ τί, ὦ Σώκρατες, σὺ ἐνθάδε νῦν λέγεις; | (λέγετε) |
| 2. διὰ τί, ὦ Σώκρατες, σὺ ἐνθάδε νῦν κρίνεις; | (κρίνετε) |
| 3. διὰ τί, ὦ Σώκρατες, σὺ ἐνθάδε νῦν διατρίβεις; | (διατρίβετε) |
| 4. διὰ τί, ὦ Σώκρατες, σὺ ἐνθάδε νῦν καλεῖς; | (καλεῖτε) |
| 5. διὰ τί, ὦ Σώκρατες, σὺ ἐνθάδε νῦν σιωπᾷς; | (σιωπᾶτε) |
| 6. διὰ τί, ὦ Σώκρατες, σὺ ἐνθάδε νῦν φεύγεις; | (φεύγετε) |
| 7. διὰ τί, ὦ Σώκρατες, σὺ ἐνθάδε νῦν φεύγεις τοὺς νέους; | (φεύγετε) |
| 8. διὰ τί, ὦ Σώκρατες, σὺ ἐνθάδε νῦν διώκεις τοὺς νέους; | (διώκετε) |
| 9. διὰ τί, ὦ Σώκρατες, σὺ ἐνθάδε νῦν καλεῖς τοὺς νέους; | (καλεῖτε) |
| 10. διὰ τί, ὦ Σώκρατες, σὺ ἐνθάδε νῦν ἐρωτᾷς τοὺς νέους; | (ἐρωτᾶτε) |

M2d: Directions: Repeat M2c above, replacing ὦ Σώκρατες with ὦ ἄνδρες and making the appropriate changes: e.g.

1. διὰ τί, ὦ ἄνδρες, ὑμεῖς ἐνθάδε νῦν λέγετε;

M3: Question - Answer Drill

M3a:

- | | |
|-----------------------|--------------------------------------|
| 1. τίνα φεύγεις; | 1. φεύγω τοὺς νέους. |
| 2. τίνα γινώσκεις; | 2. γινώσκω τοὺς νέους. |
| 3. τίνα διαφθείρεις; | 3. διαφθείρω τοὺς νέους. |
| 4. τίνα διώκεις; | 4. διώκω τοὺς νέους. |
| 5. τίνα καλεῖς; | 5. καλῶ τοὺς νέους. |
| 6. τίνα ἐννοεῖς; | 6. ἐννοῶ τοὺς νέους. |
| 7. τίνα ἐρωτᾷς; | 7. ἐρωτῶ τοὺς νέους. |
| 8. τίνα γινώσκετε; | 8. γινώσκουμεν τοὺς νέους. |
| 9. τίνα φεύγετε; | 9. φεύγουμεν τοὺς νέους. |
| 10. τίνα διαφθείρετε; | 10. διαφθείρουμεν τοὺς νέους. |
| 11. τίνα διώκετε; | 11. διώκουμεν τοὺς νέους. |
| 12. τίνα καλεῖτε; | 12. καλοῦμεν τοὺς νέους. |
| 13. τίνα ἐννοεῖτε; | 13. ἐννοοῦμεν τοὺς νέους. |
| 14. τίνα ἐρωτᾶτε; | 14. ἐρωτῶμεν τοὺς νέους. |

M3b: Directions: Repeat the following statements.

- | | |
|-----------------------------|--|
| 1. τοῦτο λέγει ὁ Σωκράτης, | 1. καὶ τοῦτο λέγουσιν οἱ Ἀθηναῖοι. |
| 2. τοῦτο φεύγει ὁ Σωκράτης, | 2. καὶ τοῦτο φεύγουσιν οἱ Ἀθηναῖοι. |
| 3. τοῦτο διώκει ὁ Σωκράτης, | 3. καὶ τοῦτο διώκουσιν οἱ Ἀθηναῖοι. |
| 4. τοῦτ' ἔχει ὁ Σωκράτης, | 4. καὶ τοῦτ' ἔχουσιν οἱ Ἀθηναῖοι. |
| 5. τοῦτο καλεῖ ὁ Σωκράτης, | 5. καὶ τοῦτο καλοῦσιν οἱ Ἀθηναῖοι. |
| 6. τοῦτ' ἐννοεῖ ὁ Σωκράτης, | 6. καὶ τοῦτ' ἐννοοῦσιν οἱ Ἀθηναῖοι. |
| 7. τοῦτ' ἐρωτᾷ ὁ Σωκράτης, | 7. καὶ τοῦτ' ἐρωτῶσιν οἱ Ἀθηναῖοι. |
| 8. τοῦτο σιωπᾷ ὁ Σωκράτης, | 8. καὶ τοῦτο σιωπῶσιν οἱ Ἀθηναῖοι. |

M3c: Directions: Repeat the following statements.

- | | |
|---------------------------|------------------------------|
| 1. οὔτοι γινώσκουσι(ν), | 1. καὶ οὗτος νῦν γινώσκει. |
| 2. οὔτοι διαφθείρουσι(ν), | 2. καὶ οὗτος νῦν διαφθείρει. |
| 3. οὔτοι διατρίβουσι(ν), | 3. καὶ οὗτος νῦν διατρίβει. |
| 4. οὔτοι κρίνουσι(ν), | 4. καὶ οὗτος νῦν κρίνει. |
| 5. οὔτοι λῦποῦσι(ν), | 5. καὶ οὗτος νῦν λῦπεϊ. |
| 6. οὔτοι δοκοῦσι(ν), | 6. καὶ οὗτος νῦν δοκεῖ. |
| 7. οὔτοι σιωπῶσι(ν), | 7. καὶ οὗτος νῦν σιωπᾷ. |
| 8. οὔτοι ἔρωτῶσι(ν), | 8. καὶ οὗτος νῦν ἐρωτᾷ. |

M4: Purpose: To illustrate some possible expansions of the basic sentence patterns.

M4a: Directions: Mimic the following statements, first as they stand, then with the negator, οὐ, in its appropriate form:

- | | |
|-----------------------|-------------------------------|
| διώκω τὸν ἄνδρα. | οὐ διώκω τὸν ἄνδρα. |
| I prosecute the man. | I am not prosecuting the man. |
| 1. διώκω τὸν ἄνδρα. | 1. οὐ διώκω τὸν ἄνδρα. |
| 2. φεύγω τὸν ἄνδρα. | 2. οὐ φεύγω τὸν ἄνδρα. |
| 3. γινώσκω τὸν ἄνδρα. | 3. οὐ γινώσκω τὸν ἄνδρα. |
| 4. κρίνω τὸν ἄνδρα. | 4. οὐ κρίνω τὸν ἄνδρα. |
| 5. καλῶ τὸν ἄνδρα. | 5. οὐ καλῶ τὸν ἄνδρα. |
| 6. λῦπῶ τὸν ἄνδρα. | 6. οὐ λῦπῶ τὸν ἄνδρα. |
| 7. ἐννοῶ τὸν ἄνδρα. | 7. οὐκ ἐννοῶ τὸν ἄνδρα. |
| 8. ἐρωτῶ τὸν ἄνδρα. | 8. οὐκ ἐρωτῶ τὸν ἄνδρα. |

M4b: Directions: Mimic the following statements, with the expansion for reported speech:
λέγει ὅτι . . . "he says that . . .": e.g.,

διώκω τὸν ἄνδρα.

I pursue the man.

1. διώκω τὸν ἄνδρα.

2. φεύγω τὸν ἄνδρα.

3. γιγνώσκω τὸν ἄνδρα.

4. διαφθείρω τὸν ἄνδρα.

5. καλῶ τὸν ἄνδρα.

6. λυπῶ τὸν ἄνδρα.

7. ἐννοῶ τὸν ἄνδρα.

8. ἐρωτῶ τὸν ἄνδρα.

λέγει ὅτι | διώκω τὸν ἄνδρα.

He says that | I pursue the man.

1. λέγει ὅτι διώκω τὸν ἄνδρα.

2. λέγει ὅτι φεύγω τὸν ἄνδρα.

3. λέγει ὅτι γιγνώσκω τὸν ἄνδρα.

4. λέγει ὅτι διαφθείρω τὸν ἄνδρα.

5. λέγει ὅτι καλῶ τὸν ἄνδρα.

6. λέγει ὅτι λυπῶ τὸν ἄνδρα.

7. λέγει ὅτι ἐννοῶ τὸν ἄνδρα.

8. λέγει ὅτι ἐρωτῶ τὸν ἄνδρα.

M4c: Directions: Repeat the foregoing with the negative οὐ, on the model:

οὐ διώκω τὸν ἄνδρα - I am not pursuing the man.

λέγει ὅτι οὐ διώκω τὸν ἄνδρα - He says that I am not pursuing the man.

M4d: Directions: Repeat only the left-hand column of the foregoing series, prefixing the personal pronoun for greater emphasis: e.g.,

ἐγὼ διώκω τὸν ἄνδρα - I am pursuing the man.

M4e: Directions: Repeat the left-hand series again (without ἐγώ), replacing forms like διώκω - I pursue, prosecute, with the corresponding plural forms like διώκομεν - “we pursue, prosecute”: e.g.,

1. διώκομεν τὸν ἄνδρα.
2. φεύγομεν τὸν ἄνδρα.
3. γινώσκουμεν τὸν ἄνδρα.
4. διαφθείρομεν τὸν ἄνδρα.
5. καλοῦμεν τὸν ἄνδρα.
6. λυποῦμεν τὸν ἄνδρα.
7. ἐννοοῦμεν τὸν ἄνδρα.
8. ἐρωτῶμεν τὸν ἄνδρα.

M4f: Directions: Now repeat the foregoing series with the pronoun ἡμεῖς - “we”, prefixing for emphasis: e.g.,

ἡμεῖς διώκομεν τὸν ἄνδρα - We are prosecuting the man.

M4g: Directions: Repeat the pattern for reported speech, this time replacing λέγει - “he says” with λέγουσι - “they say”: e.g.,

1. λέγουσι ὅτι διώκομεν τὸν ἄνδρα.
2. λέγουσι ὅτι φεύγομεν τὸν ἄνδρα.
3. λέγουσι ὅτι γινώσκουμεν τὸν ἄνδρα.
4. λέγουσι ὅτι διαφθείρομεν τὸν ἄνδρα.
5. λέγουσι ὅτι καλοῦμεν τὸν ἄνδρα.
6. λέγουσι ὅτι λυποῦμεν τὸν ἄνδρα.
7. λέγουσι ὅτι ἐννοοῦμεν τὸν ἄνδρα.
8. λέγουσι ὅτι ἐρωτῶμεν τὸν ἄνδρα.

M5: Purpose: To drill the Personal Pronouns.

(Note: For 3rd person singular and plural, we will use the demonstratives οὗτος - this man- and οὗτοι - these men- respectively).

Directions: Repeat the utterances on the following pattern.

λέγω	ἐγὼ λέγω
I am speaking	I am speaking
1. λέγω.	1. ἐγὼ λέγω.
2. ἔχω.	2. ἐγὼ ἔχω.
3. καλῶ.	3. ἐγὼ καλῶ.
4. ἐρωτῶ.	4. ἐγὼ ἐρωτῶ.
5. λέγεις.	5. σὺ λέγεις.
6. ἔχεις.	6. σὺ ἔχεις.
7. καλεῖς.	7. σὺ καλεῖς.
8. ἐρωτᾷς.	8. σὺ ἐρωτᾷς.
9. λέγει.	9. οὗτος λέγει.
10. ἔχει.	10. οὗτος ἔχει.
11. καλεῖ.	11. οὗτος καλεῖ.
12. ἐρωτᾷ.	12. οὗτος ἐρωτᾷ.
13. λέγομεν.	13. ἡμεῖς λέγομεν.
14. ἔχομεν.	14. ἡμεῖς ἔχομεν.
15. καλοῦμεν.	15. ἡμεῖς καλοῦμεν.
16. ἐρωτῶμεν.	16. ἡμεῖς ἐρωτῶμεν.
17. λέγετε.	17. ὑμεῖς λέγετε.
18. ἔχετε.	18. ὑμεῖς ἔχετε.
19. καλεῖτε.	19. ὑμεῖς καλεῖτε.
20. ἐρωτᾶτε.	20. ὑμεῖς ἐρωτᾶτε.
21. λέγουσι(ν).	21. οὗτοι λέγουσιν.
22. ἔχουσι(ν).	22. οὗτοι ἔχουσιν.
23. καλοῦσι(ν).	23. οὗτοι καλοῦσιν.
24. ἐρωτῶσι(ν).	24. οὗτοι ἐρωτῶσιν.

R: RECOGNITION DRILLS

R1a: Purpose: To drill recognition of person-subject endings.

Directions: The recording will give you a verb form. Show you recognize the subject by repeating it with the appropriate personal pronoun prefixed. (For third person subject use **οὗτος** - "this one", and **οὗτοι** - "these".)

Model

Recording: _____ διώκει.

Reply: **οὗτος** διώκει.

(Cover this column)

- | | |
|-------------------------|--------------------------------|
| 1. _____ λέγει. | 1. οὗτος λέγει. |
| 2. _____ φεύγω. | 2. ἐγὼ φεύγω. |
| 3. _____ διώκεις. | 3. σὺ διώκεις. |
| 4. _____ σιωπᾶτε. | 4. ὑμεῖς σιωπᾶτε. |
| 5. _____ διαφθείρουσιν. | 5. οὗτοι διαφθείρουσιν. |
| 6. _____ διατρίβομεν. | 6. ἡμεῖς διατρίβομεν. |
| 7. _____ γινώσκετε. | 7. ὑμεῖς γινώσκετε. |
| 8. _____ ἔχει. | 8. οὗτος ἔχει. |
| 9. _____ ποιοῦμεν. | 9. ἡμεῖς ποιοῦμεν. |
| 10. _____ ἐρωτᾷ. | 10. οὗτος ἐρωτᾷ. |
| 11. _____ καλῶ. | 11. ἐγὼ καλῶ. |
| 12. _____ ἐννοοῦσιν. | 12. οὗτοι ἐννοοῦσιν. |
| 13. _____ διατρίβεις. | 13. σὺ διατρίβεις. |
| 14. _____ καλεῖτε. | 14. ὑμεῖς καλεῖτε. |

P: PRODUCTION DRILLS

P1: Purpose: To drill production of person-subject endings.

Directions: Complete the following fragments with the appropriate verb forms: e.g.

Recording: οὗτος μὲν λέγει, οὗτοι δὲ _____

Reply: οὗτοι δὲ λέγουσιν.

P1a:

(Cover this column)

- | | |
|--|---------------|
| 1. οὗτος μὲν λέγει, οὗτοι δὲ _____ | 1. λέγουσιν |
| 2. οὗτος μὲν διώκει, οὗτοι δὲ _____ | 2. διώκουσιν |
| 3. οὗτος μὲν ποιεῖ, οὗτοι δὲ _____ | 3. ποιοῦσιν |
| 4. οὗτος μὲν σιωπᾷ, οὗτοι δὲ _____ | 4. σιωπῶσιν |
| 5. οὗτοι μὲν διαφθείρουσιν, οὗτος δὲ _____ | 5. διαφθείρει |
| 6. οὗτοι μὲν γινώσκουσιν, οὗτος δὲ _____ | 6. γινώσκει |
| 7. οὗτοι μὲν καλοῦσιν, οὗτος δὲ _____ | 7. καλεῖ |
| 8. οὗτοι μὲν ἐρωτῶσιν, οὗτος δ' _____ | 8. ἐρωτᾷ |

P1b:

- | | |
|--------------------------------------|-------------|
| 1. ἐγὼ μὲν διώκω, ἡμεῖς δὲ _____ | 1. διώκομεν |
| 2. ἐγὼ μὲν λέγω, ἡμεῖς δὲ _____ | 2. λέγομεν |
| 3. ἐγὼ μὲν ποιῶ, ἡμεῖς δὲ _____ | 3. ποιοῦμεν |
| 4. ἐγὼ μὲν ἐρωτῶ, ἡμεῖς δ' _____ | 4. ἐρωτῶμεν |
| 5. ἡμεῖς μὲν ἔχομεν, ἐγὼ δ' _____ | 5. ἔχω |
| 6. ἡμεῖς μὲν κρίνομεν, ἐγὼ δὲ _____ | 6. κρίνω |
| 7. ἡμεῖς μὲν ἐννοοῦμεν, ἐγὼ δ' _____ | 7. ἐννοῶ |
| 8. ἡμεῖς μὲν σιωπῶμεν, ἐγὼ δὲ _____ | 8. σιωπῶ |

P1c:

(Cover this column)

- | | |
|---------------------------------------|----------------|
| 1. σὺ μὲν φεύγεις, ὑμεῖς δὲ _____ | 1. φεύγετε |
| 2. σὺ μὲν διαφθείρεις, ὑμεῖς δὲ _____ | 2. διαφθείρετε |
| 3. σὺ μὲν καλεῖς, ὑμεῖς δὲ _____ | 3. καλεῖτε |
| 4. σὺ μὲν σιωπᾷς, ὑμεῖς δὲ _____ | 4. σιωπᾶτε |
| 5. ὑμεῖς μὲν ἔχετε, σὺ δ' _____ | 5. ἔχεις |
| 6. ὑμεῖς μὲν φεύγετε, σὺ δὲ _____ | 6. φεύγεις |
| 7. ὑμεῖς μὲν ἐννοεῖτε, σὺ δ' _____ | 7. ἐννοεῖς |
| 8. ὑμεῖς μὲν ἐρωτᾶτε, σὺ δ' _____ | 8. ἐρωτᾷς |

P1d:

- | | |
|--|-----------------|
| 1. οὗτος μὲν διατριβῇ, οὗτοι δὲ _____ | 1. διατριβουσιν |
| 2. σὺ μὲν ποιεῖς, ὑμεῖς δὲ _____ | 2. ποιεῖτε |
| 3. ἐγὼ μὲν λέγω, ἡμεῖς δὲ _____ | 3. λέγομεν |
| 4. οὗτοι μὲν διαφθείρουν, οὗτος δὲ _____ | 4. διαφθείρει |
| 5. ὑμεῖς μὲν γινώσκετε, σὺ δὲ _____ | 5. γινώσκεις |
| 6. οὗτος μὲν σιωπᾷ, οὗτοι δὲ _____ | 6. σιωπῶσιν |
| 7. ἡμεῖς μὲν φεύγομεν, ἐγὼ δὲ _____ | 7. φεύγω |
| 8. ἐγὼ μὲν διώκω, ἡμεῖς δὲ _____ | 8. διώκομεν |
| 9. ὑμεῖς μὲν καλεῖτε, σὺ δὲ _____ | 9. καλεῖς |
| 10. οὗτος μὲν ἐννοεῖ, οὗτοι δ' _____ | 10. ἐννοοῦσιν |
| 11. ἐγὼ μὲν ἐρωτῶ, ἡμεῖς δ' _____ | 11. ἐρωτῶμεν |
| 12. ἡμεῖς μὲν κρίνομεν, ἐγὼ δὲ _____ | 12. κρίνω |
| 13. σὺ μὲν λέγεις, ὑμεῖς δὲ _____ | 13. λέγετε |
| 14. οὗτοι μὲν διώκουσιν, οὗτος δὲ _____ | 14. διώκει |

P2: Purpose: To practise rapid change of endings as required by different person-subjects.

Directions: The recording will give you an unfinished utterance. Repeat the entire utterance, completing it with the required verb form.

P2a:

(Cover this column)

- | | |
|---------------------------------------|-------------|
| 1. οὗτος μὲν λέγει, σὺ δ' οὐ _____ | 1. λέγεις |
| 2. οὗτος μὲν διώκει, ἐγὼ δ' οὐ _____ | 2. διώκω |
| 3. οὗτος μὲν ποιεῖ, ὑμεῖς δ' οὐ _____ | 3. ποιεῖτε |
| 4. οὗτος μὲν καλεῖ, ἡμεῖς δ' οὐ _____ | 4. καλοῦμεν |
| 5. οὗτος μὲν σιωπᾷ, οὗτοι δ' οὐ _____ | 5. σιωπῶσιν |

P2b:

- | | |
|--------------------------------------|-------------|
| 1. σὺ μὲν λέγεις, ἐγὼ δ' οὐ _____ | 1. λέγω |
| 2. σὺ μὲν διώκεις, ὑμεῖς δ' οὐ _____ | 2. διώκετε |
| 3. σὺ μὲν ποιεῖς, ἡμεῖς δ' οὐ _____ | 3. ποιοῦμεν |
| 4. σὺ μὲν καλεῖς, οὗτοι δ' οὐ _____ | 4. καλοῦσιν |
| 5. σὺ μὲν σιωπᾷς, οὗτος δ' οὐ _____ | 5. σιωπᾷ |

P2c:

- | | |
|--------------------------------------|-------------|
| 1. ἐγὼ μὲν λέγω, ὑμεῖς δ' οὐ _____ | 1. λέγετε |
| 2. ἐγὼ μὲν φεύγω, ἡμεῖς δ' οὐ _____ | 2. φεύγομεν |
| 3. ἐγὼ μὲν ποιῶ, οὗτοι δ' οὐ _____ | 3. ποιοῦσιν |
| 4. ἐγὼ μὲν ἐννοῶ, οὗτος δ' οὐκ _____ | 4. ἐννοεῖ |
| 5. ἐγὼ μὲν ἐρωτῶ, σὺ δ' οὐκ _____ | 5. ἐρωτᾷς |

P2d:

- | | |
|---|--------------|
| 1. ὑμεῖς μὲν λέγετε, ἡμεῖς δ' οὐ _____ | 1. λέγομεν |
| 2. ὑμεῖς μὲν φεύγετε, οὗτοι δ' οὐ _____ | 2. φεύγουσιν |
| 3. ὑμεῖς μὲν ποιεῖτε, οὗτος δ' οὐ _____ | 3. ποιεῖ |
| 4. ὑμεῖς μὲν ἐννοεῖτε, σὺ δ' οὐκ _____ | 4. ἐννοεῖς |
| 5. ὑμεῖς μὲν ἐρωτᾶτε, ἐγὼ δ' οὐκ _____ | 5. ἐρωτῶ |

P2e:

- | | |
|---|--------------|
| 1. ἡμεῖς μὲν λέγομεν, οὗτοι δ' οὐ _____ | 1. λέγουσιν |
| 2. ἡμεῖς μὲν διατρίβομεν, οὗτος δ' οὐ _____ | 2. διατρίβει |
| 3. ἡμεῖς μὲν καλοῦμεν, σὺ δ' οὐ _____ | 3. καλεῖς |
| 4. ἡμεῖς μὲν ποιοῦμεν, ἐγὼ δ' οὐ _____ | 4. ποιῶ |
| 5. ἡμεῖς μὲν σιωπῶμεν, ὑμεῖς δ' οὐ _____ | 5. σιωπᾶτε |

P2f:

- | | |
|---|-------------|
| 1. οὗτοι μὲν λέγουσιν, οὗτος δ' οὐ _____ | 1. λέγει |
| 2. οὗτοι μὲν σπεύδουσιν, σὺ δ' οὐ _____ | 2. σπεύδεις |
| 3. οὗτοι μὲν καλοῦσιν, ἐγὼ δ' οὐ _____ | 3. καλῶ |
| 4. οὗτοι μὲν ποιοῦσιν, ὑμεῖς δ' οὐ _____ | 4. ποιεῖτε |
| 5. οὗτοι μὲν ἐρωτῶσιν, ἡμεῖς δ' οὐκ _____ | 5. ἐρωτῶμεν |

P2g:

- | | |
|--|---------------|
| 1. οὗτος μὲν ποιεῖ, σὺ δὲ _____ | 1. ποιεῖς |
| 2. σὺ μὲν διαφθείρεις, ἐγὼ δὲ _____ | 2. διαφθείρω |
| 3. ἐγὼ μὲν διατρίβω, ὑμεῖς δὲ _____ | 3. διατρίβετε |
| 4. οὗτος μὲν σιωπᾷ, ἐγὼ δὲ _____ | 4. σιωπῶ |
| 5. ὑμεῖς μὲν λέγετε, ἡμεῖς δὲ _____ | 5. λέγομεν |
| 6. ἡμεῖς μὲν καλοῦμεν, οὗτοι δὲ _____ | 6. καλοῦσιν |
| 7. οὗτοι μὲν γινώσκουσιν, οὗτος δὲ _____ | 7. γινώσκει |
| 8. οὗτος μὲν φεύγει, ὑμεῖς δὲ _____ | 8. φεύγετε |
| 9. ὑμεῖς μὲν ἐννοεῖτε, ἐγὼ δ' _____ | 9. ἐννοῶ |
| 10. ἐγὼ μὲν διώκω, οὗτοι δὲ _____ | 10. διώκουσιν |
| 11. οὗτοι μὲν σπεύδουσιν, σὺ δὲ _____ | 11. σπεύδεις |
| 12. σὺ μὲν ποιεῖς, ἡμεῖς δὲ _____ | 12. ποιοῦμεν |
| 13. ἡμεῖς μὲν λέγομεν, οὗτος δὲ _____ | 13. λέγει |
| 14. ὑμεῖς μὲν ἐρωτᾶτε, οὗτοι δ' _____ | 14. ἐρωτῶσιν |

P2h:

- | | |
|--|-----------------|
| 1. οὗτος μὲν διώκει, ἐγὼ δὲ _____ | 1. διώκω |
| 2. ἐγὼ μὲν λέγω, σὺ δὲ _____ | 2. λέγεις |
| 3. οὗτοι μὲν γινώσκουσιν, οὗτος δὲ _____ | 3. γινώσκει |
| 4. ἡμεῖς μὲν ἐννοοῦμεν, οὗτοι δ' _____ | 4. ἐννοοῦσιν |
| 5. σὺ μὲν διατρίβεις, οὗτοι δὲ _____ | 5. διατρίβουσιν |
| 6. οὗτος μὲν ἐρωτᾷ, ἐγὼ δ' _____ | 6. ἐρωτῶ |
| 7. ὑμεῖς μὲν ποιεῖτε, ἡμεῖς δὲ _____ | 7. ποιοῦμεν |
| 8. ἐγὼ μὲν καλῶ, σὺ δὲ _____ | 8. καλεῖς |
| 9. οὗτοι μὲν σπεύδουσιν, ὑμεῖς δὲ _____ | 9. σπεύδετε |
| 10. ὑμεῖς μὲν φεύγετε, ἡμεῖς δὲ _____ | 10. φεύγομεν |
| 11. σὺ μὲν σιωπᾷς, οὗτοι δὲ _____ | 11. σιωπῶσιν |
| 12. ἡμεῖς μὲν διώκομεν, ὑμεῖς δὲ _____ | 12. διώκετε |

2C. GRAMMAR

Note: For ready reference, paradigms of the forms discussed in section C of each unit are grouped at the end of the text.

2C1: Person - Number Subject Endings

In modern English the shape of any verb in its simplest present tense form is the same for all subjects except the third person singular: I, you, we, they say, but he say-s.

In Greek each person-subject has its own distinctive ending added to the verb stem:

λέγω	I	say
λέγεις	you (sg.)	say
λέγει	he, she, it	say-s
λέγομεν	we	say
λέγετε	you (pl.)	say
λέγουσι(ν)	they	say

These endings tell both what the subject is and whether it is singular or plural.

The verb forms studied in this unit signal on-going action at the time of speaking, and for this reason are described as *Present Progressive*. They are also ordinarily used for making assertions of fact in statements or for direct questions and so are said to be in the *Assertive Mood*.

You will have noted that while the endings for any subject show similarities from verb to verb (e.g., λέγεις - "you say"; καλεῖς - "you call"; ἐρωτᾷς - "you ask"), they also show certain differences. It is most useful to learn the forms as whole pieces instead of trying to put them together by some kind of rule. Nonetheless it is easier to see the underlying sameness of the various endings if one can understand how the differences come about.

Most of the verb forms in this unit may be regarded as made up of three parts:

- a) the *base*, which signals
 - i. the *basic* meaning, as listed in a dictionary;
 - ii. the "contour" of the action expressed by the verb: i.e., whether it is on-going, or happened just once, etc. This is known as the *aspect* of the verb. Verbs in this unit have a base denoting the *progressive*, or on-going aspect. (Note the distinction in English between "he goes" and "he is going" - a contrast of aspect.)

b) a *theme vowel*, in this case the vowel \omicron or ϵ , which marks the factual or *assertive* mood;*

c) the *person-number ending*, which defines the specific subject.

The term, "verb action", as used throughout this text, refers simply to the lexical meaning of the verb, whether an action, a state or process properly speaking.

The "theme" marked by the theme vowel is the mood of the verb. In the form met above* it marks the factual nature of an event, for example, *He is going*, for which Greek uses the assertive mood. (An invitation - *Let us go*, a query - *Am I to go?* or a possibility - *If he goes*, are all stated with the use of the subjunctive mood (17C1).

The stem consists of *base* and *theme-marking vowel*, if any. Attached to the stem are the *personal subject endings*.

STEM		+ SUBJECT ENDING	
a	b	c	
Base	Theme Vowel		
$\lambda\acute{\epsilon}\gamma=$	\omicron for 1st sg. 1st pl. 3rd pl.	S. 1. - ω	
$\kappa\alpha\lambda\acute{\epsilon}=$		2. - $\iota\varsigma$	
		3. - ι	
$\acute{\epsilon}\rho\omega\tau\acute{\alpha}=$	ϵ for 2nd sg. 2nd pl. 3rd sg.	P. 1. - $\mu\epsilon\nu$	
		2. - $\tau\epsilon$	
		3. - $:\sigma\iota^{**}$	

The first stage of contraction may be thought of as that of the ending (c) with the theme-marker (b), resulting in the forms shown for $\lambda\acute{\epsilon}\gamma\omega$ above. Further contraction of these forms with $\acute{\epsilon}$ or $\acute{\alpha}$, where verb bases end in these vowels, results in the shapes shown for verbs like $\kappa\alpha\lambda\tilde{\omega}$ and $\acute{\epsilon}\rho\omega\tau\tilde{\omega}$. The following chart illustrates the set of Present Progressive endings for the verbs you have learned. Since they all show the vowel ω for first person singular subject ending, they are conveniently known as " ω -Verbs". The endings themselves point to the particular person subject, and are said to belong to the *indicative state* of the *assertive mood*.

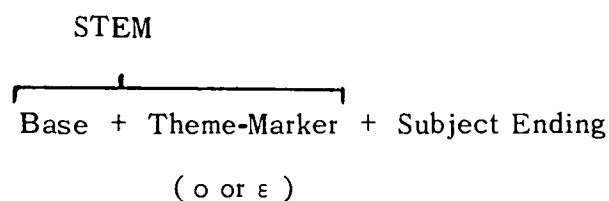
* See 17C2, fn.**

** : symbolizes a lengthening of the preceding vowel which results in a diphthong. See verb paradigms, Diagram 3a.

Person-Subject Endings: - “ω - Verbs”

Present Progressive Indicative Active

Basic Pattern:



<p>1st singular</p> $\left. \begin{array}{l} \text{λέγ-} \\ \text{καλέ-} \\ \text{ἔρωτά-} \end{array} \right\} + \text{o} + \omega > \left\{ \begin{array}{l} \text{λέγω} \\ \text{καλῶ} \\ \text{ἔρωτῶ} \end{array} \right.$	<p>1st plural</p> $\left. \begin{array}{l} \text{λέγ-} \\ \text{καλέ-} \\ \text{ἔρωτά-} \end{array} \right\} + \text{o} + \text{μεν} > \left\{ \begin{array}{l} \text{λέγομεν} \\ \text{καλοῦμεν} \\ \text{ἔρωτῶμεν} \end{array} \right.$
<p>2nd singular</p> $\left. \begin{array}{l} \text{λέγ-} \\ \text{καλέ-} \\ \text{ἔρωτά-} \end{array} \right\} + \text{ε} + \text{ις} > \left\{ \begin{array}{l} \text{λέγεις} \\ \text{καλεῖς} \\ \text{ἔρωτῇς} \end{array} \right.$	<p>2nd plural</p> $\left. \begin{array}{l} \text{λέγ-} \\ \text{καλέ-} \\ \text{ἔρωτά-} \end{array} \right\} + \text{ε} + \text{τε} > \left\{ \begin{array}{l} \text{λέγετε} \\ \text{καλεῖτε} \\ \text{ἔρωτᾶτε} \end{array} \right.$
<p>3rd singular</p> $\left. \begin{array}{l} \text{λέγ-} \\ \text{καλέ-} \\ \text{ἔρωτά-} \end{array} \right\} + \text{ε} + \text{ι} > \left\{ \begin{array}{l} \text{λέγει} \\ \text{καλεῖ} \\ \text{ἔρωτᾷ} \end{array} \right.$	<p>3rd plural</p> $\left. \begin{array}{l} \text{λέγ-} \\ \text{καλέ-} \\ \text{ἔρωτά-} \end{array} \right\} + \text{o} + \text{:σι} > \left\{ \begin{array}{l} \text{λέγουσι} \\ \text{καλοῦσι} \\ \text{ἔρωτῶσι} \end{array} \right.$

As you will observe, the underlying person-number endings are really identical for all sets. The high-to-low tone glide is caused by the rise in pitch on the base-vowel with the automatic drop in pitch on the following syllable: ποιέ-οω, ἔρωτά-ομεν. When contracted, the resultant forms are ποιῶ, ἔρωτῶμεν, and so on.

Verbs of this kind are regularly entered in dictionaries so as to show the stem vowel: e.g., ποιέω, ἔρωτάω, etc. They are, however, contracted in normal use* and, as you might expect, are known as *contract verbs*.

Note: Forms with “they” as subject are shown with optional final-v. This is known as movable-v, and is added to 3-plural forms in final position or before a word beginning with a vowel, as well as in certain other positions. It occurs on most forms ending in -σι, ἔστί(ν), and certain others which will be met shortly.

2C2: Personal Pronouns

Since Greek verbs show a separate ending for each person subject, use of the personal pronouns is not necessary to signal the actor. They are usually reserved for emphasis, contrast, or some such rôle: e.g.,

σύ μὲν λέγεις, ἐγὼ δ' οὔ.

You are speaking, but *I* am not.

The personal pronouns, as subject, occur in the following forms:

ἐγώ - I

ἡμεῖς - we

σύ - you (singular)

ὑμεῖς - you (plural)

Where English usage would require *he* or *they*, Greek often makes use of demonstratives like οὗτος - *this man*, οὗτοι - *these men*.

2C3: Sentence Types

a. Intransitive (Subject-Verb)

A favourite type of sentence in both Greek and English consists of a verb with its subject:

Greek - σπεύδω

English - I hurry

Unlike English, however, Greek does not ordinarily require the subject to be separately stated as a pronoun. The person-number endings already carry this information. In short, one favourite Greek sentence-type can be expressed in a single word. The intransitive verb above provides an illustration. Modifying material may be added optionally as required:

σπεύδω - I'm hurrying

σπεύδω ποῖ - I'm hurrying somewhere

διατρίβεις - you spend time

νῦν διατρίβεις - you now spend time

ἐνθάδε νῦν διατρίβεις - you now spend time hereabouts

* Certain two-syllable words are left uncontracted: e.g., πλέω - I sail; πνέω - I blow.

b. Transitive (Subject-Verb-Object)

A closely similar type of sentence is that in which the verb takes an object:

γινώσκω τὸν ἄνδρα.

διαφθείρω τοὺς νέους.

The object may sometimes precede the verb, as in ὃν διώκεις, or οἷα ποιεῖς.

The main respect in which both these sets differ from the English pattern is in the expression of the personal subject as *part of the verb form*, instead of as a separate pronoun. Where further specification of the subject is required, this is done through simple expansion by adding the needed noun, pronoun or adjective: e.g.

he says - λέγει

Meletus says - ὁ Μέλητος λέγει.

they call - καλοῦσιν

the Athenians call - οἱ Ἀθηναῖοι καλοῦσιν.

Two other expansions of these basic sentence types are illustrated below.

c. Negative

A simple declarative statement may be negated by prefixing the negative particle, οὐ (οὐκ, if followed by a word beginning with a vowel, οὐχ, if the next sound is an aspirate):

οὐ σπεύδω - I am not hastening

οὐκ ἔννοῶ - I don't think

οὐχ οὕτως - not so

d. Reported Speech

A common way of transforming direct statements into reported speech is through an introductory formula such as λέγει ὅτι ... "he says that". The conjunction ὅτι, "that", is then followed by the underlying direct statement: e.g.,

διαφθείρω τοὺς νέους - I corrupt the young

λέγει ὅτι διαφθείρω τοὺς νέους - he says that I corrupt the young

e. Questions

Two general types of questions are to be distinguished: those which may be answered by "yes" or "no", and questions requiring more specific content by way of an answer. The former are often called *yes-no* questions, the latter, *content* questions. The content questions begin with a question word: who, how, why, and so on.

i. Yes-no Questions

A common way of changing a simple, declarative statement in English into a yes-no question is by altering the word order to put the subject after the verbal auxiliary:

Statement: He is coming.

Question: Is he coming?

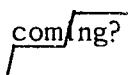
Greek differs from English in that it requires no difference in word order. Were it not for the question mark (;) at the end, a sentence such as

φεύγεις ἢ διώκεις

could be read as either a query or a statement. A *yes-no* question may be unmistakably signalled by beginning it with one of the interrogative particles, ἄρα or ἤ, but this is optional:

ἄρα φεύγεις ἢ διώκεις;

English has another way of changing statements into *yes-no* questions, not by altering the word order, but by changing the intonation pattern so that the voice rises towards the end of the utterance:

He is 

The absence of change in word order suggests that Greek too may have used a similar intonational device, quite apart from tone. If any such feature did exist, however, we have practically no information about it.

ii. Content Questions

In Greek questions designed to elicit a specific item of information regularly begin with the appropriate question word:

τί λέγεις;	What are you saying?
	What do you mean?
τί ἐστὶ παροινία;	What is drunken behaviour?

Often, where the meaning is obvious, the verb ἐστίν is left out between subject and complement:

τίς οὗτος;	Who (is) this?
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Or the question word may stand alone:

τίνα;	Whom?
πῶς, ὦ Σώκρατες;	How, Socrates?

2C4: Enclitics and Tone

In English, if the colloquial form of the negative, *n't*, is added to a verb, the combination is usually felt by native speakers still to make just one word: i.e., *don't*, *can't*, *won't*; yet the *n't* is clearly a separate, grammatical item. Even cases like *didn't*, *couldn't*, *hadn't*, which add another syllable to the word are still felt to be somehow a single word-like unit. In a somewhat similar way there are a number of small words in Greek which, though grammatically separate, are regarded as just adding a syllable or two to the word they follow. It is as though they “lean” on the word before, and so they are called “enclitics”, i.e., “leaners”, and include forms like γε, που, τις, ἐστι, and so on.

One result of this is that if the word before them has a final high tone which would ordinarily be lowered, the addition of an enclitic removes it from final position, so that lowering is no longer required and the tone remains high, e.g., ὁ ἐμὸς πατήρ, but ὁ ἐμὸς γε πατήρ.

Enclitics behave as if they were part of the same sequence of sounds as that of the preceding word, although they are grammatically independent. They are sometimes described as phonologically “bound”, but grammatically “free” forms.

Note: In this and following units, the Basic Dialogue will sometimes contain material which receives no immediate comment in the grammatical discussion. Memorize all such sections thoroughly to the point where you can repeat them with ease and recall them readily when they are explained later on.

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2D. SUPPLEMENTARY READINGS

These will begin in Unit Three. For now, you may find it helpful to read aloud Section 2A1 + 2.

2E. COMPOSITION

This too will begin in Unit Three. At this stage, it will be a good idea for you to do the following:

2E1: Copy out in your own handwriting - in Greek, of course - Section 2A1 + 2.

2E2: Study 2A1 + 2 at home. Your teacher will then read it to you as a dictation lesson.

The foregoing are intended to develop your ability to match the sounds of Greek with their written symbols.

2F. VOCABULARY

2F1: NEW WORD LIST

Note: These word lists will contain all the new words which appear in the Unit. The lists are made up on the following pattern:

WORD (supplementary forms, if any) [Part of Speech] - English meaning(s) i.e. for:

Adjectives: endings for nominative
singular of masculine/
feminine, neuter

Nouns: accusative singular
form - later, genitive
singular form

Verbs: first person singular
form

Note: Verbs are regularly listed in the form taken by a 3rd person singular subject, but the meaning given is that of the stem only, e.g., σιωπᾷ (σιωπῶ) [verb] - be silent [literally: he is silent].

(ὁ) Ἀθηναῖος (Ἀθηναίᾱ - Ἀθηναῖον) [adjective] - Athenian

ἀλλά [conjunction] - but

ὁ ἀνὴρ (τὸν ἄνδρα) [noun] - man

αὐτός (-ή - ό) [pronoun] - self; him/her/it(not as subjects: he, she, it)

γάρ [conjunction] - for (used to give reasons, explanations, emphasis)

γε [particle] - at any rate (used to call attention to what it follows) - [Enclitic]

γινώσκει (γινώσκω) [verb] - learn, think

ἡ γραφή (τὴν γραφήν) [noun] - drawing; writing; indictment; prosecution by the state

δέ [particle, with force of conjunction] - while, on the other hand

δή [particle] - indeed, really (used to give greater exactness)

διά [preposition] - (+ accusative) through, by means of, because of

διατρίβει (διατρίβω) [verb] - rub away; spend time

διαφθείρει (διαφθείρω) [verb] - destroy; corrupt

ἡ δίκη (τὴν δίκην) [noun] - custom; law; judgement; (private) lawsuit, penalty

διώκει (διώκω) [verb] - pursue, prosecute

δοκεῖ (δοκῶ) [verb] - think, suppose; seem

ἐγὼ (ἐμέ) [pronoun] - I/me

εἰ [conjunction] - if, whether

- ἐμός (-ή -όν) [adjective] - mine
- ἐνθάδε [adverb] - here/there
- ἐννοεῖ (ἐννοῶ) [verb] - think, consider, reflect
- ὁ Ἑρμογένης (τὸν Ἑρμογένη) [noun] - Hermogenes (brother of Callias - see Unit 3F)
- ἐρωτᾷ (ἐρωτῶ) [verb] - ask
- ἐστί (εἰμί) [verb] - be [Enclitic in Present Tense (except for 2nd person singular)]
- ὁ Εὐθύφρων (τὸν Εὐθύφρονα) [noun] - Euthyphro (seer, about whom little else is known)
- ἔχει (ἔχω) [verb] - have; hold; be able
- ἢ [conjunction] - or, than
- ὁ Ἡρακλῆς (τὸν Ἡρακλέα) [noun] - Heracles (popular figure of cult, myth, and legend; the son of Zeus and Alcmena. The Romans called him Hercules.)
- καί [conjunction] - and; also, even
- καλεῖ (καλῶ) [verb] - call; name
- κρίνει (κρίνω) [verb] - separate, distinguish; decide; judge
- λέγει (λέγω) [verb] - say, speak
- λῦπει (λῦπῶ) [verb] - give pain to, annoy
- ὁ Μέλητος (τὸν Μέλητον) [noun] - Meletus (formal accuser of Socrates in 399 B.C.)
- μέν [particle] - (shows that its word or clause answers to one containing δέ, or an equivalent)
- μέντοι [conjunction] - yet, nevertheless; indeed
- νέος (-ᾱ -ον) [adjective] - young; new
- νοεῖ (νοῶ) [verb] - perceive, notice; think, suppose
- νῦν [adverb] - now
- ὁ οἶνος (τὸν οἶνον) [noun] - wine
- ὅς (ἧ -ὸ) [Relative pronoun] - who/whom etcetera
- ὅτι [conjunction] - that; because
- οὐ [negator] - (οὐκ before vowels, οὐχ before aspirated vowels)
- οὐδέ [particle] - but not; and not (nor); not even
- οὖν [adverb] - really, at all events; - ever (e.g. whoever); therefore
- οὕτοι [adverb] - indeed not
- οὗτος (αὕτη - τοῦτο) [pronoun] - this

πάνυ [adverb] - entirely; very; certainly

παρά [preposition] - (+ accusative) to the side of; to; against; except; during

ἡ παροινία (τὴν παροινίαν) [noun] - drunken behaviour

ὁ πατήρ (τὸν πατέρα) [noun] - father

που [adverb] - anywhere; anyway, perhaps - [Enclitic]

πῶς [adverb] - how?

σιωπᾶ (σιωπῶ) [verb] - be silent

σός (-ή -όν) [adjective] - your (sg.)

σὺ (σέ) [pronoun] - you (sg.)

ὁ Σωκράτης (τὸν Σωκράτην/Σωκράτη) [noun] - Socrates (469-399 B.C., Athenian philosopher, who figures prominently in the works of Plato and Xenophon. The philosophical doctrines expressed by the Platonic Socrates are usually regarded as representing Plato's thought more than that of Socrates.)

τις (-τι) [pronoun] - any one/thing; some one/thing [Enclitic]

τίς (-τί) [pronoun] - who? what? which?

φεύγει (φεύγω) [verb] - flee; be accused/prosecuted

(ὁ) φίλος (-η-ον) [adjective] - dear, friendly; ὁ φίλος/ἡ φίλη [noun] - friend

ὦ [exclamation] - o! oh! (pronounced ὦ); (combined with nouns as a mode of address, e.g. ὦ Εὐθύφρων - and pronounced ὦ)

2F2: RELATED WORDS

Note: You may find it helpful in mastering the vocabulary to reflect on words which are related to each other, not necessarily in meaning, but in sharing component parts. Every word list will be followed by a section on related words, like this one:

γε	γινώσκει	γοῦν	διά	ἐγώ ἐμέ	μέν	μέντοι
γοῦν	ἐννοεῖ	οῦν	διατρίβει	ἐμός	μέντοι	οὔτοι
	νοεῖ		διαφθείρει			
οὔ	οἶνος	οὔτος	παρά	σός		
οὔδέ	παροινία	οὔτως	παροινία	σύ		
οὔτοι						

ENGLISH DERIVATIVES OF GREEK WORDS

Can you think of English words derived from - or related to - the following?

ἄνδρα

αὐτό

γραφή

διατρίβει

νέος

φίλος

UNIT THREE

3A. BASIC DIALOGUE

3A1: (You will find new materials embedded in a familiar context below. Learn them thoroughly.)

Euthyphro and Socrates meet near the court of the King Archon. (See 2A1).

EUTHYPHRO. - the portico

ΕΥΘΥΦΡΩΝ. - τὴν στοᾶν

- around the portico

- περὶ τὴν στοᾶν

- Why are you now spending time here near the portico, Socrates?

- διὰ τί, ὦ Σώκρατες, ἐνθάδε νῦν διατρίβεις περὶ τὴν στοᾶν;

- as I (have)

- ὥσπερ ἐγώ

- the King

- τὸν βασιλέα

- before the King

- πρὸς τὸν βασιλέα

- For surely YOU don't have a lawsuit before the King, as I have!

- οὐ γάρ που καὶ σύ γε δίκην τινὰ ἔχεις πρὸς τὸν βασιλέα ὥσπερ ἐγώ.

SOCRATES.

ΣΩΚΡΑΤΗΣ.

- The Athenians, indeed, certainly don't call it a lawsuit, Euthyphro, but an indictment.

- οὗτοι δὲ Ἀθηναῖοί γε, ὦ Εὐθύφρων, δίκην αὐτὴν καλοῦσιν ἄλλα γραφήν.

EUTHYPHRO. - what indictment?

ΕΥΘΥΦΡΩΝ. - τίνα γραφήν;

- What sort of indictment do you mean, Socrates?

- τίνα γραφήν λέγεις, ὦ Σώκρατες;

SOCRATES. - Meletus

ΣΩΚΡΑΤΗΣ. - Μέλητον

- they call him Meletus

- ὀνομάζουσι αὐτὸν Μέλητον

- A certain young man - they call him Meletus - he says that I am corrupting the young.

- νέος τις - ὀνομάζουσι αὐτὸν Μέλητον - λέγει ὅτι διαφθείρω τοὺς νέους.

- what sort?

- What sort? A certain young man -
they call him Meletus - says that
I am corrupting the young.

- I do not believe

- and I do not believe in the old
ones

- as he says

- I am making gods - as he says

- I am making new gods - as he says -
and do not believe in the old ones.

- ἥντινα;

- ἥντινα; νέος τις - ὀνομάζουσι αὐτὸν
Μελέτητον - λέγει ὅτι διαφθείρω τοὺς
νέους.

- οὐ νομίζω

- τοὺς δ' ἀρχαίους οὐ νομίζω

- ὥς λέγει

- θεοὺς ποιῶ - ὥς λέγει

- καινοὺς μὲν θεοὺς ποιῶ - ὥς λέγει
- τοὺς δ' ἀρχαίους οὐ νομίζω.

EUTHYPHRO. - he means

- he means a divine guide

- he means your divine guide

- I understand, Socrates

- I understand, Socrates; he means
your divine guide.

ΕΥΘΥΦΡΩΝ. - λέγει

- δαιμόνιον λέγει

- τὸ σὸν δαιμόνιον λέγει

- μανθάνω, ὦ Σώκρατες

- μανθάνω, ὦ Σώκρατες· τὸ σὸν
δαιμόνιον λέγει.

-- Plato, *Euthyphro*.

3A2: Later in the conversation Socrates discusses the behaviour of the traditional gods.

- | | |
|---|---|
| <p>SOCRATES.</p> <ul style="list-style-type: none"> - each other - towards each other - and do they feel hostility towards one another? - do the gods quarrel, Euthyphro? - Well, then, Euthyphro, do the gods quarrel and feel hostility towards one another? | <p>ΣΩΚΡΑΤΗΣ. - ἀλλήλους</p> <ul style="list-style-type: none"> - πρὸς ἀλλήλους - καὶ ἔχθρᾱν ἔχουσι πρὸς ἀλλήλους; - στασιάζουσιν οἱ θεοί, ὦ Εὐθύφρων; - οὐκοῦν στασιάζουσιν οἱ θεοί, ὦ Εὐθύφρων, καὶ ἔχθρᾱν ἔχουσι πρὸς ἀλλήλους; |
|---|---|

EUTHYPHRO.

- These things are (so).
(i.e. Yes).

ΕΥΘΥΦΡΩΝ.

- ἔστι ταῦτα.

- SOCRATES.
- the disagreement makes (something)
 - my friend, does the disagreement make (something)?
 - does the disagreement cause anger, my friend?
 - And does the disagreement cause hostility and anger, my friend?

- ΣΩΚΡΑΤΗΣ. - ἡ διαφορὰ ποιεῖ . . .
- ὦ φίλε, ἡ διαφορὰ ποιεῖ . . . ;
 - ὀργάς, ὦ φίλε, ἡ διαφορὰ ποιεῖ;
 - ἔχθρᾱν δὲ καὶ ὀργάς, ὦ φίλε, ἡ διαφορὰ ποιεῖ;

EUTHYPHRO.

- Entirely! (i.e. Of course it does).

ΕΥΘΥΦΡΩΝ.

- πάνυ γε.

— Plato, *Euthyphro*.

3A3: Socrates compliments Callias on the quality of entertainment he provides.

SOCRATES. - you are entertaining us

- you are entertaining us perfectly

- Callias, you are entertaining us perfectly,

- By Zeus, Callias, you are entertaining us perfectly!

- you are offering

- you are offering things to hear

- you are offering things to look at and things to hear

- but you are offering us things to look at and things to hear as well.

- a faultless dinner

- for not only a faultless dinner

- For you are offering us not only a dinner beyond reproach, but things to look at and to hear as well.

ΣΩΚΡΑΤΗΣ. - ἡμᾶς ἐστιῷς

- τελέως ἡμᾶς ἐστιῷς

- ὦ Καλλίᾱ, τελέως ἡμᾶς ἐστιῷς

- νὴ Δί', ὦ Καλλίᾱ, τελέως ἡμᾶς ἐστιῷς.

- παρέχεις

- ἀκροᾶματα παρέχεις

- θεᾶματα καὶ ἀκροᾶματα παρέχεις

- ἀλλὰ καὶ θεᾶματα καὶ ἀκροᾶματα παρέχεις

- δεῖπνον ἄμεμπτον

- οὐ γὰρ μόνον δεῖπνον ἄμεμπτον

- οὐ γὰρ μόνον δεῖπνον ἄμεμπτον ἀλλὰ καὶ θεᾶματα καὶ ἀκροᾶματα παρέχεις.

CALLIAS.

- I'm offering perfume too, Socrates.

ΚΑΛΛΙΑΣ.

- καὶ μύρον παρέχω, ὦ Σώκρατες.

= Xenophon, *Symposium*.

3B. DRILLS

3B1: TONE DRILLS

Purpose: To show how the tone on a two-syllable enclitic is affected by final high tone on the preceding word.

Directions: Contrast the following parallel sets:

1a.

- | | |
|--------------------------------|-------------------------------|
| 1. ἄρα λέγεις γραφήν τινά; | 1. ἄρα λέγεις δίκην τινά; |
| 2. διώκω θεόν τινά. | 2. διώκω φίλον τινά. |
| 3. στασιάζουσι κακοί τινες. | 3. στασιάζουσι φίλοι τινές. |
| 4. διαφθείρεις στοάς τινας. | 4. διαφθείρεις ἄνδρας τινάς. |
| 5. φεύγει κακόν τινά. | 5. φεύγει φίλον τινά. |
| 6. ποιῶ καλὰ τινά. | 6. ποιῶ μύρα τινά. |
| 7. καλοῦμεν θεούς τινας. | 7. καλοῦμεν νέους τινάς. |
| 8. ὀργαί τινες λυποῦσιν ἐμέ. | 8. ἔχθραι τινές λυποῦσιν ἐμέ. |
| 9. καλός ἐστίν. | 9. φίλος ἐστίν. |
| 10. στοά ἐστίν. | 10. ἔχθρᾱ ἐστίν. |
| 11. οὐ μόνον πατήρ ἐστίν. | 11. οὐ μόνον φίλος ἐστίν. |
| 12. ὁ δ' ἄνθρωπος κακός ἐστίν. | 12. ὁ δ' ἄνθρωπος νέος ἐστίν. |

Problems:

- α': From the standpoint of tone, an enclitic is treated as an extension of the preceding word. This means that the tone on the word before the enclitic affects the tone on the _____ itself.
- β': A high tone in Greek may occur as far back as the third syllable from the end of a word. If a word with a high tone on the vowel of the last syllable is followed by a two-syllable enclitic, the high tone is still only three syllables from the end of the total sequence, and no tone rules have been violated. Therefore the enclitic receives _____ change of tone.
- γ': If a word with *high tone* on the second to last syllable (e.g. νέος) is followed by a two-syllable enclitic (e.g. ἐστίν), this produces a sequence with a high tone _____ syllables from the end (e.g. νέος ἐστίν) and violates the rule barring the high tone from occurring further back than _____ syllables from the end.
- α': enclitic
β': no
γ': four; three

- δ' . When this happens, the first accent remains, since it is an essential part of the word, and the last syllable of the two-syllable enclitic receives a high tone accent. In other words, where the addition of a two-syllable enclitic leaves a *high tone* four syllables from the end, the enclitic itself saves the "three-syllable rule" from being broken, by taking a _____ tone on its own _____ syllable: e.g. νέος ἐστίν.

1b.

- | | |
|-----------------------|--------------------------|
| 1. δεῖπνον παρέχεις. | 1. δεῖπνόν τι παρέχεις. |
| 2. ποιοῦμεν. | 2. ποιοῦμέν τι. |
| 3. τοῦτο. | 3. τοῦτό ἐστι. |
| 4. τὰ δὲ δαιμόνια. | 4. τὰ δὲ δαιμόνιά ἐστι. |
| 5. θεᾶμα λέγω. | 5. θεᾶμά τι λέγω. |
| 6. ἀκροᾶματα ποιεῖτε. | 6. ἀκροᾶμά τινα ποιεῖτε. |

- ε' . If an enclitic follows a word with a *glide* on the second to last syllable (e.g. τοῦτο), the tone must be raised again before the enclitic (e.g. τοῦτό γε, δεῖπνόν ἐστι). As a result, the *word before the enclitic* receives _____ tonal accents: the original glide, plus a _____ tone on the last syllable.

δ' . high; final or second
ε' . two; high

3B2: NOUNS

M: MIMICRY DRILLS

M1: Purpose: To drill the singular form of the noun.

Directions: Mimic the following pattern after the recording, changing the shape of the nouns as shown.

Question: ἄρα ἡ γραφή ἐνθάδε νῦν ἐστίν;

Reply: τὴν γραφὴν ἐνθάδε νῦν ἔχομεν.

M1a:

- | | |
|---|--|
| 1. ἄρα ἡ γραφή ἐνθάδε νῦν ἐστίν; | 1. τὴν γραφὴν ἐνθάδε νῦν ἔχομεν. |
| 2. ἄρα ἡ δίκη (τις) ἐνθάδε νῦν ἐστίν; | 2. τὴν δίκην (τινὰ) ἐνθάδε νῦν ἔχομεν. |
| 3. ἄρα ἡ στοᾶ ἐνθάδε νῦν ἐστίν; | 3. τὴν στοᾶν ἐνθάδε νῦν ἔχομεν. |
| 4. ἄρα ἡ διαφορᾶ ἐνθάδε νῦν ἐστίν; | 4. τὴν διαφορᾶν ἐνθάδε νῦν ἔχομεν. |
| 5. ἄρα ὁ φίλος (τις) ἐνθάδε νῦν ἐστίν; | 5. τὸν φίλον (τινὰ) ἐνθάδε νῦν ἔχομεν. |
| 6. ἄρα ὁ Μέλητος ἐνθάδε νῦν ἐστίν; | 6. τὸν Μέλητον ἐνθάδε νῦν ἔχομεν. |
| 7. ἄρα ὁ Σωκράτης ἐνθάδε νῦν ἐστίν; | 7. τὸν Σωκράτη ἐνθάδε νῦν ἔχομεν. |
| 8. ἄρα ὁ Εὐθύφρων ἐνθάδε νῦν ἐστίν; | 8. τὸν Εὐθύφρονα ἐνθάδε νῦν ἔχομεν. |
| 9. ἄρα ὁ ἀνὴρ ἐνθάδε νῦν ἐστίν; | 9. τὸν ἄνδρα ἐνθάδε νῦν ἔχομεν. |
| 10. ἄρα ὁ πατήρ ἐνθάδε νῦν ἐστίν; | 10. τὸν πατέρα ἐνθάδε νῦν ἔχομεν. |
| 11. ἄρα ὁ βασιλεὺς ἐνθάδε νῦν ἐστίν; | 11. τὸν βασιλεῖα ἐνθάδε νῦν ἔχομεν. |
| 12. ἄρα τὸ δεῖπνον (τι) ἐνθάδε νῦν ἐστίν; | 12. τὸ δεῖπνον (τι) ἐνθάδε νῦν ἔχομεν. |
| 13. ἄρα τὸ μύρον ἐνθάδε νῦν ἐστίν; | 13. τὸ μύρον ἐνθάδε νῦν ἔχομεν; |
| 14. ἄρα τὸ θεῶμα ἐνθάδε νῦν ἐστίν; | 14. τὸ θεῶμα ἐνθάδε νῦν ἔχομεν. |
| 15. ἄρα τὸ ἀκρόαμα ἐνθάδε νῦν ἐστίν; | 15. τὸ ἀκρόαμα ἐνθάδε νῦν ἔχομεν. |

Note: The words in brackets at numbers 2, 5 and 12 apply to Drill M3 below.

Repeat the above drill until you can produce the different forms easily in the proper place.

- ζ'. In Nos. 1-11 above, the noun changes its shape to show the change from subject to object. The most common signal of the object is the final consonant ____.
- ς'. Instead of a final ν, some nouns signal their object status with a final vowel ____.
There may also be a change in the form of the stem. Others, like Σωκράτης, may show an object form simply by dropping the final ς and replacing it with ____.
- η'. The third group of nouns (Nos. 12-15) take the definite article τό, and show an object form the ____ as that of the subject.
- θ'. A distinction of shape in the definite article also shows whether the noun is subject or object. Where the subject form of the definite article is ἡ, the object form is ____.
- ι'. Where the subject form of the definite article is ὁ, the object form is ____.
- ια'. Only the ____ form of the definite article is the same for both subject and object.

ζ'. ν

ς'. α; nothing or ∅

η'. same

θ'. τήν

ι'. τὸν

ια'. τὸ

M1b: Purpose: To drill the accusative plural form of the noun.

Directions: Mimic the recording.

εἰσί is the plural form of ἐστί.

- | | |
|---|--|
| 1. ἄρα αἱ γραφαὶ ἐνθάδε νῦν εἰσιν; | 1. τὰς γραφὰς ἐνθάδε νῦν ἔχω. |
| 2. ἄρα αἱ στοαὶ (τινες) ἐνθάδε νῦν εἰσιν; | 2. τὰς στοὰς (τινας) ἐνθάδε νῦν ἔχω. |
| 3. ἄρα αἱ διαφοραὶ ἐνθάδε νῦν εἰσιν; | 3. τὰς διαφορὰς ἐνθάδε νῦν ἔχω. |
| 4. ἄρα οἱ φίλοι (τινές) ἐνθάδε νῦν εἰσιν; | 4. τοὺς φίλους (τινὰς) ἐνθάδε νῦν ἔχω. |
| 5. ἄρα οἱ νέοι ἐνθάδε νῦν εἰσιν; | 5. τοὺς νέους ἐνθάδε νῦν ἔχω. |
| 6. ἄρα οἱ ἄνδρες ἐνθάδε νῦν εἰσιν; | 6. τοὺς ἄνδρας ἐνθάδε νῦν ἔχω. |
| 7. ἄρα οἱ πατέρες ἐνθάδε νῦν εἰσιν; | 7. τοὺς πατέρας ἐνθάδε νῦν ἔχω. |
| 8. ἄρα οἱ βασιλεῖς ἐνθάδε νῦν εἰσιν; | 8. τοὺς βασιλεῖς ἐνθάδε νῦν ἔχω. |
| 9. ἄρα τὰ δεῖπνα (τινα) ἐνθάδε νῦν ἐστίν; | 9. τὰ δεῖπνα (τινα) ἐνθάδε νῦν ἔχω. |
| 10. ἄρα τὰ μύρα ἐνθάδε νῦν ἐστίν; | 10. τὰ μύρα ἐνθάδε νῦν ἔχω. |
| 11. ἄρα τὰ θεᾶματα ἐνθάδε νῦν ἐστίν; | 11. τὰ θεᾶματα ἐνθάδε νῦν ἔχω. |
| 12. ἄρα τὰ ἀκροᾶματα ἐνθάδε νῦν ἐστίν; | 12. τὰ ἀκροᾶματα ἐνθάδε νῦν ἔχω. |

Note: The words in brackets at numbers 2, 4 and 9 apply to Drill M3 below.

Repeat this drill until you are quite familiar with the different forms.

In the drills above, the nouns are now all plural; but they still show a change in shape, signalling their change from subject to object.

- ιβ'. Plural subject nouns in 1-3, which end in -αι, change their ending as objects to _____.
- ιγ'. Plural nouns as subject, ending in -οι (4, 5) show the corresponding object ending in _____.
- ιδ'. Others (6-8), which signalled the singular object by -α, show the plural object by simply adding _____.
- ιε'. The third group of nouns, which take the definite article τὰ (plural of τό), show forms for subject and object which are the _____.
- ισ'. Not only do these (neuter) nouns show the same form for subject and object, but when they stand as subject in the plural, the verb which they take remains in the _____.

ιβ'. -ας

ιγ'. -ους

ιδ'. -ς

ιε'. same

ισ'. singular

M2: Purpose: To drill the accusative forms of adjectives.

Directions: In this drill, note how the adjectives alter their shape when used with different classes of nouns. Mimic the recording until you can repeat effortlessly without the text. (καλός means “good, fine”. κακός means “bad”.)

M2a:

- | | |
|----------------------------|--|
| 1. καλή ἐστὶν ἡ γραφή. | 1. πάνυ γε, καλήν ὀνομάζομεν τὴν γραφήν. |
| 2. καλή ἐστὶν ἡ δίκη. | 2. πάνυ γε, καλήν ὀνομάζομεν τὴν δίκην. |
| 3. καλή ἐστὶν ἡ στοά. | 3. πάνυ γε, καλήν ὀνομάζομεν τὴν στοάν. |
| 4. καλή ἐστὶν ἡ διαφορά. | 4. πάνυ γε, καλήν ὀνομάζομεν τὴν διαφοράν. |
| 5. καλός ἐστὶν ὁ φίλος. | 5. πάνυ γε, καλὸν ὀνομάζομεν τὸν φίλον. |
| 6. καλός ἐστὶν ὁ θεός. | 6. πάνυ γε, καλὸν ὀνομάζομεν τὸν θεόν. |
| 7. καλός ἐστὶν ὁ πατήρ. | 7. πάνυ γε, καλὸν ὀνομάζομεν τὸν πατέρα. |
| 8. καλός ἐστὶν ὁ βασιλεύς. | 8. πάνυ γε, καλὸν ὀνομάζομεν τὸν βασιλέα. |
| 9. καλὸν ἐστὶ τὸ μύρον. | 9. πάνυ γε, καλὸν ὀνομάζομεν τὸ μύρον. |
| 10. καλὸν ἐστὶ τὸ δεῖπνον. | 10. πάνυ γε, καλὸν ὀνομάζομεν τὸ δεῖπνον. |
| 11. καλὸν ἐστὶ τὸ θέᾶμα. | 11. πάνυ γε, καλὸν ὀνομάζομεν τὸ θέᾶμα. |
| 12. καλὸν ἐστὶ τὸ ἀκρόαμα. | 12. πάνυ γε, καλὸν ὀνομάζομεν τὸ ἀκρόαμα. |

Repeat the drill, replacing καλός - ἡ - ὄν with κακός - ἡ - ὄν.

- ιζ'. In Nos. 1-8 above, there is a different form of the adjective for subject and object. In the first group, adjectives used with a feminine singular subject end in the vowel _____. To signal the object form, they add the consonant _____.
- ιη'. In the second group (5-8) adjectives used with a masculine singular end in the vowel and consonant sequence _____. To signal the object the final ζ is replaced by _____.
- ιθ'. In the last group of words the shape of the adjectives for both subject and object is the _____.
- κ'. In all the examples so far given adjectives show a change of shape for subject/object and for singular/plural. This corresponds consistently with the change in shape of the _____ they modify and of the definite _____, even though the exact shapes are not always identical for all three.

Note the correspondences between adjective and noun, then adjective and article. Observe the features which are the same and the points in which they differ.

ιζ'. -η, -ν

ιη'. -ος, -ν

ιθ'. same

κ'. nouns, article

M2b: Directions: Drill the following section until you are fully familiar with the forms. Note how the adjectives alter their shape when used with plural nouns belonging to the same three classes as above.

- | | |
|-----------------------------|--|
| 1. καλαί εἰσιν αἱ γραφαί. | 1. πάνυ γε, καλᾶς ὀνομάζομεν τὰς γραφάς. |
| 2. καλαί εἰσιν αἱ δίκαι. | 2. πάνυ γε, καλᾶς ὀνομάζομεν τὰς δίκας. |
| 3. καλαί εἰσιν αἱ στοαί. | 3. πάνυ γε, καλᾶς ὀνομάζομεν τὰς στοάς. |
| 4. καλαί εἰσιν αἱ διαφοραί. | 4. πάνυ γε, καλᾶς ὀνομάζομεν τὰς διαφοράς. |
| 5. καλοί εἰσιν οἱ φίλοι. | 5. πάνυ γε, καλοὺς ὀνομάζομεν τοὺς φίλους. |
| 6. καλοί εἰσιν οἱ θεοί. | 6. πάνυ γε, καλοὺς ὀνομάζομεν τοὺς θεούς. |
| 7. καλοί εἰσιν οἱ πατέρες. | 7. πάνυ γε, καλοὺς ὀνομάζομεν τοὺς πατέρας. |
| 8. καλοί εἰσιν οἱ βασιλεῖς. | 8. πάνυ γε, καλοὺς ὀνομάζομεν τοὺς βασιλεῖς. |
| 9. καλά ἐστι τὰ μύρα. | 9. πάνυ γε, καλὰ ὀνομάζομεν τὰ μύρα. |
| 10. καλά ἐστι τὰ δεῖπνα. | 10. πάνυ γε, καλὰ ὀνομάζομεν τὰ δεῖπνα. |
| 11. καλά ἐστι τὰ θεᾶματα. | 11. πάνυ γε, καλὰ ὀνομάζομεν τὰ θεᾶματα. |
| 12. καλά ἐστι τὰ ἀκροᾶματα. | 12. πάνυ γε, καλὰ ὀνομάζομεν τὰ ἀκροᾶματα. |

Repeat the drill replacing καλοί - αἱ - ἅ with κακοί - αἱ - ἅ.

In the drills above, the adjectives are all plural; but like the nouns in M1b they also show whether they modify a subject or object, by their change in shape.

- κα'. Plural adjectives which modify the subject and end in -αι (1-4), change their endings when modifying the object, to ____ .
- κβ'. Plural adjectives ending in -οι for the subject (5-8) show the corresponding object ending in ____ .
- κγ'. The plural of πολύς 'much' is πολλοί. Therefore οἱ πολλοί means '____ ____'.
- κδ'. Adjectives which show the plural for subject form in -α (9-12) show an object form also in ____ .
- κε'. Neuter adjectives, like neuter nouns when they stand as subject, even though they may themselves be plural, take a verb in the ____ . e.g., καλά ἔστι.

κα'. - ᾶς

κβ'. - ους

κγ'. the many

κδ'. - α

κε'. singular

M3: Purpose: To drill the accusative forms of the indefinite pronoun, τις.

Directions: Repeat Drills M1a., and M1b., above, replacing the article with the proper form of τις, “someone, a certain (one)”.

Model: ἄρα γραφή τις ἐνθάδε νῦν ἐστίν;

Is there some lawsuit here now?

νὴ Δί', γραφὴν τινα ἐνθάδε νῦν ἔχομεν.

By Jove, we have a certain lawsuit here now.

Mimic the recording, and note what happens to the tone on words followed by forms of τις.

M4: Purpose: To drill the accusative forms of οὗτος-αὕτη-τούτο.

M4a: Directions: Drill the following sequence with the recording until you can repeat each exchange easily without the text.

Model: αὕτη ἐστὶν ἡ γραφή;

Is this the lawsuit?

πάνυ γε, γραφήν ὀνομάζομεν ταύτην.

Definitely, we call this a lawsuit.

- | | |
|------------------------------|--|
| 1. αὕτη ἐστὶν ἡ γραφή; | 1. πάνυ γε, γραφήν ὀνομάζομεν ταύτην. |
| 2. αὕτη ἐστὶν ἡ ὀργή; | 2. πάνυ γε, ὀργήν ὀνομάζομεν ταύτην. |
| 3. αὕτη ἐστὶν ἡ παροινία; | 3. πάνυ γε, παροινίαν ὀνομάζομεν ταύτην. |
| 4. αὕτη ἐστὶν ἡ ἔχθρᾱ; | 4. πάνυ γε, ἔχθρᾱν ὀνομάζομεν ταύτην. |
| 5. οὗτός ἐστιν ὁ φίλος; | 5. πάνυ γε, φίλον ὀνομάζομεν τοῦτον. |
| 6. οὗτός ἐστιν ὁ νέος; | 6. πάνυ γε, νέον ὀνομάζομεν τοῦτον. |
| 7. οὗτός ἐστιν ὁ ἀνὴρ; | 7. πάνυ γε, ἄνδρα ὀνομάζομεν τοῦτον. |
| 8. οὗτός ἐστιν ὁ βασιλεύς; | 8. πάνυ γε, βασιλέᾱ ὀνομάζομεν τοῦτον. |
| 9. τοῦτό ἐστι τὸ δεῖπνον; | 9. πάνυ γε, δεῖπνον ὀνομάζομεν τοῦτο. |
| 10. τοῦτό ἐστι τὸ δαιμόνιον; | 10. πάνυ γε, δαιμόνιον ὀνομάζομεν τοῦτο. |
| 11. τοῦτό ἐστι τὸ ἀκρόαμα; | 11. πάνυ γε, ἀκρόαμα ὀνομάζομεν τοῦτο. |
| 12. τοῦτό ἐστι τὸ θέαμα; | 12. πάνυ γε, θέαμα ὀνομάζομεν τοῦτο. |

- | | |
|-------------------------------|---|
| 13. αὗται εἰσιν αἱ γραφαί; | 13. πάνυ γε, γραφᾶς ὀνομάζομεν ταύτᾱς. |
| 14. αὗται εἰσιν αἱ ὀργαί; | 14. πάνυ γε, ὀργᾶς ὀνομάζομεν ταύτᾱς. |
| 15. αὗται εἰσιν αἱ παροινίαι; | 15. πάνυ γε, παροινίᾱς ὀνομάζομεν ταύτᾱς. |
| 16. αὗται εἰσιν αἱ ἔχθραι; | 16. πάνυ γε, ἔχθρᾱς ὀνομάζομεν ταύτᾱς. |
| 17. οὗτοί εἰσιν οἱ φίλοι; | 17. πάνυ γε, φίλους ὀνομάζομεν τούτους. |
| 18. οὗτοί εἰσιν οἱ νέοι; | 18. πάνυ γε, νέους ὀνομάζομεν τούτους. |
| 19. οὗτοί εἰσιν οἱ ἄνδρες; | 19. πάνυ γε, ἄνδρας ὀνομάζομεν τούτους. |
| 20. οὗτοί εἰσιν οἱ βασιλεῖς; | 20. πάνυ γε, βασιλέᾱς ὀνομάζομεν τούτους. |
| 21. ταῦτά ἐστι τὰ δεῖπνα; | 21. πάνυ γε, δεῖπνα ὀνομάζομεν ταῦτα. |
| 22. ταῦτά ἐστι τὰ δαιμόνια; | 22. πάνυ γε, δαιμόνια ὀνομάζομεν ταῦτα. |
| 23. ταῦτά ἐστι τὰ ἀκροᾶματα; | 23. πάνυ γε, ἀκροᾶματα ὀνομάζομεν ταῦτα. |
| 24. ταῦτά ἐστι τὰ θεᾶματα; | 24. πάνυ γε, θεᾶματα ὀνομάζομεν ταῦτα. |

R: RECOGNITION DRILLS

R1a: *Purpose:* To develop rapid recognition of the distinction between nominative and accusative forms.

Directions: In the following drill, if the noun is in the *subject* form (the “nominative” case) complete the phrase with the verb **ἐστίν** - “it is”.

If the noun is in the *object* form (the “accusative” case) show that you recognize this by adding the verb **λέγει** - “he says, he means”.

The recording will then give the correct answer.

(Cover this column
while drilling)

- | | |
|------------------|---------------------------------|
| 1. ὁ φίλος | 1. ὁ φίλος ἐστίν |
| 2. τὴν γραφήν | 2. τὴν γραφήν λέγει |
| 3. τὸν θεόν | 3. τὸν θεὸν λέγει |
| 4. ἡ δίκη | 4. ἡ δίκη ἐστίν |
| 5. τὴν ὀργήν | 5. τὴν ὀργήν λέγει |
| 6. ὁ πατήρ | 6. ὁ πατήρ ἐστίν |
| 7. τὸ δαιμόνιον | 7. τὸ δαιμόνιον λέγει οἱ ἐστίν |
| 8. τὰ δαιμόνια | 8. τὰ δαιμόνια λέγει οἱ ἐστίν |
| 9. τὸν ἄνδρα | 9. τὸν ἄνδρα λέγει |
| 10. ἡ παροινία | 10. ἡ παροινία ἐστίν |
| 11. τὴν διαφορὰν | 11. τὴν διαφορὰν λέγει |
| 12. τὸ θέᾱμα | 12. τὸ θέᾱμα λέγει οἱ ἐστίν |
| 13. τὰ δεῖπνα | 13. τὰ δεῖπνα λέγει οἱ ἐστίν |
| 14. τὸν βασιλέα | 14. τὸν βασιλέα λέγει |
| 15. τὰ ἀκροᾶματα | 15. τὰ ἀκροᾶματα λέγει οἱ ἐστίν |

R1b: Directions: Drill as above: If the noun is *subject*, complete the phrase with εἰσίν - “they are”; if *object* add λέγει.

(Cover this column)

- | | |
|------------------|-----------|
| 1. αἱ γραφαί | 1. εἰσιν |
| 2. τὰς στοάς | 2. λέγει |
| 3. αἱ ὁργαί | 3. εἰσιν |
| 4. τοὺς ἄνδρας | 4. λέγει |
| 5. οἱ βασιλεῖς | 5. εἰσιν |
| 6. αἱ διαφοραί | 6. εἰσιν |
| 7. τὰς ἑχθρὰς | 7. λέγει |
| 8. οἱ ἄνδρες | 8. εἰσίν |
| 9. τοὺς νέους | 9. λέγει |
| 10. τοὺς πατέρας | 10. λέγει |
| 11. οἱ θεοί | 11. εἰσιν |
| 12. τοὺς φίλους | 12. λέγει |

R1c: Purpose: To develop recognition of nominative and accusative forms, singular and plural.

Directions: Multiple choice drill. Complete with *ἐστίν/εἰσίν* or *λέγει* as required.

(Cover this column)

- | | |
|------------------|--------------------|
| 1. τοὺς νέους | 1. λέγει |
| 2. τὰ δαιμόνια | 2. ἐστίν or λέγει |
| 3. ὁ θεός | 3. ἐστίν |
| 4. τὰς διαφορὰς | 4. λέγει |
| 5. τὴν παροινίαν | 5. λέγει |
| 6. τὸ μύρον | 6. ἐστίν or λέγει |
| 7. ἡ γραφή | 7. ἐστίν |
| 8. τὸν φίλον | 8. λέγει |
| 9. αἱ στοαί | 9. εἰσίν |
| 10. τὰ θεᾶματα | 10. ἐστίν or λέγει |
| 11. τὸ ἀκρόαμα | 11. ἐστίν or λέγει |
| 12. οἱ πατέρες | 12. εἰσίν |
| 13. τὸν ἄνδρα | 13. λέγει |
| 14. αἱ ἔχθραι | 14. εἰσίν |

R2: Purpose: To practise recognition of the gender of nouns.

Directions: Show that you recognize the gender of the noun in each of the following utterances by completing it with the correct one of the bracketed forms: e.g.

Recording: ἔστι δὲ ὁ θεὸς
(ὁ καινός, ἡ καινή);

But is it the god.....?

Completion: ἔστι δὲ ὁ θεὸς ὁ καινός;

But is it the new god?

R2a:

(Cover this column)

- | | |
|--|----------------|
| 1. ἔστι δὲ ὁ θεὸς (ὁ καινός, ἡ καινή); | 1. ὁ καινός |
| 2. ἔστι δὲ τὸ δεῖπνον (τὸ ἄμεμπτον, ὁ ἄμεμπτος); | 2. τὸ ἄμεμπτον |
| 3. εἰσὶ δὲ αἱ στοαὶ (τὰ νέα, αἱ νέαι); | 3. αἱ νέαι |
| 4. ἔστι δὲ ἡ δίκη (ὁ ἀρχαῖος, ἡ ἀρχαία); | 4. ἡ ἀρχαία |
| 5. εἰσὶ δὲ οἱ πατέρες (οἱ ἐμοί, τὰ ἐμά); | 5. οἱ ἐμοί |
| 6. εἰσὶ δὲ οἱ φίλοι (αἱ σαί, οἱ σοί); | 6. οἱ σοί |
| 7. ἔστι δὲ ἡ διαφορὰ (ὁ αὐτός, ἡ αὐτή); | 7. ἡ αὐτή |
| 8. ἔστι δὲ τὰ δαιμόνια (τὰ καινά, ἡ καινή); | 8. τὰ καινά |
| 9. ἔστι δὲ ὁ βασιλεὺς (τὸ νέον, ὁ νέος); | 9. ὁ νέος |
| 10. εἰσὶ δὲ αἱ γραφαὶ (αἱ ἐμαί, τὴν ἐμήν); | 10. αἱ ἐμαί |
| 11. ἔστι δὲ τὸ ἀκρόαμα (ὁ καινός, τὸ καινόν); | 11. τὸ καινόν |
| 12. ἔστι δὲ τὰ μύρα (ὁ αὐτός, τὰ αὐτά); | 12. τὰ αὐτά |

Note that a favourite way of saying *the new god*, or *the young king*, etc., in Greek is *the god the new (one)*, *the king the young (one)*.

Notice the intensive pronoun αὐτός, “self, same”, in nos. 7 and 12. What is the form of αὐτός which you find with τὸ - words?

R2b: Drill as above.

(Cover this column)

- | | |
|--|-----------------|
| 1. φεύγει τὰς ἔχθρας (τὰς αὐτάς, τοὺς αὐτούς). | 1. τὰς αὐτάς |
| 2. καλῶ τὸν θεόν (τὸ ἀρχαῖον, τὸν ἀρχαῖον). | 2. τὸν ἀρχαῖον |
| 3. ποιοῦσιν τὸ δεῖπνον (τὴν ἐμήν, τὸ ἐμόν). | 3. τὸ ἐμόν |
| 4. παρέχεις τὴν δίκην (τὴν αὐτήν, τὸν αὐτόν). | 4. τὴν αὐτήν |
| 5. λυπεῖ τοὺς φίλους (τὴν καινήν, τοὺς καινοὺς). | 5. τοὺς καινοὺς |
| 6. ἔχομεν τὸ μύρον (τὸν ἄμεμπτον, τὸ ἄμεμπτον). | 6. τὸ ἄμεμπτον |
| 7. ἄρα διαφθείρετε τὰς στοᾶς (τὸ νέον, τὰς νέας); | 7. τὰς νέας |
| 8. οὐκ ἐρωτῶμεν τὸν ἄνδρα (τὰ αὐτά, τὸν αὐτόν). | 8. τὸν αὐτόν |
| 9. καλεῖς τὰ δαιμόνια (τὰ καινά, τὸν καινόν); | 9. τὰ καινά |
| 10. ἐννοῶ τοὺς βασιλέας (τὴν νέαν, τοὺς νέους). | 10. τοὺς νέους |
| 11. νῦν μανθάνω τὴν γραφὴν (τὸν ἐμόν, τὴν ἐμήν). | 11. τὴν ἐμήν |
| 12. οὐ ποιεῖτε τὸ ἀκρόαμα (τὴν καινήν, τὸ καινόν). | 12. τὸ καινόν |

R2c: Purpose: To test recognition of the gender, number and case of each noun.

Directions: Select the correct form of the adjective to complete each utterance below.

- | | |
|---|------------------|
| 1. σιωπᾷ ὁ πατήρ (ὁ ἐμός, τὰ ἐμά). | 1. ὁ ἐμός |
| 2. οὐ νομίζω τὰ δαιμόνια (ἡ ἀρχαία, τὰ ἀρχαία). | 2. τὰ ἀρχαία |
| 3. διαφθείρομεν τοὺς νέους (τὰς αὐτάς, τοὺς αὐτούς). | 3. τοὺς αὐτούς |
| 4. οὐκοῦν στασιάζουσιν οἱ θεοί . . . (αἱ νέαι, οἱ νέοι); | 4. οἱ νέοι |
| 5. ὀργᾷ ποιεῖ ἡ διαφορὰ (ἡ ἐμή, τὰ ἐμά). | 5. ἡ ἐμή |
| 6. οὐ γὰρ που σύ γε παρέχεις
τὸ δεῖπνον (τὸν ἄμεμπτον, τὸ ἄμεμπτον). | 6. τὸ ἄμεμπτον |
| 7. οὐ πάνυ τι γινώσκω
τὸν ἄνδρα (τὴν νέαν, τὸν νέον). | 7. τὸν νέον |
| 8. φεύγουσι τὴν γραφὴν (ἡ καινή, τὴν καινήν). | 8. τὴν καινήν |
| 9. ἔστι δὲ τὸ θέαμα (τὸν αὐτόν, τὸ αὐτό); | 9. τὸ αὐτό |
| 10. λέγει ὅτι ἐνθάδε νῦν
διατρίβει ὁ ἀνὴρ (οἱ νέοι, ὁ νέος). | 10. ὁ νέος |
| 11. ὁ βασιλεὺς νοεῖ τὰς διαφορὰς . . (τοὺς ἀρχαίους, τὰς ἀρχαίας). | 11. τὰς ἀρχαίας |
| 12. λυπεῖ γὰρ τοὺς φίλους (τὸν καινόν, τοὺς καινοὺς). | 12. τοὺς καινοὺς |

R3: Purpose: To practise association of nouns with the appropriate form of the indefinite pronoun.

R3a: Directions: Imitate the recording, completing the sentence in each case with the form required.

- | | | |
|--|--|----------|
| 1. ἡ διαφορᾶ ποιεῖ ὄργᾶς | (ΤΙΝΕΣ, ΤΙΝΑΣ) | 1. ΤΙΝΑΣ |
| 2. ἄρα γραφήν | (ΤΙΣ, ΤΙΝΑ) λέγεις; | 2. ΤΙΝΑ |
| 3. ἡμεῖς γὰρ νομίζομεν θεούς | (ΤΙΝΑΣ, ΤΙΝΕΣ) | 3. ΤΙΝΑΣ |
| 4. παρέχει καλὰ | (ΤΙΝΑΣ, ΤΙΝΑ) | 4. ΤΙΝΑ |
| 5. διαφθείρει στοᾶς | (ΤΙΝΑΣ, ΤΙΝΑ) | 5. ΤΙΝΑΣ |
| 6. ἐνθάδε νῦν ποιοῦμεν θεούς | (ΤΙΝΑΣ, ΤΙΝΕΣ) | 6. ΤΙΝΑΣ |
| 7. στασιάζουσι κακοί | (ΤΙΝΕΣ, ΤΙΝΑΣ) | 7. ΤΙΝΕΣ |
| 8. εἰσὶ δὲ θεοί | (ΤΙΝΑΣ, ΤΙΝΕΣ) | 8. ΤΙΝΕΣ |
| 9. ὄργαί | (ΤΙΝΕΣ, ΤΙΝΑΣ) λυποῦσιν ἐμέ. | 9. ΤΙΝΕΣ |
| 10. γραφή | (ΤΙΣ, ΤΙΝΑ) ἡμᾶς λυπεῖ. | 10. ΤΙΣ |
| 11. διώκω κακόν | (ΤΙΣ, ΤΙΝΑ) | 11. ΤΙΝΑ |
| 12. νέος | (ΤΙΣ, ΤΙΝΑ) λέγει ὅτι διαφθείρω τὸν ἄνδρα. | 12. ΤΙΣ |
| 13. νέος τις λέγει ὅτι διαφθείρω καλόν | (ΤΙΣ, ΤΙΝΑ) | 13. ΤΙΝΑ |
| 14. ὁ ἀνὴρ παρέχει μύρον | (ΤΙΣ, ΤΙ) | 14. ΤΙ |
| 15. ὁ μὲν βασιλεὺς νομίζει δαιμόνιον | (ΤΙ, ΤΙΝΑ) | 15. ΤΙ |
| 16. ὁ δὲ πατὴρ νομίζει θεόν | (ΤΙ, ΤΙΝΑ) | 16. ΤΙΝΑ |

Repeat this drill until you can supply the correct forms without hesitation.

R3b: Directions: Repeat the following sentences, completing them with the proper form of the enclitic.

- | | |
|---|-----------|
| 17. νῦν ποιοῦμεν μύρα (τινα, τινά) | 17. τινά |
| 18. λέγει ὅτι διαφθείρω ἄνδρας (τινας, τινάς) | 18. τινάς |
| 19. ἐνθάδε νῦν εἰσι θεοί (τινές, τινες) | 19. τινες |
| 20. σιωπῶσι καὶ φίλοι (τινες, τινές) | 20. τινές |
| 21. ἄρα φεύγεις κακά (τινα, τινά); | 21. τινα |
| 22. ὁ φίλος φεύγει ἄνδρα (τινα, τινά) | 22. τινά |
| 23. ἔχθραι (τινές, τινες) λυποῦσιν ἡμᾶς. | 23. τινές |
| 24. ἄρα νομίζεις θεούς (τινάς, τινας); | 24. τινας |

R3c: Directions: Repeat the following fragments, completing them with the proper form of the enclitic and adding the tone where required.

- | | |
|---|-----------|
| 25. ἄρα νῦν ἔχεις καλά (τινα, τινας) | 25. τινα |
| 26. ἐστιῶ ἄνδρας (τινες, τινας) | 26. τινάς |
| 27. ὑμεῖς γὰρ παρέχετε μύρα (τινες, τινα) | 27. τινά |
| 28. γινώσκει βασιλέας (τινες, τινας) | 28. τινάς |
| 29. στασιάζουσι θεοί (τινας, τινες) | 29. τινες |
| 30. φεύγει γραφήν (τινα, τινας) | 30. τινα |
| 31. κακά (ἐστι, εἰσι) τὰ δαιμόνια. | 31. ἐστι |
| 32. φίλος (εἰσιν, ἐστιν) ὁ ἀνὴρ. | 32. ἐστὶν |

P: PRODUCTION DRILLS

P1: Purpose: To develop facility in the production of accusative forms.

Directions: Turn back to Drills M1a and M1b. Cover the right-hand column and instead of mimicking the recorded question, answer it on the model shown. The recording will act as your check. You repeat the correct answer each time.

P1a – M1a

P1b – M1b

P2: Purpose: To drill identification and selection of nouns by gender.

P2a: Directions: Given an adjective, complete the sentence with the appropriate noun.

(Cover this column)

- | | | |
|-----------------------|------------------------|-----------------|
| 1. καλός ἐστιν _____ | (ἡ δίκη, ὁ θεός) | 1. ὁ θεός |
| 2. καλός ἐστιν _____ | (ὁ ἀνὴρ, τὸ δεῖπνον) | 2. ὁ ἀνὴρ |
| 3. καλή ἐστιν _____ | (ἡ γραφή, τὸ θεᾶμα) | 3. ἡ γραφή |
| 4. καλή ἐστιν _____ | (τὸ μύρον, ἡ στοᾶ) | 4. ἡ στοᾶ |
| 5. καλόν ἐστιν _____ | (τὸ δεῖπνον, ὁ φίλος) | 5. τὸ δεῖπνον |
| 6. καλόν ἐστιν _____ | (ὁ ἀνὴρ, τὸ ἀκρόαμα) | 6. τὸ ἀκρόαμα |
| 7. καλός ἐστιν _____ | (ἡ παροινία, ὁ νέος) | 7. ὁ νέος |
| 8. καλόν ἐστιν _____ | (τὸ δαιμόνιον, ἡ ὀργή) | 8. τὸ δαιμόνιον |
| 9. καλή ἐστιν _____ | (ἡ δίκη, ὁ βασιλεύς) | 9. ἡ δίκη |
| 10. καλή ἐστιν _____ | (ὁ φίλος, ἡ γραφή) | 10. ἡ γραφή |
| 11. καλός ἐστιν _____ | (τὸ μύρον, ὁ ἀνὴρ) | 11. ὁ ἀνὴρ |
| 12. καλόν ἐστιν _____ | (τὸ θεᾶμα, ὁ πατήρ) | 12. τὸ θεᾶμα |

P3: Purpose: To drill identification and selection of nouns by gender in both cases and numbers learned so far.

P3a: Directions: Complete the following statements by selecting from the bracket the form of the noun for subject or object, on the following model:

Recording: καλός ἐστιν (ὁ θεός, τὸν φίλον)

Reply: καλός ἐστιν ὁ θεός.

or

Recording: ὁ ἀνὴρ φεύγει (ὁ φίλος, τὴν γραφήν)

Reply: ὁ ἀνὴρ φεύγει τὴν γραφήν.

(Cover this column)

- | | |
|---|------------------|
| 1. καλή ἐστιν (ἡ δίκη, τὴν δίκην) | 1. ἡ δίκη |
| 2. ὁ φίλος ἔχει (αἱ γραφαί, τὰς γραφάς) | 2. τὰς γραφάς |
| 3. ἄρ' οὐ φεύγομεν (ἡ παροινία, τὴν παροινίαν); | 3. τὴν παροινίαν |
| 4. κακαί εἰσιν (αἱ ὀργαί, τὰς ὀργάς) | 4. αἱ ὀργαί |
| 5. πῶς δοκεῖ (τὰ θεᾶματα, τὰς γραφάς); | 5. τὰ θεᾶματα |
| 6. καλὸν ἐστι (ὁ θεός, τὸ δεῖπνον) | 6. τὸ δεῖπνον |
| 7. σιωπᾷ (τὸ δαιμόνιον, τοὺς ἄνδρας) | 7. τὸ δαιμόνιον |
| 8. οὐ παρέχεις (τὰ ἀκροᾶματα, οἱ θεοί) | 8. τὰ ἀκροᾶματα |
| 9. νῦν στασιάζουσιν (τοὺς θεούς, οἱ θεοί) | 9. οἱ θεοί |
| 10. ἐνθάδε νῦν κρίνουσι (ὁ βασιλεύς, τὸν βασιλέα) | 10. τὸν βασιλέα |
| 11. ὁ δὲ Σωκράτης ἐστιᾷ (τοὺς φίλους, οἱ φίλοι) | 11. τοὺς φίλους |
| 12. κακός ἐστιν (τὸν πατέρα, ὁ πατήρ) | 12. ὁ πατήρ |
| 13. καλὸν δ' ἐστὶ (τὸν φίλον, τὸ δεῖπνον) | 13. τὸ δεῖπνον |
| 14. γινώσκω (οἱ ἄνδρες, τοὺς ἄνδρας) | 14. τοὺς ἄνδρας |
| 15. πάνυ τι λυποῦσιν ἡμᾶς (αἱ ἔχθραι, τὰς ἔχθρας) | 15. αἱ ἔχθραι |
| 16. καλὴν ποιεῖ (τὴν στοᾶν, ἡ στοᾶ) | 16. τὴν στοᾶν |
| 17. τοῦτον μὲν λέγω (τὸν θεόν, ὁ θεός) | 17. τὸν θεόν |
| 18. δεῖπνον παρέχουσιν (οἱ ἄνδρες, τοὺς ἄνδρας) | 18. οἱ ἄνδρες |

P4: Prepositions with Accusative

Purpose: To practise the use of prepositions with the accusative.

P4a: Directions: The recording will give you a question on the pattern,

ἄρα κακή ἐστὶν ἡ παροινία;

Is over-drinking bad?

You reply on the model,

διὰ παροινίᾱν στασιάζουσιν οἱ φίλοι.

On account of over-drinking friends strive together.

1. ἄρα κακή ἐστὶν ἡ παροινία;

2. ἄρα κακή ἐστὶν ἡ ἔχθρᾱ;

3. ἄρα κακή ἐστὶν ἡ ὀργή;

4. ἄρα κακαί εἰσιν αἱ ὀργαί;

5. ἄρα κακαί εἰσιν αἱ διαφοραί;

6. ἄρα κακαί εἰσιν αἱ γραφαί;

1. διὰ παροινίᾱν στασιάζουσιν οἱ φίλοι.

2. διὰ ἔχθρᾱν στασιάζουσιν οἱ φίλοι.

3. διὰ ὀργήν στασιάζουσιν οἱ φίλοι.

4. διὰ ὀργᾶς στασιάζουσιν οἱ φίλοι.

5. διὰ διαφορᾶς στασιάζουσιν οἱ φίλοι.

6. διὰ γραφᾶς στασιάζουσιν οἱ φίλοι.

P4b: Directions: Drill the following on the model,

Question: διὰ τί ἐνθάδε ἐστὶν ὁ βασιλεύς;

Why is the king here now?

Reply: δίκην τινὰ ἔχω πρὸς τὸν βασιλέα.

I have a legal case before the king.

1. διὰ τί ἐνθάδε ἐστὶν ὁ βασιλεύς;

2. διὰ τί ἐνθάδε ἐστὶν ὁ νέος;

3. διὰ τί ἐνθάδε ἐστὶν ὁ φίλος;

4. διὰ τί ἐνθάδε ἐστὶν ὁ ἀνὴρ;

5. διὰ τί ἐνθάδε ἐστὶν ὁ πατήρ;

6. διὰ τί ἐνθάδε ἐστὶν ὁ θεός;

1. δίκην τινὰ ἔχω πρὸς τὸν βασιλέα.

2. δίκην τινὰ ἔχω πρὸς τὸν νέον.

3. δίκην τινὰ ἔχω πρὸς τὸν φίλον.

4. δίκην τινὰ ἔχω πρὸς τὸν ἄνδρα.

5. δίκην τινὰ ἔχω πρὸς τὸν πατέρα.

6. δίκην τινὰ ἔχω πρὸς τὸν θεόν.

P4c: Directions: Drill as above:

Recording: καλή ἐστὶν ἡ στοᾶ.

The portico is beautiful.

Reply: περὶ τὴν στοᾶν νῦν διατρίβω.

I now spend my time about the portico.

1. καλή ἐστὶν ἡ στοᾶ.

2. καλόν ἐστι τὸ θέᾶμα.

3. καλόν ἐστι τὸ μύρον.

4. καλόν ἐστι τὸ δεῖπνον.

1. περὶ τὴν στοᾶν νῦν διατρίβω.

2. περὶ τὸ θέᾶμα νῦν διατρίβω.

3. περὶ τὸ μύρον νῦν διατρίβω.

4. περὶ τὸ δεῖπνον νῦν διατρίβω.

P5: The Case of Address - "Vocative".

Purpose: To drill use of the vocative in a context where it contrasts with another case.

Directions: The recording will give you a question which you are to answer on the following pattern. The recording will check you and allow a pause for you to repeat the correct answer.

Recording: πῶς καλεῖ τὸν φίλον;

Reply: εἰ καλεῖ τὸν φίλον, λέγει, ὦ φίλε.

(Cover this column)

- | | |
|-----------------------------|---|
| 1. πῶς καλεῖ τὸν φίλον; | 1. εἰ καλεῖ τὸν φίλον, λέγει, ὦ φίλε. |
| 2. πῶς καλεῖ τὸν νέον; | 2. εἰ καλεῖ τὸν νέον, λέγει, ὦ νέε. |
| 3. πῶς καλεῖ τὸν Μέλητον; | 3. εἰ καλεῖ τὸν Μέλητον, λέγει, ὦ Μέλητε. |
| 4. πῶς καλεῖ τὸν Ἀθηναῖον; | 4. εἰ καλεῖ τὸν Ἀθηναῖον, λέγει, ὦ Ἀθηναῖε. |
| 5. πῶς καλεῖ τὸν πατέρα; | 5. εἰ καλεῖ τὸν πατέρα, λέγει, ὦ πάτερ. |
| 6. πῶς καλεῖ τὸν ἄνδρα; | 6. εἰ καλεῖ τὸν ἄνδρα, λέγει, ὦ ἄνερ. |
| 7. πῶς καλεῖ τὸν βασιλέα; | 7. εἰ καλεῖ τὸν βασιλέα, λέγει, ὦ βασιλεῦ. |
| 8. πῶς καλεῖ τὸν Σωκράτη; | 8. εἰ καλεῖ τὸν Σωκράτη, λέγει, ὦ Σώκρατες. |
| 9. πῶς καλεῖ τὸν Εὐθύφρονα; | 9. εἰ καλεῖ τὸν Εὐθύφρονα, λέγει, ὦ Εὐθύφρων. |
| 10. πῶς καλεῖ τὸν θεόν; | 10. εἰ καλεῖ τὸν θεόν, λέγει, ὦ θεός. |

3C. GRAMMAR

3C1:

a. Case - Number Endings

Personal pronouns change their shape quite regularly in English to signal whether they are subject or object. We say *I* see, *He* sees, but not *I* see *he*. English requires the form *I* see *him*, *he* sees *me*, and in even more formal style, *Whom* do you see?

At one time nouns also used to show a different shape to signal their relationship to verbs (see 3C5) as subject, object or something else. Nouns (along with pronouns and adjectives) do this regularly in Greek. These changed forms which are displayed to mark different grammatical rôles are called cases. The form for subject is said to be in the *nominative* case; that for object, in the *accusative*. You have already met both of these in singular and plural form: e.g.,

		the	portico	indictment
Singular	Nom.	ἡ	στοᾶ	γραφή
	Acc.	τήν	στοᾶν	γραφήν
Plural	Nom.	αἱ	στοαί	γραφαί
	Acc.	τάς	στοᾶς	γραφεῖς

A third case has been met for forms of address: the *vocative* case. These occur for the most part with nouns representing persons, or with personal names and, except for masculine nouns, they are ordinarily the same as the nominative. A series of masculine vocative forms is listed in the last drill of this unit.

b. Gender

Throughout the Mimicry Drills in this unit, nouns were grouped in three sets: those with the article ἡ in the nominative singular, those with ὁ, and those with τό - the forms of the article for the feminine (ἡ), masculine (ὁ), and neuter (τό) genders respectively.

Nouns are ordinarily listed under the nominative singular form in the dictionary, with the article shown immediately after to indicate gender: e.g., γραφή, ἡ.

Feminine nouns met so far are of two types: those with nominative singular ending in - ᾶ, and those with the ending in - η. For both, the accusative signal is - ν in the singular: e.g., στοᾶν, γραφήν. Stems of this type are said to belong to the *First Declension*. The plural marker in the nominative is - ι, and in the accusative - ς. These so-called *inflectional endings* are added to the stem vowel which is ᾶ for both types of words as illustrated in the set shown above.

Masculine Nouns

The following set of words illustrates the case endings for masculine nouns met so far.

<i>Singular</i>	Nom.	ὁ	φίλος	πατήρ	ἄνθρωπος	βασιλεύς
	Acc.	τὸν	φίλον	πατέρα	ἄνδρα	βασιλέα
<i>Plural</i>	Nom.	οἱ	φίλοι	πατέρες	ἄνδρες	βασιλεῖς
	Acc.	τούς	φίλους	πατέρας	ἄνδρας	βασιλεῖς

Note that the marker for nominative singular is either -ς or the stem + nothing further, represented by -∅. The signal for plural is either -ι, (replacing -ς, as in θεός, θεοί), or -ες for stems ending in -ρ: πατέρες ἄνδρες βασιλεῖς (from βασιλέες). Nouns like θεός and φίλος, when stripped of their nominative singular ending -ς, are left with a stem in ο and are hence known as ο - stems, or *Second Declension* nouns.

The mark of the accusative for ο - stems is -ν: e.g., θεόν, and for other masculines -α: e.g., πατέρα. The accusative plural for ο - stems would be expected to appear as -νς when the plural -ς appears, i.e., *θεόνς, but this became θεούς before the classical period of the Greek language. The plural sign-ς, added to πατέρα, ἄνδρα, gives the forms πατέρας, ἄνδρας and βασιλέα shows the plural form βασιλεῖς. These last three nouns belong to the so-called *Third Declension*.

Neuter nouns occurring up to this point are also of two types: ο - stems like δεῖπνον, and stems in -ματ -, like θέαμα and ἀκρόαμα where the τ has been dropped in the nominative and accusative singular, but appears before the plural ending: e.g.,

		<i>Second Declension</i>	<i>Third Declension</i>
<i>Singular</i>	Nom.	τὸ δεῖπνον	θέαμα
	Acc.	τὸ δεῖπνον	θέαμα
<i>Plural</i>	Nom.	τὰ δεῖπνα	θεάματα
	Acc.	τὰ δεῖπνα	θεάματα

- Note:*
1. In all neuter nouns Nominative and Accusative cases show the same inflectional ending, and
 2. plural neuter nouns, when functioning as subject, take a singular verb: e.g.,

τὰ δεῖπνά **ἐστίν** καλά.

The dinners are fine.

3C2: *Pronouns*

a: *Personal Pronouns*

To the personal pronoun forms introduced in Unit 2 we now add the shapes for the accusative case:

		1st Person	2nd Person
Singular	Nom.	ἐγώ	σύ
	Acc.	ἐμέ	σέ
Plural	Nom.	ἡμεῖς	ὑμεῖς
	Acc.	ἡμᾶς	ὑμᾶς

Unless used emphatically, ἐμέ and σέ take the (enclitic) forms με and σε respectively.

b. *Intensive Pronoun*

αὐτός-ή-ό, *self, same*, (or when used to match the English third person pronoun, he, she, it, etc.) has appeared in the following forms:

		Masc.	Fem.	Neut.
Singular	Nom.	αὐτός	αὐτή	αὐτό
	Acc.	αὐτόν	αὐτήν	αὐτό
Plural	Nom.	αὐτοί	αὐταί	αὐτά
	Acc.	αὐτούς	αὐτάς	αὐτά

c. *Indefinite Pronoun*

τις - τι, *a certain (one), some (one)*. Forms for masculine and feminine are the same.

		MF	N
Singular	Nom.	τις	τι
	Acc.	τινα	τι
Plural	Nom.	τινες	τινα
	Acc.	τινας	τινα

- c. τις, as an *enclitic*, receives a high tone only when conditioned by the preceding word. The conditions are set out below (part 6 of this section), and practised in Drills 3B1a and b.

- d. *Interrogative Pronoun* - τίς - τί, who? what?

Learn the forms of the interrogative pronoun as they occur. Note that the interrogative, unlike the indefinite pronoun, bears its own high tone. The forms in this set will be fully dealt with in Unit 9.

3C3: *Phrase and Sentence Types*

Head and Modifier

For the time being, note only that adjectives show agreement with the noun modified. The adjective modifier must show by its inflectional ending, the number, gender and case of the noun: e.g.,

ὁ καλὸς θεός

ταῖς κακῶς διαφορᾷς

τὸ καλὸν δεῖπνον

Drills R2a, b and c illustrate a favourite way of handling phrases such as *the new god, the young king* in Greek. The order, *Article - Adjective - Noun*, common to English may be observed, or the equally common order, *Article - Noun - Article (repeated) - Adjective*: i.e., either

ὁ καλὸς θεός

or ὁ θεός ὁ καλός

ταῖς κακῶς διαφορᾷς

or ταῖς διαφορᾷς ταῖς κακῶς

τὸ καλὸν δεῖπνον

or τὸ δεῖπνον τὸ καλόν.

3C4: *Predication*

While either of the two orders above is equally acceptable for noun + modifier, a third possibility has a very different meaning: e.g.,

καλῇ

ἡ

στοᾶ

- the portico is beautiful

(*Adjective - Article - Noun*)

In Greek, ἐστίν is often used as in the English sentence, *The portico is beautiful* ἡ στοᾶ ἐστὶν καλή, or καλή ἐστὶν ἡ στοᾶ. A shorter and very common way of stating this, however, is simply καλῇ ἡ στοᾶ, or ἡ στοᾶ καλή - *Beautiful (is) the portico*. This type of verbless sentence, while restricted largely to poetic style in English, is quite normal in regular Greek usage.

3C5: Prepositions

You will recall that nouns (and other words of a similar class) often change their form to show their relation to a verb as subject or object. Like verbs, prepositions also may be directed toward nouns as their object and require the nouns to take the accusative case:

περί	- around	- περί τήν στοᾶν	- around the portico
πρός	- before	- πρὸς τὸν βασιλέα	- before the king
διὰ	- through, on account of	- διὰ τί	- on account of what?

3C6: Enclitics and Tone

Tone drills 3B1a and b showed how the tone on a preceding word affected that on a two-syllable enclitic.

The key to this regular change of tonal accent (by which we mean the high tone, or the glide from high to low) is provided by a basic rule, the *three - syllable law*:

The tonal accent on a word can occur
on one of the last three syllables only.

You will recall from Unit 2, that an enclitic is treated as a part of the preceding word as far as sound and speech melody are concerned. Hence θεόν + τινά is, in terms of the sound system, a single word - like unit: θεόντινα. Since the tone is only three syllables from the end, it can remain in that position. In the case of φίλον + τινά, however, the unit is φίλοντινα, with the tone four syllables back. This violates the three syllable law; but the high tone on φίλον is as much a part of φίλον as the vowels or consonants and cannot be removed. Consequently some change must be made to preserve the sound patterns allowed by the language. Therefore a high tone is added to the final syllable of τινά. cf.,

γραφὴν τινά but δίκην τινά.
καλὸς ἐστίν but φίλος ἐστίν.

A final high tone remains unlowered before an enclitic, and a semi-final high tone does not affect a one-syllable enclitic: e.g.,

φίλος γε

Examples have occurred where the word before the enclitic bore two tonal accents:

Ἀθηναῖοί γε
δεῖπνόν τι
τοῦτό ἐστι
ποιοῦμέν τινά

A close examination of Greek tone patterns reveals that -

1. A *high tone* (') may occur on any one of the last three syllables.
2. The *glide tone* (^) occurs only on one of the last two syllables, (it will only occur on the second-to-last syllable if the last syllable is short).

Since enclitics have the effect of adding to the number of syllables in the preceding word, this means that adjustments must be made to keep within the tone patterns of the language. These adjustments may be neatly stated as follows:

After a high tone (') in third - to-last position or a glide (^) on the second - to-last syllable an enclitic carries no tonal-accent, BUT the word which precedes it takes a high tone (') on the last syllable. (cf. above). This word then has two tonal accents, (e.g., 'Αθηναῖοι γε).

3D. SUPPLEMENTARY READINGS

*Note re Vocabulary**New Words*

By the time you have gone through this course, you will have learned some 1100 new lexical items. This is quite a large number of words to learn, and to ease the burden on you we have tried to make their introduction gradual. On the average, each unit will present you with 30-50 new lexical items, every one presented in a meaningful context. Furthermore, most of the words recur in successive or later units, either in the learning blocks or in the supplementary reading materials. You are expected to learn the material in the *Learning Blocks* so thoroughly that you can repeat them on request. The *Supplementary Readings* are there to give you practice in handling Greek, you are *not* expected to learn them by heart. Do not be dismayed if you cannot at first remember the dictionary meanings of all the words in the supplementary readings. As they turn up again and again in later readings, they will gradually become familiar to you.

3D1: Socrates questions Euthyphro about what the gods believe.

ΣΩΚΡΑΤΗΣ. ἄλλοι θεοὶ ἄλλα δίκαια
νομίζουσι, ὥς σὺ λέγεις.
ἢ γάρ;

ἄλλος - other
ὁ θεός - god
δίκαιος - just
νομίζει - believe
ὥς - as
ἢ - like ἄρα

ΕΥΘΥΦΡΩΝ. ὀρθῶς λέγεις.

ὀρθῶς - correctly

ΣΩΚΡΑΤΗΣ. οὐκοῦν ἅπερ δίκαια
νομίζουσι, ταῦτα καὶ
φιλοῦσιν, τὰ δὲ ἐναντία
μισοῦσι;

οὐκοῦν - like ἄρα, but expecting an affirmative reply
ὅσπερ - intensive form of ὅς (relative pronoun)
ταῦτα - from οὗτος "these things"
φιλεῖ - love
τὸ ἐναντίον - the opposite (τὰ ἐναντία is plural)
μισεῖ - hate

ΕΥΘΥΦΡΩΝ. πάνυ γε.

ΣΩΚΡΑΤΗΣ. ταῦτ'α δέ γε, ὥς σὺ λέγεις,
οἱ μὲν δίκαια νομίζουσι,
οἱ δὲ ἄδικοι· ἄρα οὐχ οὕτω;

οἱ μὲν ... οἱ δέ ... "some of them, ... and others ..."
ἄδικος - opposite of δίκαιος
οὕτω - so, thus

ΕΥΘΥΦΡΩΝ. οὕτω.

ΣΩΚΡΑΤΗΣ. ταῦτ' ἄρα οἱ θεοὶ μῖσοῦσί
 τε καὶ φιλοῦσιν, καὶ ὅσια
 καὶ ἀνόσια τὰ αὐτά ἐστιν,
 ὧς Εὐθύφρων.

ἄρα - then, therefore (contrast the inter-
 rogator ἄρα)
 τε ... καὶ ... "both" ... "and"
 ὅσιος - holy
 ἀνόσιος - opposite of ὅσιος (compare
 δίκαιος/ἄδικος)

ΕΥΘΥΦΡΩΝ. κινδυνεύει.

κινδυνεύει - it probably is (literally, "it
 runs the risk")

-- Plato, *Euthyphro*.

1. τίς λέγει ὅτι ἄλλοι θεοὶ ἄλλα νομίζουν;
2. τίνα ἐστὶν τὰ αὐτά;
3. τίνα μῖσοῦσί τε καὶ φιλοῦσιν οἱ θεοί;

3D2: Socrates disagrees with the poet who writes that reverence depends on fear.

ΣΩΚΡΑΤΗΣ. λέγω δὴ τὸ ἐναντίον ἢ ὁ
 ποιητὴς ποιεῖ· "ἵνα γὰρ
 δέος ἐνθα καὶ αἰδώς". οὐ γὰρ
 ὁρθῶς ἔχει· "ἵνα γὰρ δέος
 ἐνθα καὶ αἰδώς", ἀλλ' ἵνα
 μὲν αἰδώς ἐνθα καὶ δέος, οὐ
 μέντοι ἵνα γε δέος πανταχοῦ
 αἰδώς· ἢ οὐ συγχωρεῖς;

ὁ ποιητής - poet
 ποιεῖ - make (ὁ ποιητὴς ποιεῖ - the poet
 composes)
 ἵνα - where
 τὸ δέος - fear
 ἐνθα - here, in this place (compare ἐνθάδε)
 ἢ αἰδώς - reverence

πανταχοῦ - everywhere

συγχωρεῖ - agree

ΕΥΘΥΦΡΩΝ. ἔγωγε.

ἔγωγε - really ἐγώ + γε, for an intensive
 affirmative answer: "I do".

ΣΩΚΡΑΤΗΣ. τὸ τοιοῦτον τοίνυν ἐρωτῶ.

τοιοῦτος - this kind of ... (thing)
 τοίνυν - therefore, then

-- Plato, *Euthyphro*.

1. τί λέγει ὁ ποιητής;
2. τί ὀρθῶς ἔχει, ὥς ὁ Σωκράτης λέγει;
3. τί ἔρωτᾷ ὁ Σωκράτης;

3D3: Euthyphro breaks off the conversation.

ΣΩΚΡΑΤΗΣ. ἀλλὰ τί ἐστὶ τὸ ὄσιον;

ΕΥΘΥΦΡΩΝ. εἰς αὐθις τοίνυν, ὦ Σώκρατες·
νῦν γὰρ σπεύδω ποι.

εἰς - to(ward)
αὐθις - again
εἰς αὐθις - "some other time"
σπεύδει - hurry
ποι - to some place

ΣΩΚΡΑΤΗΣ. οἷα ποιεῖς, ὦ ἑταῖρε·

οἷος - what kind of
ὁ ἑταῖρος - friend, companion

-- Plato, *Euthyphro*.

1. ἄρα λέγει ὁ Εὐθύφρων ὅτι ἐστὶ τὸ ὄσιον;
2. τίς σπεύδει;

3D4: Philippus finishes dancing and calls for wine.

ΦΙΛΙΠΠΟΣ. τεκμήριον, ὦ ἄνδρες, ὅτι
καλῶς γυμνάζει καὶ τὰ ἐμὰ
ὀρχήματα. ἐγὼ γοῦν διψῶ.

ὁ Φίλιππος - see word list
τὸ τεκμήριον - proof
καλῶς - well
γυμνάζει - train, exercise
τὸ ὀρχημα - dancing
γοῦν - at any rate
διψῇ - be thirsty

ΚΑΛΛΙΑΣ. νῆ Δία, καὶ ἡμεῖς διψῶμεν
ὅτι γελῶμεν.

νή - indeed
ὁ Ζεύς (τὸν Δία) - Zeus - see word list
γελᾷ - laugh

ΣΩΚΡΑΤΗΣ. ὦ ἄνδρες, ὁ οἶνος τᾶς μὲν
λύπᾳς κοιμίζει τᾶς δὲ
φιλοφροσύνᾳς ἐγείρει.

ἡ λύπη - pain, distress, grief
κοιμίζει - put to sleep
ἡ φιλοφροσύνη - friendliness, cheerfulness
ἐγείρει - wake up, awaken

-- Xenophon, *Symposium*.

1. τίνα γυμνάζει;
2. τίς λέγει ὅτι διψῇ;
3. τίς λέγει ὅτι διψῶσιν;
4. τί κοιμίζει τᾶς λυπᾶς;
5. ὅρα καὶ τᾶς λυπᾶς ἐγείρει;

3E. COMPOSITION

3E1: Sample

Here is an example of the way in which the prose composition is presented in this course.

a) Original English

(This is the passage which is to be turned into Greek):

SOCRATES. Or don't you agree that everyone who loves justice and holiness while hating enmity and injustice is not a corruptor of the young and is not therefore a focus for unrest among the Athenians?

Note:

The above will not go easily into Greek as it stands because of the essential differences between the two languages; you will therefore need to recast it into a "Greek" framework, on the lines suggested below:

b) Recast of English

SOCRATES. Or (do-you) not agree that whoever loves justice and the holy on-the-one-hand, but-on-the-other-hand hates enmity and the unjust, this (man does) not corrupt the young (men), and the Athenians (are) not in-revolution against each-other on-account-of him?

Notes on conventional signs:

1. Words enclosed with (----) need not be expressed at all in Greek.
2. Words enclosed with <----> need to be supplied in Greek, and are not in the original English.
3. Words hyphenated are to be rendered as one word in Greek:

thus "in-the-same-way" = οὕτω(ς).

c) Greek Version

ΣΩΚΡΑΤΗΣ. Ἡ οὐ συγχωρεῖς ὅτι ὅστις τὴν μὲν δίκην καὶ τὸ ὅσιον φιλεῖ, τὴν δ' ἔχθρᾱν καὶ τὸ ἄδικον μισεῖ, οὗτος οὐ διαφθείρει τοὺς νέους, οἱ δ' Ἀθηναῖοι οὐ στασιάζουσι πρὸς ἀλλήλους δι' αὐτόν;

Note:

The Greek version will not be printed in the text; your teacher will supply it in due course.

3E2: Now see what you can do with the rest of the conversation.

a) *Original English*

EUTHYPHRO. I agree.

SOCRATES. But what evidence is there that I am right?

EUTHYPHRO. None that I can see, Socrates.

SOCRATES. Don't you realize that justice and holiness universally stimulate a feeling of kindness, while resolving differences and fits of bad temper?

EUTHYPHRO. Quite so.

SOCRATES. And that the kind of person we are talking of seeks justice and abhors drunken behaviour? Instead, he entertains his friends and companions with drink and perfume, and goes all out with dances and the latest crazes in visual and aural amusements.

EUTHYPHRO. This is so.

SOCRATES. Therefore he is not a corruptor of his young friends, or of his old ones either, it seems, after all.

b) *Recast of English*

EUTHYPHRO. I-agree.

SOCRATES. But what proof is (there) that I-speak correctly?

EUTHYPHRO. I (do) not notice (any), o Socrates.

SOCRATES. (Do you) not understand that everywhere <the> justice and the holy awaken on-the-one-hand loving-kindness but-on-the-other-hand altogether still differences and (fits of) anger (plural)?

EUTHYPHRO. Quite so.

SOCRATES. And that the such (a man) pursues justice and hates violence-in-drink, (his) friends and companions however he-entertains and provides myrrh and wine, and is-keen concerning dances and novel sights and things-to-hear? Or (is)n't (he)?

EUTHYPHRO. These (things) are (so).

SOCRATES. Therefore <the> such (a man does) not corrupt <the> young after-all, nor <the> old (men), as it-seems.

3F. VOCABULARY

3F1: NEW WORD LIST

Note: Words preceded by an asterisk (*) occur in the Supplementary Readings (Section D) of the Unit, and not in Section A.

- * ἄδικος (-ον) [adjective] - unjust
- * ἡ αἰδώς (τὴν αἰδῶ) [noun] - shame; respect, reverence
- τὸ ἀκρόαμα (τὸ ἀκρόαμα) [noun] - anything heard with pleasure (e.g., a play, a piece of music)
- ἄλλήλους (-ἄλ - α) [pronoun] - one another (no nominative, no singular)
- * ἄλλος (-η - ο) [adjective] - another, other
- ἄμεμπτος (-ον) [adjective] - blameless
- * ἄνόσιος (-ον) [adjective] - unholy, profane
- * ἄρα [particle] - then, therefore (like οὖν - see 2F)
- ἄρα [particle] - (used to introduce a question expecting a yes/no answer)
- ἀρχαῖος (ἀρχαίᾱ - ἀρχαῖον) [adjective] - ancient, old
- * αὐθις [adverb] - back; again
- ὁ βασιλεύς (τὸν βασιλέᾱ) [noun] - king; chief; (in Athens, a public official called ὁ <ἀρχων> βασιλεύς was in charge of public worship and criminal processes)
- * γελᾷ (γελῶ) [verb] - laugh (at)
- * γοῦν [particle] - (stronger form of γε - see 2F) at any rate, yes certainly
- * γυμνάζει (γυμνάζω) [verb] - train, exercise
- τὸ δαιμόνιον (τὸ δαιμόνιον) [noun] - deity; an inferior divine being
- τὸ δεῖπνον (τὸ δεῖπνον) [noun] - (principal) meal (of the day)
- * τὸ δέος (τὸ δέος) [noun] - fear
- ἡ διαφορὰ (τὴν διαφορᾶν) [noun] - difference, disagreement
- * δίκαιος (δικαίᾱ - δίκαιον) [adjective] - just
- * διψῇ/διψᾷ (διψῶ) [verb] - be thirsty
- * ἐγείρει (ἐγείρω) [verb] - awaken, stir up
- * εἰς [preposition] - (+ accusative only) (in) to
- * ἐναντίος (-ᾱ - ον) [adjective] - opposite

- * **ἐνθα** [adverb] - there; where
ἐστιῤ (ἐστιῶ) [verb] - entertain, feast
- * **ὁ ἐταῖρος** (τὸν ἐταῖρον) [noun] - comrade, companion
ἡ ἔχθρᾱ (τὴν ἔχθρᾱν) [noun] - hatred, enmity
ὁ Ζεύς (τὸν Δία) [noun] - Zeus (the chief god in the Greek pantheon; son of Cronus and Rhea)
- * **ἦ** [adverb] - in truth; (also to introduce questions)
τὸ θεῶμα (τὸ θεῶμα) [noun] - sight, show, spectacle
ὁ / ἡ θεός (τὸν/τὴν θεόν) [noun] - god
- * **ἵνα** [adverb] - there, where; (also a conjunction - see Unit 17)
καινός (-ή - όν) [adjective] - new; newly invented, strange
ὁ Καλλιῖας (τὸν Καλλιῖαν) [noun] - Callias (C. 450-370 BC., wealthy and extravagant Athenian nobleman)
- * **καλῶς** [adverb] - well, rightly
- * **κινδυνεύει** (κινδυνεύω) [verb] - take the risk; (3rd person singular) it may be, possibly
- * **κοιμίζει** (κοιμίζω) [verb] - put to sleep
- * **ἡ λύπη** (τὴν λύπην) [noun] - pain; distress; grief
μανθάνει (μανθάνω) [verb] - learn; perceive; understand
- * **μίσει** (μισῶ) [verb] - hate
μόνος (-η - όν) [adjective] - alone; only
τὸ μύρον (τὸ μύρον) [noun] - unguent, perfume
νή [particle] - (strong affirmation) yes! (with the name of a deity in the accusative)
νομίζει (νομίζω) [verb] - believe (in)
- * **οἷος** (οἷᾶ - οἷον) [pronoun] - such as
ὀνομάζει (ὀνομάζω) [verb] - name, address
ἡ ὀργή (τὴν ὀργήν) [noun] - temperament; anger
- * **ὀρθῶς** [adverb] - really, truly; correctly; rightly, justly
- * **τὸ ὄρχημα** (τὸ ὄρχημα) [noun] - dance, dancing
- * **ὅσιος** (ὁσιᾶ - ὁσιον) [adjective] - hallowed, holy, sanctioned by divine law
ὅστις (-ῆτις - ὅ τι) [pronoun] - anyone who / anything which

- οὐκοῦν [adverb] - therefore, so then? (ironic); doubtless
- * οὕτω (ς) [adverb] - so, thus, in this way
- * πανταχοῦ [adverb] - everywhere, altogether, absolutely
- παρέχει (παρέχω) [verb] - hold beside, furnish, provide; grant
- * περ [particle] - (adds force to word to which it is attached) - [Enclitic]
- περί [preposition] - (+ accusative) round about, near; about, in the case of; in regard to
- * ποῖ [adverb] - somewhither [Enclitic]
- ποιεῖ (ποιῶ) [verb] - make, create; do
- * ὁ ποιητής (τὸν ποιητήν) [noun] - maker; poet; writer
- πρός [preposition] - (+ accusative) towards; against; in respect of
- * σπεύδει (σπεύδω) [verb] - urge on; strive after; hasten
- στασιάζει (στασιάζω) [verb] - rebel; quarrel
- ἡ στοά (τὴν στοᾶν) [noun] - a roofed colonnade (this particular one is the court where the βασιλεύς sat - see above)
- * συγχωρεῖ (συγχωρῶ) [verb] - meet, yield to; agree
- * τε [conjunction] - and [Enclitic]
- * τὸ τεκμήριον (τὸ τεκμήριον) [noun] - sure sign; positive proof
- τελέως [adverb] - at last; perfectly
- * τοίνυν [particle] - therefore; moreover
- * τοιοῦτος (τοιαύτη - τοιοῦτο) [pronoun] - such as this
- * φιλεῖ (φιλῶ) [verb] - love
- * ὁ Φίλιππος (τὸν Φίλιππον) [noun] - Philippus (very little is known about this man)
- * ἡ φιλοφροσύνη (τὴν φιλοφροσύνην) [noun] - friendliness; cheerfulness
- ὥς [adverb] - as (ὥς = so, thus)

3F2: RELATED WORDS

ἄδικος	ἄδικος	ἀλλήλους	ἀνόσιος	γοῦν	διά	ἐνθα
δίκαιος	ἄμεμπτος	ἄλλος	ὅσιος	οὐκοῦν	διατρίβει	ἐνθάδε
δίκη	ἀνόσιος			οὖν	διαφθείρει	
					διαφορᾷ	
ἔχει	λυπεῖ	οὐ	πανταχοῦ	παρά	ποιεῖ	
παρέχει	λύπη	οὐδέ	πάνυ	παρέχει	ποιητής	
		οὐκοῦν		παροινία		
		οὕτοι				
φιλεῖ	ὥς					
φίλος	ὥσπερ					
φιλοφροσύνη						

3F3: IDIOMATIC EXPRESSIONS

Note: For our purposes, an idiomatic expression is one whose real meaning is not easily discernible from the dictionary meanings of the component words.

ἄλλοι ἄλλα (+ verb, e.g., νομίζουσι) - “some people (think) one thing, other people (think) another thing”.

ἢ γάρ; - “is it not so?”

ὁ μὲν . . . ὁ δέ . . . - “one person (does one thing), ... another one (does something else)”.

ὀρθῶς ἔχει - “it’s right”.

DERIVATIVES

ἀλλήλους	ποιητής
ἀρχαῖος	
γυμνάζει	
δαιμόνιον	
διψῇ	
θεός	
μῖσει	
μόνος	

UNIT FOUR

4A. BASIC DIALOGUE

4A1: Socrates tries to get Euthyphro to explain just what he means by "service".

- | | | | |
|--|--|---|--|
| SOCRATES. | - what you are naming | ΣΩΚΡΑΤΗΣ. | - ἥντινα ὀνομάζεις |
| | - I understand what you are naming | | - συνίημι ἥντινα ὀνομάζεις |
| | - I do not yet understand what you are naming | | - οὐπω συνίημι ἥντινα ὀνομάζεις |
| | - I do not yet understand what you are naming "service" | | - τὴν θεραπείαν οὐπω συνίημι ἥντινα ὀνομάζεις |
| | - but I do not yet understand what you mean by "service" | | - ἀλλὰ τὴν θεραπείαν οὐπω συνίημι ἥντινα ὀνομάζεις |
| | - you are correct, Euthyphro | | - καλῶς γ' ὦ Εὐθύφρων, λέγεις, |
| - You are correct, Euthyphro, but I do not yet understand what you mean by "service" | | - καλῶς γ' ὦ Εὐθύφρων, λέγεις, ἀλλὰ τὴν θεραπείαν οὐπω συνίημι ἥντινα ὀνομάζεις. | |
| | - about gods | | - περὶ θεούς |
| | - such also about gods | | - τοιαύτην καὶ περὶ θεούς |
| | - there are services | | - θεραπεῖαί εἰσιν |
| | - there are services about other things | | - περὶ τὰ ἄλλα θεραπεῖαί εἰσιν |
| | - such as also are the services about other things | | - οἷαίπερ καὶ αἱ περὶ τὰ ἄλλα θεραπεῖαί εἰσιν |
| - For I don't suppose you mean "the same kind of act of service as those given to other things is also given to the gods". . . | | - οὐ γάρ που λέγεις γε, "οἷαίπερ καὶ αἱ περὶ τὰ ἄλλα θεραπεῖαί εἰσιν, τοιαύτην καὶ περὶ θεούς". . . | |
| | - the man-who-knows-about-horses | | - ὁ ἵππικός |
| | - he takes care of | | - θεραπεύει |
| | - everyone takes care of | | - πᾶς θεραπεύει |

- not everyone takes care of horses
- not everyone takes care of horses but only the man who knows about horses (does)
- such a thing (as) we state -
- for example (literally:- for we are saying, surely) --
- We state, for example, not every man takes care of horses, but only the man who is skilled in horsemanship.
- Is that not so?

EUTHYPHRO.

- Certainly.

SOCRATES. - the houndsman

- and not every man tends dogs
- And not every man tends dogs, but only the man who is skilled in hunting.

EUTHYPHRO.

- That is so.

SOCRATES. - they give service, do they?

- they serve gods, do they, Euthyphro?
- piety
- holiness and piety together
- And holiness and piety give service to the gods, do they, Euthyphro?
- Is this what you mean?

- ἵππους οὐ πᾶς θεραπεύει

- ἵππους οὐ πᾶς θεραπεύει ἀλλὰ ὁ ἵππικός

- οἷόν φαμεν -

- λέγομεν γάρ που --

- λέγομεν γάρ που -- οἷόν φαμεν ἵππους οὐ πᾶς θεραπεύει ἀλλὰ ὁ ἵππικός

- ἤ γάρ;

ΕΥΘΥΦΡΩΝ.

- πάνυ γε.

ΣΩΚΡΑΤΗΣ. - ὁ κυνηγετικός

- οὐδέ γε κύνας πᾶς θεραπεύει

- οὐδέ γε κύνας πᾶς θεραπεύει ἀλλὰ ὁ κυνηγετικός.

ΕΥΘΥΦΡΩΝ.

- οὕτω.

ΣΩΚΡΑΤΗΣ. - θεραπεύουσιν δῆ;

- θεοὺς δὴ θεραπεύουσιν, ὦ Εὐθύφρων;

- ἡ εὐσέβεια

- ἡ δὲ ὁσιότης τε καὶ εὐσέβεια

- ἡ δὲ δὴ ὁσιότης τε καὶ εὐσέβεια θεοὺς θεραπεύουσιν, ὦ Εὐθύφρων;

- οὕτω λέγεις;

EUTHYPHRO.

- Yes.

ΕΥΘΥΦΡΩΝ.

- ἔγωγε.

-- Plato, *Euthyphro*.

4A2: Callias describes how he makes men just.

CALLIAS.

- I make men
- I make men just
- I am making men just
- what is justice?
- you are at a loss as to what justice is
- you, for your part, are at a loss as to what justice is
- While you have difficulty in determining what justice is, I am actually making men just.

ΚΑΛΛΙΑΣ.

- ἀνθρώπους ποιῶ
- δικαίους τοὺς ἀνθρώπους ποιῶ
- ἐγὼ δὲ δικαίους τοὺς ἀνθρώπους ποιῶ
- τί τὸ δίκαιον;
- ἀπορεῖτε τί τὸ δίκαιον
- ὑμεῖς μὲν ἀπορεῖτε τί τὸ δίκαιον,
- ὑμεῖς μὲν ἀπορεῖτε τί τὸ δίκαιον, ἐγὼ δὲ δικαίους τοὺς ἀνθρώπους ποιῶ.

SOCRATES.

- how?
- How, my friend?

ΣΩΚΡΑΤΗΣ.

- πῶς;
- πῶς, ὦ φίλε;

CALLIAS.

- money
- I give
- I give money, by Zeus!

ΚΑΛΛΙΑΣ.

- ἀργύριον
- δίδωμι
- δίδωμι νῆ Δι' ἀργύριον.

ANTISTHENES.

- you make just (things-feminine)
- do you make the souls just?
- and in this way do you make the(ir) souls just?
- you give money and in this way you make their souls just?

ΑΝΤΙΣΘΕΝΗΣ.

- δικαίᾱς ποιεῖς
- τὰς ψυχὰς δικαίᾱς ποιεῖς;
- καὶ οὕτως τὰς ψυχὰς δικαίᾱς ποιεῖς;
- δίδως ἀργύριον καὶ οὕτως τὰς ψυχὰς δικαίᾱς ποιεῖς;

- you give money into their purse and in this way you make their souls just?

- You put money into their purse and in this way you make their souls just?

CALLIAS.

- Yes.

ANTISTHENES. - they take

- what they take

- they give back what they take

- And do they also give back what they take?

CALLIAS. - certainly not

- By Zeus, certainly not!

ANTISTHENES. - thanks

- Well then, (do they give) thanks?

CALLIAS.

- No, by Zeus, not even this.

- εἰς τὸ βαλάντιον δίδως ἀργύριον καὶ οὕτως τὰς ψυχὰς δικαίᾳς ποιεῖς;

- σὺ εἰς τὸ βαλάντιον δίδως ἀργύριον, καὶ οὕτως τὰς ψυχὰς δικαίᾳς ποιεῖς;

ΚΑΛΛΙΑΣ.

- ναι.

ΑΝΤΙΣΘΕΝΗΣ. - λαμβάνουσιν

- ὃ λαμβάνουσιν

- ἀποδιδόσιν ὃ λαμβάνουσιν

- ἢ καὶ ἀποδιδόσιν ὃ λαμβάνουσιν;

ΚΑΛΛΙΑΣ. - οὐ μὲν δὴ

- μὰ τὸν Δί', οὐ μὲν δὴ.

ΑΝΤΙΣΘΕΝΗΣ. - χάριτας

- τί δέ, χάριτας;

ΚΑΛΛΙΑΣ.

- οὐ μὰ τὸν Δί', οὐδὲ τοῦτο.

-- Xenophon, *Symposium*.

4B. DRILLS

4B1: "MI" VERBS

M: MIMICRY DRILLS

M1: Purpose: To drill a new set of subject endings.

Directions: Mimic the recording until you can produce the following sentences smoothly and without hesitation. Repeat only the right hand side.

M1a.

- | | |
|---------------------------|--------------------------------|
| 1. τί τίθησι(ν) ὁ ἀνὴρ; | 1. ὁ ἀνὴρ τίθησι τὸ θέᾱμα. |
| 2. τί παρατίθησιν ὁ ἀνὴρ; | 2. ὁ ἀνὴρ παρατίθησι τὸ θέᾱμα. |
| 3. τί δίδωσιν ὁ ἀνὴρ; | 3. ὁ ἀνὴρ δίδωσι τὸ θέᾱμα. |
| 4. τί ἀποδίδωσιν ὁ ἀνὴρ; | 4. ὁ ἀνὴρ ἀποδίδωσι τὸ θέᾱμα. |
| 5. τί δείκνυσιν ὁ ἀνὴρ; | 5. ὁ ἀνὴρ δείκνυσι τὸ θέᾱμα. |
| 6. τί συνίησιν ὁ ἀνὴρ; | 6. ὁ ἀνὴρ συνίησι τὸ θέᾱμα. |
| 7. τί φησιν ὁ ἀνὴρ; | 7. ὁ ἀνὴρ φησι τὸ θέᾱμα. |
| 8. πρὸς τί εἶσιν ὁ ἀνὴρ; | 8. ὁ ἀνὴρ εἶσι πρὸς τὸ θέᾱμα. |
| 9. τί ἀγαθὸν ἔστιν; | 9. ἀγαθὸν ἔστι τὸ θέᾱμα. |

Problems:

α'. All the verbs above have the same subject: third person singular. With the exception of ἔστι in No. 9 they also have a common ending, _____. For verbs of this type this ending signals a subject which is _____ person _____.

β'. The ending, -σι, in these verbs corresponds to the common third person singular ending, _____, for verbs with the ο/ε theme vowel.

M1b.

- | | |
|--------------------------------|-------------------------|
| 1. ἄρ' οἱ ἄνδρες τιθέασιν; | 1. ναί, τιθέασι(ν). |
| 2. ἄρ' οἱ ἄνδρες παρατιθέασιν; | 2. ναί, παρατιθέασι(ν). |
| 3. ἄρ' οἱ ἄνδρες διδόασιν; | 3. ναί, διδόασι(ν). |
| 4. ἄρ' οἱ ἄνδρες ἀποδιδόασιν; | 4. ναί, ἀποδιδόασι(ν). |
| 5. ἄρ' οἱ ἄνδρες δεικνύασιν; | 5. ναί, δεικνύασι(ν). |
| 6. ἄρ' οἱ ἄνδρες συνιᾶσιν; | 6. ναί, συνιᾶσι(ν). |
| 7. ἄρ' οἱ ἄνδρες φᾶσιν; | 7. ναί, φᾶσι(ν). |
| 8. ἄρ' οἱ ἄνδρες ἴασιν; | 8. ναί, ἴασι(ν). |
| 9. ἄρ' οἱ ἄνδρες εἰσίν; | 9. ναί, εἰσί(ν). |

Problem:

- γ'. The third person plural endings (except for No. 9) follow a theme marker, α. The ending itself, however, is the same as that for ο/ε verbs which you have already learned, and we represent it as ____.

M1c:

- | | |
|------------------------------------|---------------------------------|
| 1. ὁ μὲν ἄνθρωπος τίθησι . . . | 1. οἱ δ' ἄνδρες οὐ τιθέασι. |
| 2. ὁ μὲν ἄνθρωπος παρατίθησι . . . | 2. οἱ δ' ἄνδρες οὐ παρατιθέασι. |
| 3. ὁ μὲν ἄνθρωπος δίδωσι . . . | 3. οἱ δ' ἄνδρες οὐ διδόασι. |
| 4. ὁ μὲν ἄνθρωπος ἀποδίδωσι . . . | 4. οἱ δ' ἄνδρες οὐκ ἀποδιδόασι. |
| 5. ὁ μὲν ἄνθρωπος δείκνυσι . . . | 5. οἱ δ' ἄνδρες οὐ δεικνύασι. |
| 6. ὁ μὲν ἄνθρωπος συνίησι . . . | 6. οἱ δ' ἄνδρες οὐ συνιᾶσι. |
| 7. ὁ μὲν ἄνθρωπος φησι . . . | 7. οἱ δ' ἄνδρες οὐ φᾶσι. |
| 8. ὁ μὲν ἄνθρωπος εἴσι . . . | 8. οἱ δ' ἄνδρες οὐκ ἴασι. |
| 9. ὁ μὲν ἄνθρωπος ἐστίν . . . | 9. οἱ δ' ἄνδρες οὐκ εἰσιν. |

M1d.

- | | |
|--------------------|------------------|
| 1. τίς τίθησι; | 1. σὺ τίθης. |
| 2. τίς παρατίθησι; | 2. σὺ παρατίθης. |
| 3. τίς δίδωσι; | 3. σὺ δίδως. |
| 4. τίς ἀποδίδωσι; | 4. σὺ ἀποδίδως. |
| 5. τίς δείκνυσι; | 5. σὺ δείκνυς. |
| 6. τίς συνίησι; | 6. σὺ συνίης. |
| 7. τίς φησι; | 7. σὺ φής. |
| 8. τίς εἶσι; | 8. σὺ εἶ. |
| 9. τίς ἐστίν; | 9. σὺ εἶ. |

Problem:

- δ'. When σὺ is the subject, if we make the cut for the person ending in the same place as was done for the third person singular ending, we are left with the form _____, corresponding to -ις for second person singular subject with ο/ε verbs.

M1e.

- | | |
|-----------------------------------|-------------------------------------|
| 1. σὺ μὲν τίθης . . . | 1. ὑμεῖς δ' οὐ τίθετε. |
| 2. σὺ μὲν παρατίθης . . . | 2. ὑμεῖς δ' οὐ παρατίθετε. |
| 3. σὺ μὲν δίδως . . . | 3. ὑμεῖς δ' οὐ δίδοτε. |
| 4. σὺ μὲν ἀποδίδως . . . | 4. ὑμεῖς δ' οὐκ ἀποδίδοτε. |
| 5. σὺ μὲν δείκνυς . . . | 5. ὑμεῖς δ' οὐ δείκνυτε. |
| 6. σὺ μὲν συνίης . . . | 6. ὑμεῖς δ' οὐ συνίετε. |
| 7. σὺ μὲν φής . . . | 7. ὑμεῖς δ' οὐ φάτε. |
| 8. σὺ μὲν εἶ πρὸς τὴν στοᾶν . . . | 8. ὑμεῖς δ' οὐκ ἴτε πρὸς τὴν στοᾶν. |
| 9. σὺ μὲν εἶ ἀγαθός . . . | 9. ὑμεῖς δ' οὐκ ἐστε ἀγαθοί. |

Problem:

- ε'. Pure lengthening of the stem vowel (e.g. -τίθε- to τίθη-) as before singular subject endings is not done before plural endings. On the basis of the foregoing drills, the ending for second person plural subject may be said to have the shape, _____.

M1f.

- | | |
|------------------------------|--|
| 1. ἄρα σὺ τίθης; | 1. ναί, μὰ τὸν Δί', ἐγὼ τίθημι. |
| 2. ἄρα σὺ παρατίθης; | 2. ναί, μὰ τὸν Δί', ἐγὼ παρατίθημι. |
| 3. ἄρα σὺ δίδως; | 3. ναί, μὰ τὸν Δί', ἐγὼ δίδωμι. |
| 4. ἄρα σὺ ἀποδίδως; | 4. ναί, μὰ τὸν Δί', ἐγὼ ἀποδίδωμι. |
| 5. ἄρα σὺ δείκνυς; | 5. ναί, μὰ τὸν Δί', ἐγὼ δείκνυμι. |
| 6. ἄρα σὺ συνίης; | 6. ναί, μὰ τὸν Δί', ἐγὼ συνίημι. |
| 7. ἄρα σὺ φής; | 7. ναί, μὰ τὸν Δί', ἐγὼ φημι. |
| 8. ἄρα σὺ εἶ πρὸς τὴν στοᾶν; | 8. ναί, μὰ τὸν Δί', ἐγὼ εἶμι πρὸς τὴν στοᾶν. |
| 9. ἄρα σὺ εἶ ἀγαθός; | 9. ναί, μὰ τὸν Δί', ἐγὼ εἶμι ἀγαθός. |

M1g.

- | | |
|--------------------------------------|--------------------------------------|
| 1. ἐγὼ μὲν τίθημι . . . | 1. ἡμεῖς δ' οὐ τίθεμεν. |
| 2. ἐγὼ μὲν παρατίθημι . . . | 2. ἡμεῖς δ' οὐ παρατίθεμεν. |
| 3. ἐγὼ μὲν δίδωμι . . . | 3. ἡμεῖς δ' οὐ δίδομεν. |
| 4. ἐγὼ μὲν ἀποδίδωμι . . . | 4. ἡμεῖς δ' οὐκ ἀποδίδομεν. |
| 5. ἐγὼ μὲν δείκνυμι . . . | 5. ἡμεῖς δ' οὐ δείκνυμεν. |
| 6. ἐγὼ μὲν συνίημι . . . | 6. ἡμεῖς δ' οὐ συνιέμεν. |
| 7. ἐγὼ μὲν φημι . . . | 7. ἡμεῖς δ' οὐ φάμεν. |
| 8. ἐγὼ μὲν εἶμι πρὸς τὴν στοᾶν . . . | 8. ἡμεῖς δ' οὐκ ἴμεν πρὸς τὴν στοᾶν. |
| 9. ἐγὼ μὲν εἶμι ἀγαθός . . . | 9. ἡμεῖς δ' οὐκ ἐσμεν ἀγαθοί. |

Problem:

- ς'. Similarly, by comparing the forms with subject ὑμεῖς (M1e) and those with ἡμεῖς immediately above, we may isolate the subject ending for first person plural as _____. The ending for first person singular (after which this class of verbs is called) is _____.

Before going on you might like to look at the paradigm for -μι verbs in 4C1, and compare the person subject endings with those of ο/ε verbs.

- α'. -σι, third, singular
 β'. -ι
 γ'. -:σι Cf. 4C1, fns. 1&2

- δ'. -ς
 ε'. -τε
 ς'. -μεν, -μι.

R: RECOGNITION DRILLS

R1a. Purpose: To test recognition of μι - verb subject endings.

Directions: Show that you can distinguish among the subject endings of μι - verbs, by prefixing the verb with the appropriate pronoun, on the following pattern:

Model **Recording:** _____ τίθησι

Reply: οὗτος τίθησι

- | | |
|-----------------------|-----------|
| 1. _____ δίδωσι | 1. οὗτος |
| 2. _____ δεικνύασι | 2. οὗτοι |
| 3. _____ συνίης | 3. σὺ |
| 4. _____ ἴτε | 4. ὑμεῖς |
| 5. _____ εἶμι | 5. ἐγώ |
| 6. _____ φαμεν | 6. ἡμεῖς |
| 7. _____ παρατιθέασι | 7. οὗτοι |
| 8. _____ ἀποδίδωμι | 8. ἐγώ |
| 9. _____ τίθετε | 9. ὑμεῖς |
| 10. _____ συνίησι | 10. οὗτος |
| 11. _____ δίδομεν | 11. ἡμεῖς |
| 12. _____ εἶ | 12. σὺ |
| 13. _____ δείκνυμι | 13. ἐγώ |
| 14. _____ φησι | 14. οὗτός |
| 15. _____ ἀποδίδοτε | 15. ὑμεῖς |
| 16. _____ παρατίθεμεν | 16. ἡμεῖς |
| 17. _____ τίθης | 17. σὺ |
| 18. _____ εἶσι | 18. οὗτοί |
| 19. _____ εἶσι | 19. οὗτος |
| 20. _____ τίθημι | 20. ἐγώ |

P. PRODUCTION DRILLS

P1. Purpose: To drill μι - verb subject endings by contrasting singular and plural forms.

Directions: Complete each utterance on the following pattern.

Model Recording: οὗτος μὲν τίθησι(ν), οὗτοι δὲ . . .

Reply: οὗτος μὲν τίθησι(ν), οὗτοι δὲ τιθέασι(ν)

- | | | |
|-------------|---|----------------|
| <i>P1a.</i> | 1. οὗτος μὲν παρατίθησι, οὗτοι δὲ . . . | 1. παρατιθέασι |
| | 2. οὗτος μὲν δίδωσι, οὗτοι δὲ . . . | 2. διδόασι |
| | 3. οὗτος μὲν δείκνυσι, οὗτοι δὲ . . . | 3. δεικνύασι |
| | 4. οὗτος μὲν ἐστί, οὗτοι δ' . . . | 4. εἰσί |
| | 5. οὗτοι μὲν συνιᾷσι, οὗτος δὲ . . . | 5. συνιῇσι |
| | 6. οὗτοι μὲν ἀποδιδόασι, οὗτος δ' . . . | 6. ἀποδίδωσι |
| | 7. οὗτοι μὲν φᾶσι, οὗτος δέ . . . | 7. φησι |
| | 8. οὗτοι μὲν ἴασι, οὗτος δ' . . . | 8. εἶσι |

- | | | |
|-------------|--|---------------|
| <i>P1b.</i> | 1. ἐγὼ μὲν συνιῇμι, ἡμεῖς δὲ . . . | 1. συνιέμεν |
| | 2. ἐγὼ μὲν δίδωμι, ἡμεῖς δὲ . . . | 2. δίδομεν |
| | 3. ἐγὼ μὲν φημι, ἡμεῖς δέ . . . | 3. φαμεν |
| | 4. ἐγὼ μὲν εἶμι, ἡμεῖς δ' . . . | 4. ἐσμέν |
| | 5. ἡμεῖς μὲν παρατίθεμεν, ἐγὼ δὲ . . . | 5. παρατίθημι |
| | 6. ἡμεῖς μὲν ἀποδίδομεν, ἐγὼ δ' . . . | 6. ἀποδίδωμι |
| | 7. ἡμεῖς μὲν δείκνυμεν, ἐγὼ δὲ . . . | 7. δείκνυμι |
| | 8. ἡμεῖς μὲν ἴμεν, ἐγὼ δ' . . . | 8. εἶμι |

P1c.

- | | | |
|------------------------|----------------|----------------|
| 1. σὺ μὲν παρατίθης, | ὑμεῖς δὲ . . . | 1. παρατίθετε |
| 2. σὺ μὲν ἀποδίδως, | ὑμεῖς δ' . . . | 2. ἀποδίδοτε |
| 3. σὺ μὲν φῆς, | ὑμεῖς δέ . . . | 3. φατε |
| 4. σὺ μὲν εἶ ἀγαθός, | ὑμεῖς δ' . . . | 4. ἐστὲ ἀγαθοί |
| 5. ὑμεῖς μὲν συνίετε, | σὺ δὲ . . . | 5. συνίης |
| 6. ὑμεῖς μὲν δίδοτε, | σὺ δὲ . . . | 6. δίδως |
| 7. ὑμεῖς μὲν δείκνυτε, | σὺ δὲ . . . | 7. δείκνῃς |
| 8. ὑμεῖς μὲν ἴτε, | σὺ δ' . . . | 8. εἶ |

P1d.

- | | | |
|---------------------------|----------------|-----------------|
| 1. οὗτος μὲν τίθησι, | οὗτοι δὲ . . . | 1. τιθέῃσι |
| 2. σὺ μὲν δίδως, | ὑμεῖς δὲ . . . | 2. δίδοτε |
| 3. ἐγὼ μὲν δείκνυμι, | ἡμεῖς δὲ . . . | 3. δείκνυμεν |
| 4. οὗτοι μὲν εἰσι, | οὗτος δ' . . . | 4. ἐστί |
| 5. ὑμεῖς μὲν παρατίθετε, | σὺ δὲ . . . | 5. παρατίθης |
| 6. ἡμεῖς μὲν ἀποδίδομεν, | ἐγὼ δ' . . . | 6. ἀποδίδωμι |
| 7. σὺ μὲν συνίης, | ὑμεῖς δὲ . . . | 7. συνίετε |
| 8. οὗτοι μὲν φᾶσι, | οὗτος δέ . . . | 8. φησι |
| 9. ἐγὼ μὲν εἶμι, | ἡμεῖς δ' . . . | 9. ἴμεν |
| 10. ὑμεῖς μὲν δείκνυτε, | σὺ δὲ . . . | 10. δείκνῃς |
| 11. οὗτος μὲν δίδωσι, | οὗτοι δὲ . . . | 11. διδᾶσι |
| 12. ἡμεῖς μὲν τίθεμεν, | ἐγὼ δὲ . . . | 12. τίθημι |
| 13. οὗτοι μὲν συνιᾶσι, | οὗτος δὲ . . . | 13. συνιῆσι |
| 14. σὺ μὲν φῆς, | ὑμεῖς δέ . . . | 14. φατε |
| 15. ἡμεῖς μὲν ἔσμεν, | ἐγὼ δ' . . . | 15. εἰμί |
| 16. οὗτος μὲν παρατίθῃσι, | οὗτοι δὲ . . . | 16. παρατιθέῃσι |
| 17. ὑμεῖς μὲν ἴτε, | σὺ δ' . . . | 17. εἶ |
| 18. ἐγὼ μὲν ἀποδίδωμι, | ἡμεῖς δ' . . . | 18. ἀποδίδομεν |

P2. Purpose: To drill μι - verb subject endings by contrasting subjects.

Directions: Complete each utterance on the following pattern:

Model Recording: οὗτος μὲν τίθησι, σὺ δ' οὐ . . .

Reply: οὗτος μὲν τίθησι, σὺ δ' οὐ τίθης

- | | | |
|-------------|---|-------------|
| P2a. | 1. οὗτος μὲν τίθησι, σὺ δ' οὐ . . . | 1. τίθης |
| | 2. οὗτος μὲν δίδωσι, ἐγὼ δ' οὐ . . . | 2. δίδωμι |
| | 3. οὗτος μὲν συνίησι, ὑμεῖς δ' οὐ . . . | 3. συνίετε |
| | 4. οὗτος μὲν εἶσι, ἡμεῖς δ' οὐκ . . . | 4. ἴμεν |
| | 5. οὗτος μὲν ἐστι, οὗτοι δ' οὐκ . . . | 5. εἰσιν |
| P2b. | 1. σὺ μὲν τίθης, ἐγὼ δ' οὐ . . . | 1. τίθημι |
| | 2. σὺ μὲν δίδως, ὑμεῖς δ' οὐ . . . | 2. δίδοτε |
| | 3. σὺ μὲν συνίης, ἡμεῖς δ' οὐ . . . | 3. συνίεμεν |
| | 4. σὺ μὲν εἶ πρὸς τὴν στοᾶν, οὗτοι δ' οὐκ . . . | 4. ἴασι |
| | 5. σὺ μὲν εἶ ἀγαθός, οὗτος δ' οὐκ . . . | 5. ἔστι |
| P2c. | 1. ἐγὼ μὲν τίθημι, ὑμεῖς δ' οὐ . . . | 1. τίθετε |
| | 2. ἐγὼ μὲν δίδωμι, ἡμεῖς δ' οὐ . . . | 2. δίδομεν |
| | 3. ἐγὼ μὲν συνίημι, οὗτοι δ' οὐ . . . | 3. συνιᾶσι |
| | 4. ἐγὼ μὲν εἶμι, οὗτος δ' οὐκ . . . | 4. εἶσι |
| | 5. ἐγὼ μὲν εἶμι, σὺ δ' οὐκ . . . | 5. εἶ |
| P2d. | 1. ὑμεῖς μὲν τίθετε, ἡμεῖς δ' οὐ . . . | 1. τίθεμεν |
| | 2. ὑμεῖς μὲν δίδοτε, οὗτοι δ' οὐ . . . | 2. διδόασι |
| | 3. ὑμεῖς μὲν συνίετε, οὗτος δ' οὐ . . . | 3. συνίησι |
| | 4. ὑμεῖς μὲν ἴτε, σὺ δ' οὐκ . . . | 4. εἶ |
| | 5. ὑμεῖς μὲν ἐστε, ἐγὼ δ' οὐκ . . . | 5. εἶμι |

P2e.

- | | |
|---|-------------|
| 1. ἡμεῖς μὲν τίθεμεν, οὗτοι δ' οὐ . . . | 1. τιθεῖσιν |
| 2. ἡμεῖς μὲν δίδομεν, οὗτος δ' οὐ . . . | 2. δίδωσι |
| 3. ἡμεῖς μὲν συνίεμεν, σὺ δ' οὐ . . . | 3. συνίης |
| 4. ἡμεῖς μὲν ἴμεν, ἐγὼ δ' οὐκ . . . | 4. εἶμι |
| 5. ἡμεῖς μὲν ἐσμεν, ὑμεῖς δ' οὐκ . . . | 5. ἐστε |

P2f.

- | | |
|---|------------|
| 1. οὗτοι μὲν τιθέσιν, οὗτος δ' οὐ . . . | 1. τίθησι |
| 2. οὗτοι μὲν διδόσιν, σὺ δ' οὐ . . . | 2. δίδως |
| 3. οὗτοι μὲν συνιῖσιν, ἐγὼ δ' οὐ . . . | 3. συνιῆμι |
| 4. οὗτοι μὲν ἴσιν, ὑμεῖς δ' οὐκ . . . | 4. ἴτε |
| 5. οὗτοι μὲν εἰσιν, ἡμεῖς δ' οὐκ . . . | 5. ἐσμεν |

P2g.

- | | |
|--|---------------|
| 1. οὗτος μὲν ἀποδίδωσι, σὺ δ' . . . | 1. ἀποδίδως |
| 2. σὺ μὲν παρατίθης, ἐγὼ δέ . . . | 2. παρατίθῃμι |
| 3. ἐγὼ μὲν δείκνυμι, ὑμεῖς δέ . . . | 3. δείκνυτε |
| 4. ὑμεῖς μὲν συνίετε, οὗτοι δέ . . . | 4. συνιῖσιν |
| 5. οὗτοι μὲν ἴσιν, ἡμεῖς δ' . . . | 5. ἴμεν |
| 6. ἡμεῖς μὲν ἐσμεν, οὗτος δ' . . . | 6. ἐστί |
| 7. οὗτοι μὲν παρατιθέσιν, ὑμεῖς δέ . . . | 7. παρατίθετε |
| 8. ὑμεῖς μὲν ἀποδίδετε, ἡμεῖς δ' . . . | 8. ἀποδίδομεν |
| 9. ἡμεῖς μὲν συνίεμεν, σὺ δέ . . . | 9. συνιῇς |
| 10. σὺ μὲν δείκνυς, οὗτος δέ . . . | 10. δείκνυσι |
| 11. οὗτος μὲν ἐστί, ἐγὼ δ' . . . | 11. εἰμί |
| 12. ἐγὼ μὲν εἶμι, οὗτοι δ' . . . | 12. ἴσιν |

4B2: "THIS ONE"

M: MIMICRY DRILLS

M1: Purpose: To drill the nominative and accusative forms of the demonstrative pronoun
οὗτος - αὕτη - τοῦτο.

Directions: Answer the questions on the following patterns:

M1a: Model Recording: τίς δίδωσι τὸν οἶνον; (ὁ ἀνὴρ)
Reply: οὗτος ὁ ἀνὴρ δίδωσι τὸν οἶνον.
This (the) man is giving the wine.

- | | |
|---------------------------------------|---------------------|
| 1. τίς δίδωσι τὸν οἶνον; (ὁ ἑταῖρος) | 1. οὗτος ὁ ἑταῖρος |
| 2. τίς δίδωσι τὸν οἶνον; (ὁ νέος) | 2. οὗτος ὁ νέος |
| 3. τίς δίδωσι τὸν οἶνον; (ὁ πατήρ) | 3. οὗτος ὁ πατήρ |
| 4. τίς δίδωσι τὸν οἶνον; (ὁ ποιητής) | 4. οὗτος ὁ ποιητής |
| 5. τίς δίδωσι τὸν οἶνον; (ὁ βασιλεύς) | 5. οὗτος ὁ βασιλεύς |
| 6. τίς δίδωσι τὸν οἶνον; (ὁ Ἀθηναῖος) | 6. οὗτος ὁ Ἀθηναῖος |

M1b: Model Recording: πρὸς τίνα εἶσι(ν) ὁ φίλος; (τὸν ἄνδρα)
Reply: πρὸς τοῦτον τὸν ἄνδρα εἶσι(ν) ὁ φίλος.
The friend is going to go towards this man.

- | | |
|---|-----------------------------|
| 1. πρὸς τίνα εἶσι ὁ φίλος; (τὸν ἑταῖρον) | 1. πρὸς τοῦτον τὸν ἑταῖρον |
| 2. πρὸς τίνα εἶσι ὁ φίλος; (τὸν νέον) | 2. πρὸς τοῦτον τὸν νέον |
| 3. πρὸς τίνα εἶσι ὁ φίλος; (τὸν πατέρα) | 3. πρὸς τοῦτον τὸν πατέρα |
| 4. πρὸς τίνα εἶσι ὁ φίλος; (τὸν ποιητήν) | 4. πρὸς τοῦτον τὸν ποιητήν |
| 5. πρὸς τίνα εἶσι ὁ φίλος; (τὸν βασιλέα) | 5. πρὸς τοῦτον τὸν βασιλέα |
| 6. πρὸς τίνα εἶσι ὁ φίλος; (τὸν Ἀθηναῖον) | 6. πρὸς τοῦτον τὸν Ἀθηναῖον |

M1c.

Model Recording: τίνες διδóασι τὸν οἶνον; (οἱ ἄνδρες)

Reply: οὗτοι οἱ ἄνδρες διδóασι τὸν οἶνον.

- | | |
|---|----------------------|
| 1. τίνες διδóασι τὸν οἶνον; (οἱ ἑταῖροι) | 1. οὗτοι οἱ ἑταῖροι |
| 2. τίνες διδóασι τὸν οἶνον; (οἱ νέοι) | 2. οὗτοι οἱ νέοι |
| 3. τίνες διδóασι τὸν οἶνον; (οἱ πατέρες) | 3. οὗτοι οἱ πατέρες |
| 4. τίνες διδóασι τὸν οἶνον; (οἱ ποιηταί) | 4. οὗτοι οἱ ποιηταί |
| 5. τίνες διδóασι τὸν οἶνον; (οἱ βασιλεῖς) | 5. οὗτοι οἱ βασιλεῖς |
| 6. τίνες διδóασι τὸν οἶνον; (οἱ Ἀθηναῖοι) | 6. οὗτοι οἱ Ἀθηναῖοι |

M1d.

Model Recording: πρὸς τίνας εἶσι(ν) ὁ φίλος; (τοὺς ἄνδρας)

Reply: πρὸς τούτους τοὺς ἄνδρας εἶσι(ν) ὁ φίλος.

- | | |
|--|--------------------------------|
| 1. πρὸς τίνας εἶσι ὁ φίλος; (τοὺς ἑταίρους) | 1. πρὸς τούτους τοὺς ἑταίρους |
| 2. πρὸς τίνας εἶσι ὁ φίλος; (τοὺς νέους) | 2. πρὸς τούτους τοὺς νέους |
| 3. πρὸς τίνας εἶσι ὁ φίλος; (τοὺς πατέρας) | 3. πρὸς τούτους τοὺς πατέρας |
| 4. πρὸς τίνας εἶσι ὁ φίλος; (τοὺς ποιητάς) | 4. πρὸς τούτους τοὺς ποιητάς |
| 5. πρὸς τίνας εἶσι ὁ φίλος; (τοὺς βασιλέας) | 5. πρὸς τούτους τοὺς βασιλέας |
| 6. πρὸς τίνας εἶσι ὁ φίλος; (τοὺς Ἀθηναίους) | 6. πρὸς τούτους τοὺς Ἀθηναίους |

M1e.

Model Recording: τί κακὸν οὐκ ἔστιν; (τὸ ὅσιον)

Reply: **τοῦτο** τὸ ὅσιον κακὸν οὐκ ἔστιν.

This holy thing is not evil.

- | | | |
|-----------------------------|----------------|------------------------------|
| 1. τί κακὸν οὐκ ἔστιν; | (τὸ δίκαιον) | 1. τοῦτο τὸ δίκαιον |
| 2. τί κακὸν οὐκ ἔστιν; | (τὸ δαιμόνιον) | 2. τοῦτο τὸ δαιμόνιον |
| 3. τί κακὸν οὐκ ἔστιν; | (τὸ θέᾱμα) | 3. τοῦτο τὸ θέᾱμα |
| 4. τί κακὸν οὐκ ἔστιν; | (τὸ δεῖπνον) | 4. τοῦτο τὸ δεῖπνον |
| 5. τί παρατίθησι ὁ Καλλιᾶς; | (τὸ δεῖπνον) | 5. τοῦτο τὸ δεῖπνον |
| 6. τί παρατίθησι ὁ Καλλιᾶς; | (τὸ ἔλαιον) | 6. τοῦτο τὸ ἔλαιον |
| 7. τί παρατίθησι ὁ Καλλιᾶς; | (τὸ μύρον) | 7. τοῦτο τὸ μύρον |
| 8. τί παρατίθησι ὁ Καλλιᾶς; | (τὸ ἀκρόᾱμα) | 8. τοῦτο τὸ ἀκρόᾱμα |

M1f.

Model Recording: τίνα κακὰ οὐκ ἔστιν; (τὰ ὅσια)

Reply: **ταῦτα** τὰ ὅσια κακὰ οὐκ ἔστιν.

- | | | |
|-------------------------------|----------------|------------------------------|
| 1. τίνα κακὰ οὐκ ἔστιν; | (τὰ δίκαια) | 1. ταῦτα τὰ δίκαια |
| 2. τίνα κακὰ οὐκ ἔστιν; | (τὰ δαιμόνια) | 2. ταῦτα τὰ δαιμόνια |
| 3. τίνα κακὰ οὐκ ἔστιν; | (τὰ θεᾱματα) | 3. ταῦτα τὰ θεᾱματα |
| 4. τίνα κακὰ οὐκ ἔστιν; | (τὰ δεῖπνα) | 4. ταῦτα τὰ δεῖπνα |
| 5. τίνα παρατίθησι ὁ Καλλιᾶς; | (τὰ δεῖπνα) | 5. ταῦτα τὰ δεῖπνα |
| 6. τίνα παρατίθησι ὁ Καλλιᾶς; | (τὰ ἔλαια) | 6. ταῦτα τὰ ἔλαια |
| 7. τίνα παρατίθησι ὁ Καλλιᾶς; | (τὰ μύρα) | 7. ταῦτα τὰ μύρα |
| 8. τίνα παρατίθησι ὁ Καλλιᾶς; | (τὰ ἀκροᾱματα) | 8. ταῦτα τὰ ἀκροᾱματα |

M1g.**Model** **Recording:** τίς ὁσίᾱ ἐστίν; (ἡ ὁσιότης)**Reply:** αὕτη ἡ ὁσιότης ὁσίᾱ ἐστίν.*This holiness is holy.*

- | | |
|------------------------------------|-----------------------|
| 1. τίς ὁσίᾱ ἐστίν; (ἡ δίκη) | 1. αὕτη ἡ δίκη |
| 2. τίς ὁσίᾱ ἐστίν; (ἡ φιλοφροσύνη) | 2. αὕτη ἡ φιλοφροσύνη |
| 3. τίς ὁσίᾱ ἐστίν; (ἡ εὐσέβεια) | 3. αὕτη ἡ εὐσέβεια |
| 4. τίς ὁσίᾱ ἐστίν; (ἡ θεραπείᾱ) | 4. αὕτη ἡ θεραπείᾱ |
| 5. τίς ὁσίᾱ ἐστίν; (ἡ χάρις) | 5. αὕτη ἡ χάρις |
| 6. τίς ὁσίᾱ ἐστίν; (ἡ ψυχή) | 6. αὕτη ἡ ψυχή |

M1h.**Model** **Recording:** τίνα δείκνῦσι(ν) ὁ βασιλεύς; (τὴν ὀργήν)**Reply:** ταύτην τὴν ὀργήν δείκνῦσι(ν) ὁ βασιλεύς.*The king displays this anger.*

- | | |
|--|-------------------------|
| 1. τίνα δείκνῦσι ὁ βασιλεύς; (τὴν παροινίᾱν) | 1. ταύτην τὴν παροινίᾱν |
| 2. τίνα δείκνῦσι ὁ βασιλεύς; (τὴν ἔχθρᾱν) | 2. ταύτην τὴν ἔχθρᾱν |
| 3. τίνα δείκνῦσι ὁ βασιλεύς; (τὴν λύπην) | 3. ταύτην τὴν λύπην |
| 4. τίνα δείκνῦσι ὁ βασιλεύς; (τὴν εὐσέβειαν) | 4. ταύτην τὴν εὐσέβειαν |
| 5. τίνα δείκνῦσι ὁ βασιλεύς; (τὴν ὁσιότητα) | 5. ταύτην τὴν ὁσιότητα |
| 6. τίνα δείκνῦσι ὁ βασιλεύς; (τὴν χάριν) | 6. ταύτην τὴν χάριν |

M1i.

Model *Recording:* τίνες ὅσιν αἱ εἰσιν; (αἱ ἔχθραι)
Reply: αὗται αἱ ὁσιότητες ὅσιν αἱ εἰσιν.

- | | |
|---|--------------------------|
| 1. τίνες ὅσιν αἱ εἰσιν; (αἱ δίκαι) | 1. αὗται αἱ δίκαι |
| 2. τίνες ὅσιν αἱ εἰσιν; (αἱ φιλοφροσύναι) | 2. αὗται αἱ φιλοφροσύναι |
| 3. τίνες ὅσιν αἱ εἰσιν; (αἱ εὐσέβειαι) | 3. αὗται αἱ εὐσέβειαι |
| 4. τίνες ὅσιν αἱ εἰσιν; (αἱ θεραπείαι) | 4. αὗται αἱ θεραπείαι |
| 5. τίνες ὅσιν αἱ εἰσιν; (αἱ χάριτες) | 5. αὗται αἱ χάριτες |
| 6. τίνες ὅσιν αἱ εἰσιν; (αἱ ψυχαί) | 6. αὗται αἱ ψυχαί |

M1j.

Model *Recording:* τίνας δείκνυσιν ὁ βασιλεύς; (ταῖς ὀργαῖς)
Reply: ταύτας ταῖς ὀργαῖς δείκνυσιν ὁ βασιλεύς.

- | | |
|--|---------------------------|
| 1. τίνας δείκνυσιν ὁ βασιλεύς; (ταῖς παροινίαις) | 1. ταύτας ταῖς παροινίαις |
| 2. τίνας δείκνυσιν ὁ βασιλεύς; (ταῖς ἔχθραις) | 2. ταύτας ταῖς ἔχθραις |
| 3. τίνας δείκνυσιν ὁ βασιλεύς; (ταῖς λυπαῖς) | 3. ταύτας ταῖς λυπαῖς |
| 4. τίνας δείκνυσιν ὁ βασιλεύς; (ταῖς εὐσεβείαις) | 4. ταύτας ταῖς εὐσεβείαις |
| 5. τίνας δείκνυσιν ὁ βασιλεύς; (ταῖς ἔχθραις) | 5. ταύτας ταῖς ἔχθραις |
| 6. τίνας δείκνυσιν ὁ βασιλεύς; (ταῖς χάριτας) | 6. ταύτας ταῖς χάριτας |

R: RECOGNITION DRILLS

R1a.

Purpose: To test understanding of the distinction between nominative and accusative forms.

Directions: Expand the following statements by inserting the proper form of οὗτος - αὕτη - τοῦτο.

- | | |
|--|------------|
| 1. (τοῦτο, ταῦτα) _____ τὸ δεῖπνον καλὸν ἐστίν. | 1. τοῦτο |
| 2. (οὗτοι, αὗται) _____ αἱ διαφοραὶ κακαὶ εἰσιν. | 2. αὗται |
| 3. (οὗτοι, τούτους) _____ τοὺς φίλους φιλοῦμεν. | 3. τούτους |
| 4. (τοῦτο, ταῦτα) _____ τὰ δεῖπνα παρατίθεμεν. | 4. ταῦτα |
| 5. (οὗτος, οὗτοι) _____ ὁ ἀνὴρ φίλος ἐστίν. | 5. οὗτος |
| 6. (ταύτην, ταῦτα) _____ τὴν φλόγα ἐγείρω. | 6. ταύτην |
| 7. (οὗτος, τοῦτο) _____ τὸ ἀργύριον τίθετε. | 7. τοῦτο |
| 8. (ταύτην, ταύτᾱς) _____ τᾶς θεραπείᾱς θεραπεύεις. | 8. ταύτᾱς |
| 9. (τοῦτον, τοῦτο) _____ τὸν οἶνον παρατίθημι. | 9. τοῦτον |
| 10. (ταύτην, ταῦτα) _____ τὰ ἀκροῶματα ἄμεμπτά ἐστιν. | 10. ταῦτα |
| 11. (οὗτοι, αὗται) _____ οἱ ἄνδρες χάριτας ἀποδιδόασιν. | 11. οὗτοι |
| 12. (ταῦτα, αὕτη) _____ ἡ εὐσέβεια ὁσίᾱ ἐστίν. | 12. αὕτη |

P: PRODUCTION DRILLS

P1: Purpose: To produce, by substitution, the demonstrative pronoun, οὗτος - αὕτη - τοῦτο.

Directions: Expand the following statements by replacing the nouns with the appropriate forms of οὗτος - αὕτη - τοῦτο, on the following patterns:

P1a:

Model *Recording:* ὁ φίλος καλός.

Reply: οὗτος καλός.

This (man) (is) handsome/noble.

- | | |
|--|-------------------------------------|
| 1. ὁ ἀνὴρ καλός. | 1. οὗτος καλός. |
| 2. ὁ θεὸς καλός. | 2. οὗτος καλός. |
| 3. ἡ χάρις καλή. | 3. αὕτη καλή. |
| 4. ἡ ψυχὴ καλή. | 4. αὕτη καλή. |
| 5. τὸ δεῖπνον καλόν. | 5. τοῦτο καλόν. |
| 6. τὸ θεῶμα καλόν. | 6. τοῦτο καλόν. |
| 7. ὁ μὲν ἀνὴρ καλός, οἱ δ' ἄνδρες καλοί. | 7. οὗτος μὲν καλός, οὗτοι δὲ καλοί. |
| 8. ὁ μὲν θεὸς καλός, οἱ δὲ θεοὶ καλοί. | 8. οὗτος μὲν καλός, οὗτοι δὲ καλοί. |
| 9. ἡ μὲν χάρις καλή, αἱ δὲ χάριτες καλαί. | 9. αὕτη μὲν καλή, αὗται δὲ καλαί. |
| 10. ἡ μὲν ψυχὴ καλή, αἱ δὲ ψυχαὶ καλαί. | 10. αὕτη μὲν καλή, αὗται δὲ καλαί. |
| 11. τὸ μὲν δεῖπνον καλόν, τὰ δὲ δεῖπνα καλά. | 11. τοῦτο μὲν καλόν, ταῦτα δὲ καλά. |
| 12. τὸ μὲν θεῶμα καλόν, τὰ δὲ θεῶματα καλά. | 12. τοῦτο μὲν καλόν, ταῦτα δὲ καλά. |

P1b.

Model Recording: πρὸς τὸν φίλον ἴασιν.

Reply: πρὸς **τοῦτον** ἴασιν.

- | | |
|---|--|
| 1. πρὸς τὸν βασιλέα ἴασιν. | 1. πρὸς τοῦτον ἴασιν. |
| 2. πρὸς τὸν πατέρα ἴασιν. | 2. πρὸς τοῦτον ἴασιν. |
| 3. πρὸς τὴν στοὰν ἴασιν. | 3. πρὸς ταύτην ἴασιν. |
| 4. πρὸς τὴν φλόγα ἴασιν. | 4. πρὸς ταύτην ἴασιν. |
| 5. πρὸς τὸ θέαμα ἴασιν. | 5. πρὸς τοῦτο ἴασιν. |
| 6. πρὸς τὸ βαλάντιον ἴασιν. | 6. πρὸς τοῦτο ἴασιν. |
| 7. πρὸς μὲν τὸν βασιλέα ἴασιν,
πρὸς δὲ τοὺς βασιλέας οὔ. | 7. πρὸς τοῦτον μὲν ἴασιν,
πρὸς τούτους δ' οὔ. |
| 8. πρὸς μὲν τὸν πατέρα ἴασιν,
πρὸς δὲ τοὺς πατέρας οὔ. | 8. πρὸς τοῦτον μὲν ἴασιν,
πρὸς τούτους δ' οὔ. |
| 9. πρὸς μὲν τὴν στοὰν ἴασιν,
πρὸς δὲ τὰς στοὰς οὔ. | 9. πρὸς ταύτην μὲν ἴασιν,
πρὸς ταύτας δ' οὔ. |
| 10. πρὸς μὲν τὴν φλόγα ἴασιν,
πρὸς δὲ τὰς φλόγας οὔ. | 10. πρὸς ταύτην μὲν ἴασιν,
πρὸς ταύτας δ' οὔ. |
| 11. πρὸς μὲν τὸ θέαμα ἴασιν,
πρὸς δὲ τὰ θεάματα οὔ. | 11. πρὸς τοῦτο μὲν ἴασιν,
πρὸς ταῦτα δ' οὔ. |
| 12. πρὸς μὲν τὸ βαλάντιον ἴασιν,
πρὸς δὲ τὰ βαλάντια οὔ. | 12. πρὸς τοῦτο μὲν ἴασιν,
πρὸς ταῦτα δ' οὔ. |

4C2: *Intensive Particle περ*

περ, the intensive particle, is an enclitic, and as such is treated as part of the preceding word. In writing it is also written as part of the preceding word: e.g.

ὅς	- who	ὅσπερ	- who in fact, the very one who
ὥς	- as	ὥσπερ	- just as
οἷος	- such as, of such a sort as	οἷόσπερ	- such as in fact, the precise sort of
εἰ	- if	εἴπερ	- whether indeed
καί	- and	καίπερ	- although

4C3: *Prepositions*

By now you have met several prepositions followed by the accusative case, παρά, πρὸς, διά, εἰς; e.g.,

παρ' οἶνον	- at wine
πρὸς τὸν βασιλέα	- before the king
διὰ τοῦτο	- on account of this

A common force of the preposition with the accusative is to describe motion towards. The noun or pronoun in the accusative signals the goal of the motion; the preposition makes the kind of motion more explicit: e.g.,

πρὸς ἀλλήλους	- towards each other;
εἰς τὸ βάλαντιον	- into the purse

4D. SUPPLEMENTARY READINGS

4D1: Euthyphro complains about the inconsistency of men.

ΕΥΘΥΦΡΩΝ. αὐτοὶ οἱ ἄνθρωποι νομίζουσι
τὸν Δία δίκαιον, καὶ οὗτος
- - ὥς αὐτοὶ ὁμολογοῦσιν - -
τὸν πατέρα διώκει. ἐμὲ δὲ
μισοῦσιν ὅτι τὸν πατέρα
διώκω.

ὁμολογεῖ - agree, confess

ΣΩΚΡΑΤΗΣ. ἄρα γ', ὦ Εὐθύφρων, τοῦτ'
ἐστὶν οὖνεκα τὴν γραφὴν
φεύγω;

οὖνεκα - on account of which

-- Plato, *Euthyphro*.

1. τίνα δίκαιον νομίζομεν;
2. ἄρ' ὁ πατήρ διώκει τὸν Δία;
3. διὰ τί μισοῦσι τὸν Εὐθύφρονα;
4. τίς γραφὴν φεύγει;

4D2: Socrates discusses service (see 4A1).

ΣΩΚΡΑΤΗΣ. ἵππους οὐ πᾶς θεραπεύει
ἀλλὰ ὁ ἵππικός· ἤ γάρ;

ΕΥΘΥΦΡΩΝ. πάνυ γε.

ΣΩΚΡΑΤΗΣ. οὐδέ γε κύνας πᾶς θεραπεύει
ἀλλὰ ὁ κυνηγετικός.

ΕΥΘΥΦΡΩΝ. οὔτω.

ΣΩΚΡΑΤΗΣ. τοὺς δέ γε βοῦς θεραπεύει
ὁ βοηλατικός;

ὁ/ἡ βοῦς - bull, ox, cow

βοηλατικός - of/for cattle-driving.

ΕΥΘΥΦΡΩΝ. πάνυ γε.

ΣΩΚΡΑΤΗΣ. ἡ δὲ δὴ ὀσιότης τε καὶ
εὐσέβεια τοὺς θεοὺς
θεραπεύουσιν, ὦ Εὐθύφρων;
οὔτω λέγεις;

ΕΥΘΥΦΡΩΝ. ἔγωγε.

ΣΩΚΡΑΤΗΣ. οὐκοῦν θεραπείᾳ γε πᾶσα
ταῦτόν ποιεῖ; οἷον τοιόνδε·
ἡ ἵππικὴ θεραπείᾳ τοὺς
ἵππους ὠφελεῖ· ἢ οὐ
συγχωρεῖς;

τοιόσδε - of such a kind

ὠφελεῖ - help; assist; be of use (to some-
one)

ΕΥΘΥΦΡΩΝ. ἔγωγε.

ΣΩΚΡΑΤΗΣ. καὶ ἡ κυνηγετική γέ που
 τοὺς κύνας καὶ ἡ βοηλατική
 τοὺς βοῦς καὶ τᾶλλα πάντα
 ὡσαύτως;

ὡσαύτως - in the same way

ΕΥΘΥΦΡΩΝ. πῶς δ' οὐ;

ΣΩΚΡΑΤΗΣ. ἥ οὖν καὶ ἡ ὁσιότης
 θεραπεύει τοὺς θεούς;

-- Plato, *Euthyphro*.

1. τί ποιεῖ ὁ ἵππικός;
2. τίνας θεραπεύει ὁ βοηλατικός;
3. ἄρα ὁ κύων θεραπεύει τοὺς κυνηγετικούς;
4. τί ποιεῖ ἡ εὐσέβεια;
5. ἄρ' ἡ ἵππική θεραπεύει τοὺς κύνας ὠφελεῖ;

4D3: Philippus finishes dancing and calls for wine (see 3D4).

ΦΙΛΙΠΠΟΣ. τεκμήριον, ὦ ἄνδρες, ὅτι
καλῶς γυμνάζει καὶ τὰ ἐμὰ
ὀρχήματα, ἐγὼ γοῦν διψῶ.

ΚΑΛΛΙΑΣ. νῆ Δία, καὶ ἡμεῖς διψῶμεν
ὅτι γελῶμεν.

ΣΩΚΡΑΤΗΣ. ὦ ἄνδρες, ὁ οἶνος τᾶς μὲν
λύπᾶς, ὥσπερ ὁ μανδραγόρᾱς
τοὺς ἀνθρώπους, κοιμίζει,
τᾶς δὲ φιλοφροσύνᾱς, ὥσπερ
ἐλαιον φλόγα, ἐγείρει.

ὁ μανδραγόρᾱς - mandrake (a narcotic
plant)

τὸ ἐλαιον - olive-oil
ἢ φλόξ - flame

-- Xenophon, *Symposium*.

1. τίς διψᾷ;
2. διὰ τί διψῶσιν οἱ ἄνδρες;
3. τί κοιμίζει τοὺς ἀνθρώπους;
4. τί ἐγείρει τᾶς φιλοφροσύνᾱς;

4E. COMPOSITION

4Ea: *Original English*

SOCRATES. Do you agree that the dog-handler recognizes dogs, horses and oxen, the ox-herd oxen, dogs and horses, and the horseman all these, similarly?

CALLIAS. Yes.

SOCRATES. And that the dog recognizes the dog-handler and the horseman, but not the ox-herd, the horse the horseman, but not the ox-herd or the dog-handler, whereas the ox does not even recognize the ox-herd?

CALLIAS. I say so.

SOCRATES. I do not understand how this difference arises, Callias, but we are agreed that it does arise in this way. I am puzzled and am asking my guardian-spirit, but he is silent and gives me no help.

CALLIAS. The proper thing to do, Socrates. You are conservative in your thinking, but right in your assessment of the evidence.

4Eb: *Recast of English*

SOCRATES. Do-you-agree that the dog-handler on-the-one-hand recognizes dogs <and> horses and oxen, the oxherd on-the-other (recognizes) oxen <and> dogs and horses, and the horseman similarly (recognizes) all these?

CALLIAS. Yes.

SOCRATES. And that the dog recognizes the dog-handler on-the-one-hand¹ and the horseman, (but) the oxherd on-the-other-hand not, and the horse <recognizes> the horseman on-the-one-hand, (but) the oxherd and the dog-handler on-the-other-hand not; the ox however (does) not-even recognize the ox-herd.

CALLIAS. I say (so).

SOCRATES. (I do) not understand on-account-of what this difference exists,² but that it-exists in-this-way, this we-agree. However I-am-at-a-loss and am-asking my guardian-demon, but he³ is-silent and (does) not help me.

CALLIAS. (You) do rightly, o Socrates. <For> (you) think ancient (things) on-the-one-hand,⁴ (but) on-the-other-hand (you) judge the evidence correctly.

Notes:

- 1 Hint on word-order: in these lines be sure to place μέν *between* the appropriate article and its noun. The late Jane Harrison, a spinster all her days, fell in love, she confesses, (*Aspects, Aorists and the Classical Tripos*, [Cambridge, 1919], p. 6 [top]) with two languages, one Russian, more especially the aspectual tenses of its verb-system, and the other Greek, particularly its use of μέν and δέ. If you ponder carefully the symmetrical grouping and articulation of lines 5 - 8 above, this Cambridge lady's second affection may not seem so eccentric.
- 2 Exists = ἔστιν (note how the accentuation affects the meaning of the verb, which otherwise would mean 'is').
- 3 He (i.e. τὸ δαιμόνιον) = τὸ δέ. (If feeling cautious, write τοῦτο δέ . . .).
- 4 If μέν and γάρ are both competing for second place in a Greek clause or sentence, μέν takes precedence.

How would Socrates have reacted to being called a conservative, do you think?

4F. VOCABULARY

4F1: NEW WORD LIST

- ὁ ἄνθρωπος (τὸν ἄνθρωπον) [noun] - man (human)
- ὁ Ἀντισθένης (τὸν Ἀντισθένη) [noun] - Antisthenes (C. 455 - C. 360 B.C., a devoted follower of Socrates, and regarded as founder of the Cynic sect).
- ἀποδίδωσι (ἀποδίδωμι) [verb] - give back; pay; return
- ἀπορεῖ (ἀπορῶ) [verb] - be at a loss
- τὸ ἀργύριον (τὸ ἀργύριον) [noun] - piece of silver; money
- τὸ βαλάντιον (τὸ βαλάντιον) [noun] - bag, pouch, purse
- * βοηλατικός (-ή -όν) [adjective] - of cattle driving; (ἡ βοηλατική = the herdsman's art)
- * ὁ/ἡ βοῦς (τὸν/τὴν βοῦν) [noun] - bull, ox, cow
- δίδωσι (δίδωμι) [verb] - give
- * τὸ ἔλαιον (τὸ ἔλαιον) [noun] - olive-oil
- ἡ εὐσέβεια (τὴν εὐσέβειαν) [noun] - reverence towards the gods, piety
- ἡ θεραπειᾶ (τὴν θεραπειᾶν) [noun] - service, worship; care; treatment
- θεραπεύει (θεραπεύω) [verb] - do service (to); take care of
- ἵππικός (-ή -όν) [adjective] - of horses
- ὁ/ἡ ἵππος (τὸν/τὴν ἵππον) [noun] - horse, mare
- κυνηγετικός (-ή -όν) [adjective] - of hunting
- ὁ/ἡ κύων (τὸν/τὴν κύνα) [noun] - dog
- λαμβάνει (λαμβάνω) [verb] - take; receive
- μά [particle] - (used in strong protestations or oaths) - by! (e.g. By Zeus!)
- * ὁ μανδραγόρας (τὸν μανδραγόραν) [noun] - mandrake (a narcotic plant)
- ναί [adverb] - yes
- * ὁμολογεῖ (ὁμολογῶ) [verb] - agree, confess
- ἡ ὁσιότης (τὴν ὁσιότητα) [noun] - piety, holiness
- * οὖνεκα [conjunction] - on account of which
- οὔπω [adverb] - not yet; not at all
- πᾶς (πᾶσα - πᾶν) [adjective] - all, whole; every

συνίησι (συνίημι) [verb] - bring together; perceive, understand

* **τοιόσδε** (τοιᾷδε - τοιόνδε) [adjective] - such as this

φησί (φημί) [verb] - say [present tense enclitic except second person singular φής]

* **ἡ φλόξ** (τὴν φλόγα) [noun] - flame

ἡ χάρις (τὴν χάριν/χάριτα) [noun] - grace, favour, gratitude, thanks

ἡ ψυχή (τὴν ψυχήν) [noun] - breath; soul

* **ὡσαύτως** [adverb] - in the same way

* **ὠφελεῖ** (ὠφελεῖν) [verb] - help, aid, be of use/service

4F2: *RELATED WORDS*

ἄδικος	ἄνθρω *	ἀνόσιος	ἀποδίδωσι	αὐτός
ἄμεμπτος	ἄνθρωπος	ὄσιος	δίδωσι	ὡσαύτως
ἀνόσιος		ὀσιότης		
ἀπορεῖ				
βοηλατικός	θεραπεία	ἵππικος		
βοῦς	θεραπεύει	ἵππος		
κυνηγετικός	λέγει	οὐ	οὗτος	πανταχοῦ
κύων	ὁμολογεῖ	οὐδέ	οὕτως	πάνυ
		οὐκοῦν	τοιοῦτος	πᾶς
		οὕτω		
		οὕτοι		
συγχωρεῖ	τοιόσδε	ὥς		
συνίησι	τοιοῦτος	ὡσαύτως		
		ὥσπερ		

DERIVATIVES

ἄνθρωπος
ἵππος
χόρις
ψυχή

- * It is sometimes helpful to associate these two as a mnemonic device, although their relationship is rejected by most historical linguists.

UNIT FIVE

5A. BASIC DIALOGUE

5A1: On the relationship between the holy and the unholy. (See 3D1)

SOCRATES. - (the things) which you say

ΣΩΚΡΑΤΗΣ. - ἃ λέγεις

- Is what you say true?

- ἔστιν ἀληθὴ ἃ λέγεις;

EUTHYPHRO.

ΕΥΘΥΦΡΩΝ.

- Certainly.

- πάνυ μὲν οὔν.

SOCRATES.

ΣΩΚΡΑΤΗΣ.

- What then are we saying?

- τί δὴ λέγομεν;

- not so?

- οὐχ οὕτως;

- unholy

- ἀνόσιος

- the (man who is) hateful to the gods is unholy

- ὁ θεομῖσῆς ἀνόσιος

- the thing and the man that are hateful to the gods are unholy

- τὸ δὲ θεομῖσῆς καὶ ὁ θεομῖσῆς ἀνόσιος·

- holy

- ὅσιος

- a god-loved man is holy

- θεοφιλὴς ἄνθρωπος ὅσιος

- the god-loved thing

- τὸ μὲν θεοφιλές

- and also, as well as

- τε καί

- the god-loved thing and god-loved man are holy

- τὸ μὲν θεοφιλές τε καὶ θεοφιλὴς ἄνθρωπος ὅσιος

- The thing and the man that are dear to the gods are holy, and the thing and man that are hateful to the gods are unholy. Isn't this so?

- τὸ μὲν θεοφιλές τε καὶ θεοφιλὴς ἄνθρωπος ὅσιος, τὸ δὲ θεομῖσῆς καὶ ὁ θεομῖσῆς ἀνόσιος· οὐχ οὕτως;

EUTHYPHRO.

- Yes indeed.

ΕΥΘΥΦΡΩΝ.

- οὕτω μὲν οὖν.

SOCRATES.

- (question indicator)
- for is (it not the case)?
- evil (things)
- good and evil (things)
- base and good and evil (things)
- and excellent and base and good and evil
- according to the account
- they consider (to be) just
- different (ones) consider different (things) just according to your account, and excellent and base and good and evil.
- O noble Euthyphro
- and the gods therefore, my noble Euthyphro
- And then, my noble Euthyphro, some gods, according to what you say, think some things are just, -and excellent and base and good and evil, while others disagree; is that not so?

ΣΩΚΡΑΤΗΣ. - ἦ

- ἦ γάρ;
- κακά
- ἀγαθὰ καὶ κακά
- αἰσχροὶ καὶ ἀγαθοὶ καὶ κακοί
- καὶ καλὰ καὶ αἰσχροὶ καὶ ἀγαθοὶ καὶ κακοί
- κατὰ τὸν λόγον
- δίκαια νομίζουσι
- ἄλλοι ἄλλα δίκαια νομίζουσι, κατὰ τὸν λόγον, καὶ καλὰ καὶ αἰσχροὶ καὶ ἀγαθοὶ καὶ κακοί
- ὦ γενναῖε Εὐθύφρων
- καὶ οἱ θεοὶ ἄρα, ὦ γενναῖε Εὐθύφρων,
- καὶ οἱ θεοὶ ἄρα, ὦ γενναῖε Εὐθύφρων, ἄλλοι ἄλλα δίκαια νομίζουσι κατὰ τὸν λόγον, καὶ καλὰ καὶ αἰσχροὶ καὶ ἀγαθοὶ καὶ κακοὶ ἦ γάρ;

EUTHYPHRO.

- You are right.

ΕΥΘΥΦΡΩΝ.

- ὀρθῶς λέγεις.

SOCRATES.

- they hate
- but they hate the opposite
- these things they also love, but the opposite they hate.

ΣΩΚΡΑΤΗΣ. - μῖσοῦσιν

- τὰ δὲ ἐναντία μῖσοῦσιν
- ταῦτα καὶ φιλοῦσιν, τὰ δὲ ἐναντία μῖσοῦσιν

- each one (of them)
- (the things) which each of them think excellent
- So then, those things which the gods in each group think are excellent and good and just, these things they also love but the opposite to them they hate?

EUTHYPHRO.

- Certainly.

SOCRATES.

- Is this not so?
- they quarrel and wage war
- regarding which they quarrel and wage war
- some consider (them) just, and others unjust.
- as you say, some consider them just, and others unjust
- the same things
- But, according to what you say, some (of the gods) think the same things just (which) others think unjust, concerning which they quarrel and wage war. Is this not so?

EUTHYPHRO.

- (It is) so.

SOCRATES.

- Then the same things are both hateful and dear to the gods.

- ἕκαστοι

- ἅπερ καλὰ νομίζουσιν ἕκαστοι

- οὐκοῦν ἅπερ καλὰ νομίζουσιν ἕκαστοι καὶ ἀγαθὰ καὶ δίκαια, ταῦτα καὶ φιλοῦσιν, τὰ δὲ ἐναντία μῖσοῦσιν;

ΕΥΘΥΦΡΩΝ.

- πάνυ γε.

ΣΩΚΡΑΤΗΣ. - ἄρα οὐχ οὕτω;

- στασιάζουσί τε καὶ πολεμοῦσιν
- περὶ ἃ στασιάζουσί τε καὶ πολεμοῦσιν
- οἱ μὲν δίκαια νομίζουσι, οἱ δὲ ἄδικοι
- ὡς σὺ φῆς, οἱ μὲν δίκαια νομίζουσι, οἱ δὲ ἄδικοι
- ταῦτά
- ταῦτά δέ γε, ὡς σὺ φῆς, οἱ μὲν δίκαια νομίζουσι, οἱ δὲ ἄδικοι, περὶ ἃ στασιάζουσί τε καὶ πολεμοῦσιν· ἄρα οὐχ οὕτω;

ΕΥΘΥΦΡΩΝ.

- οὕτω.

ΣΩΚΡΑΤΗΣ.

- ταῦτ' ἄρα θεομίῃ τε καὶ θεοφιλῇ ἐστίν.

EUTHYPHRO.

- They are.

ΕΥΘΥΦΡΩΝ.

- ἔστιν.

SOCRATES.

- And then the same things are holy and unholy, Euthyphro!

ΣΩΚΡΑΤΗΣ.

- καὶ ὅσια ἄρα καὶ ἀνόσια τὰ αὐτὰ ἔστιν, ὦ Εὐθύφρων.

EUTHYPHRO. - [it risks, it chances]

- I suppose so.

ΕΥΘΥΦΡΩΝ. - κινδυνεύει.

- κινδυνεύει.

— Plato, *Euthyphro*.

5B. DRILLS

M: MIMICRY DRILLS

M1a: Purpose: To drill the gender signals in the nominative singular of common types of adjective learned so far.

Directions: Mimic the recording, *first* down each column, *then* across each row.

(Masculine)	(Feminine)	(Neuter)
1. ἀγαθὸς ὁ ἀνὴρ. The man is good. κακὸς ὁ ἀνὴρ.	1. ἀγαθὴ ἡ γυνή. The woman is good. κακὴ ἡ γυνή.	1. ἀγαθὸν τὸ ἀργύριον. Money is good. κακὸν τὸ ἀργύριον.
2. αἰσχροὺς ὁ ἀνὴρ. ὅσιος ὁ ἀνὴρ.	2. αἰσχροῖα ἡ γυνή. ὁσίᾱ ἡ γυνή.	2. αἰσχρὸν τὸ ἀργύριον. ὅσιον τὸ ἀργύριον.
3. ἀληθὴς ὁ ἀνὴρ. θεοφιλὴς ὁ ἀνὴρ. θεομιτῆς ὁ ἀνὴρ.	3. ἀληθὴς ἡ γυνή. θεοφιλὴς ἡ γυνή. θεομιτῆς ἡ γυνή.	3. ἀληθὲς τὸ ἀργύριον. θεοφιλὲς τὸ ἀργύριον. θεομιτῆς τὸ ἀργύριον.
4. ἀνόσιος ὁ ἀνὴρ. ἄδικος ὁ ἀνὴρ. ἄμεμπτος ὁ ἀνὴρ.	4. ἀνόσιος ἡ γυνή. ἄδικος ἡ γυνή. ἄμεμπτος ἡ γυνή.	4. ἀνόσιον τὸ ἀργύριον. ἄδικον τὸ ἀργύριον. ἄμεμπτον τὸ ἀργύριον.

Problems:

- α'. The adjectives of the fourth group, since they all negate something, are known as _____ adjectives. They have in common the negative signal ____ .
- β'. The negative adjectives differ from those you have met (Unit 3, M2a, b) in showing the same forms for both the _____ and _____ gender.
- γ'. Adjectives which show feminine forms ending in -η (or -ᾱ) and masculine forms in -ος, are known as "*first and second declension*" adjectives. Adjectives in Group 3 introduce a further type belonging to the _____ declension.
- δ'. Adjectives of the third declension have endings differing from those you have drilled earlier. They are not negative, yet they show forms for masculine and feminine which are the _____ .

α'. negative, &- .
β'. masculine, feminine

γ'. third
δ'. same

M1b: Purpose: To drill the gender signals in the accusative singular of common types of adjective learned so far.

Directions: Mimic the recording, first down each column, then across each row.

(Masculine)	(Feminine)	(Neuter)
1. ἀγαθὸν νομίζω τὸν ἄνδρα.	1. ἀγαθὴν νομίζω τὴν γυναῖκα.	1. ἀγαθὸν νομίζω τὸ ἀργύριον.
κακὸν νομίζω τὸν ἄνδρα.	κακὴν νομίζω τὴν γυναῖκα.	κακὸν νομίζω τὸ ἀργύριον.
2. αἰσχρὸν νομίζω τὸν ἄνδρα.	2. αἰσχρὰν νομίζω τὴν γυναῖκα.	2. αἰσχρὸν νομίζω τὸ ἀργύριον.
ὅσιον νομίζω τὸν ἄνδρα.	ὁσῖαν νομίζω τὴν γυναῖκα.	ὅσιον νομίζω τὸ ἀργύριον.
3. ἀληθῆ νομίζω τὸν ἄνδρα.	3. ἀληθῆ νομίζω τὴν γυναῖκα.	3. ἀληθὲς νομίζω τὸ ἀργύριον.
θεοφιλῆ νομίζω τὸν ἄνδρα.	θεοφιλῆ νομίζω τὴν γυναῖκα.	θεοφιλὲς νομίζω τὸ ἀργύριον.
θεομίτῃ νομίζω τὸν ἄνδρα.	θεομίτῃ νομίζω τὴν γυναῖκα.	θεομίτῃς νομίζω τὸ ἀργύριον.
4. ἀνόσιον νομίζω τὸν ἄνδρα.	4. ἀνόσιον νομίζω τὴν γυναῖκα.	4. ἀνόσιον νομίζω τὸ ἀργύριον.
ἄδικον νομίζω τὸν ἄνδρα.	ἄδικον νομίζω τὴν γυναῖκα.	ἄδικον νομίζω τὸ ἀργύριον.
ἄμεμπτον νομίζω τὸν ἄνδρα.	ἄμεμπτον νομίζω τὴν γυναῖκα.	ἄμεμπτον νομίζω τὸ ἀργύριον.

- ε ' . In Group 3 above, the masculine and feminine object forms of adjectives, like the subject forms in the preceding drill, are _____ .
- ς ' . In Group 4, masculine and feminine forms are the same as is characteristic of compound adjectives. In this case all are negative adjectives, one member of the compound being the negative signal, _____ .

ε ' . the same or identical
ς ' . ἄ-

M1c: Purpose: To associate nominative and accusative singular forms of common types of adjective learned so far.

Directions: Contrast the subject (*nominative*) and object (*accusative*) forms by drilling across each row after the recording.

- | | |
|----------------------------|--|
| 1. ἀγαθός ἐστιν ὁ ἀνὴρ; | 1. πάνυ γε, ἀγαθὸν αὐτὸν νομίζομεν. |
| 2. κακός ἐστιν ὁ ἀνὴρ; | 2. πάνυ γε, κακὸν αὐτὸν νομίζομεν. |
| 3. τοιοῦτός ἐστιν ὁ ἀνὴρ; | 3. πάνυ γε, τοιοῦτον αὐτὸν νομίζομεν. |
| 4. αἰσχρός ἐστιν ὁ ἀνὴρ; | 4. πάνυ γε, αἰσχροῦ αὐτὸν νομίζομεν. |
| 5. ὀσιός ἐστιν ὁ ἀνὴρ; | 5. πάνυ γε, ὀσιον αὐτὸν νομίζομεν. |
| 6. ἀληθής ἐστιν ὁ ἀνὴρ; | 6. πάνυ γε, ἀληθῆ αὐτὸν νομίζομεν. |
| 7. θεοφιλής ἐστιν ὁ ἀνὴρ; | 7. πάνυ γε, θεοφιλῆ αὐτὸν νομίζομεν. |
| 8. ἀνόσιός ἐστιν ὁ ἀνὴρ; | 8. πάνυ γε, ἀνόσιον αὐτὸν νομίζομεν. |
| 9. ἄδικός ἐστιν ὁ ἀνὴρ; | 9. πάνυ γε, ἄδικον αὐτὸν νομίζομεν. |
| 10. καλή ἐστιν ἡ γυνή; | 10. πάνυ γε, καλὴν αὐτὴν νομίζομεν. |
| 11. ἀγαθή ἐστιν ἡ γυνή; | 11. πάνυ γε, ἀγαθὴν αὐτὴν νομίζομεν. |
| 12. τοιαύτη ἐστιν ἡ γυνή; | 12. πάνυ γε, τοιαύτην αὐτὴν νομίζομεν. |
| 13. νεῆα ἐστιν ἡ γυνή; | 13. πάνυ γε, νεῆαν αὐτὴν νομίζομεν. |
| 14. αἰσχροῦ ἐστιν ἡ γυνή; | 14. πάνυ γε, αἰσχροῦ αὐτὴν νομίζομεν. |
| 15. ἀληθής ἐστιν ἡ γυνή; | 15. πάνυ γε, ἀληθῆ αὐτὴν νομίζομεν. |
| 16. θεοφιλής ἐστιν ἡ γυνή; | 16. πάνυ γε, θεοφιλῆ αὐτὴν νομίζομεν. |
| 17. ἀνόσιός ἐστιν ἡ γυνή; | 17. πάνυ γε, ἀνόσιον αὐτὴν νομίζομεν. |
| 18. ἄδικός ἐστιν ἡ γυνή; | 18. πάνυ γε, ἄδικον αὐτὴν νομίζομεν. |

19. κακόν ἐστὶ τὸ ἀργύριον;
20. ἀγαθόν ἐστὶ τὸ ἀργύριον;
21. τοιοῦτό ἐστὶ τὸ ἀργύριον;
22. δίκαιόν ἐστὶ τὸ ἀργύριον;
23. αἰσχρόν ἐστὶ τὸ ἀργύριον;
24. ἀληθές ἐστὶ τὸ ἀργύριον;
25. θεοφιλές ἐστὶ τὸ ἀργύριον;
26. θεομῖσές ἐστὶ τὸ ἀργύριον;
27. ἀνόσιόν ἐστὶ τὸ ἀργύριον;
28. ἄδικόν ἐστὶ τὸ ἀργύριον;
29. ἄμεμπτόν ἐστὶ τὸ ἀργύριον;

19. πάνυ γε, κακὸν αὐτὸ νομίζομεν.
20. πάνυ γε, ἀγαθὸν αὐτὸ νομίζομεν.
21. πάνυ γε, τοιοῦτο αὐτὸ νομίζομεν.
22. πάνυ γε, δίκαιον αὐτὸ νομίζομεν.
23. πάνυ γε, αἰσχρόν αὐτὸ νομίζομεν.
24. πάνυ γε, ἀληθές αὐτὸ νομίζομεν.
25. πάνυ γε, θεοφιλές αὐτὸ νομίζομεν.
26. πάνυ γε, θεομῖσές αὐτὸ νομίζομεν.
27. πάνυ γε, ἀνόσιον αὐτὸ νομίζομεν.
28. πάνυ γε, ἄδικον αὐτὸ νομίζομεν.
29. πάνυ γε, ἄμεμπτον αὐτὸ νομίζομεν.

M1d: Purpose: To drill the gender signals in the nominative plural of common types of adjective learned so far.

Directions: Mimic the recording, *first* down, *then* across.

(Masculine)	(Feminine)	(Neuter)
1. ἀγαθοὶ οἱ ἄνδρες κακοὶ οἱ ἄνδρες	1. ἀγαθαὶ αἱ γυναῖκες κακαὶ αἱ γυναῖκες	1. ἀγαθὰ τὰ δαιμόνια κακὰ τὰ δαιμόνια
2. αἰσχροὶ οἱ ἄνδρες όσιοι οἱ ἄνδρες	2. αἰσχραὶ αἱ γυναῖκες όσiai αἱ γυναῖκες	2. αἰσχροὰ τὰ δαιμόνια όσια τὰ δαιμόνια
3. ἀληθεῖς οἱ ἄνδρες θεοφιλεῖς οἱ ἄνδρες θεομῖσεῖς οἱ ἄνδρες	3. ἀληθεῖς αἱ γυναῖκες θεοφιλεῖς αἱ γυναῖκες θεομῖσεῖς αἱ γυναῖκες	3. ἀληθεῖ τὰ δαιμόνια θεοφιλή τὰ δαιμόνια θεομῖσῃ τὰ δαιμόνια
4. ἀνόσιοι οἱ ἄνδρες ἄδικοι οἱ ἄνδρες ἄμεμπτοι οἱ ἄνδρες	4. ἀνόσιοι αἱ γυναῖκες ἄδικοι αἱ γυναῖκες ἄμεμπτοι αἱ γυναῖκες	4. ἀνόσια τὰ δαιμόνια ἄδिका τὰ δαιμόνια ἄμεμπτα τὰ δαιμόνια

ζ'. Review α', β', γ' and δ' as if they applied to M1d above. Note that what holds true for these forms in the singular, holds for the _____ also.

ζ'. plural

M1e: Purpose: To drill the gender signals in the accusative plural of common types of adjective learned so far.

Directions: Mimic the recording, first down, then across.

(Masculine)

1. ἀγαθοὺς νομίζω
τοὺς ἄνδρας.

κακοὺς νομίζω
τοὺς ἄνδρας.

2. αἰσχροὺς νομίζω
τοὺς ἄνδρας.

ὁσίους νομίζω
τοὺς ἄνδρας.

3. ἀληθεῖς νομίζω
τοὺς ἄνδρας.

θεοφιλεῖς νομίζω
τοὺς ἄνδρας.

θεομίσεῖς νομίζω
τοὺς ἄνδρας.

4. ἄνοσίους νομίζω
τοὺς ἄνδρας.

ἄδίκους νομίζω
τοὺς ἄνδρας.

ἁμέμπτους νομίζω
τοὺς ἄνδρας.

(Feminine)

1. ἀγαθὰς νομίζω
τὰς γυναῖκας.

κακὰς νομίζω
τὰς γυναῖκας.

2. αἰσχροὰς νομίζω
τὰς γυναῖκας.

ὁσίᾱς νομίζω
τὰς γυναῖκας.

3. ἀληθεῖς νομίζω
τὰς γυναῖκας.

θεοφιλεῖς νομίζω
τὰς γυναῖκας.

θεομίσεῖς νομίζω
τὰς γυναῖκας.

4. ἄνοσίους νομίζω
τὰς γυναῖκας.

ἄδίκους νομίζω
τὰς γυναῖκας.

ἁμέμπτους νομίζω
τὰς γυναῖκας.

(Neuter)

1. ἀγαθὰ νομίζω
τὰ δαιμόνια.

κακὰ νομίζω
τὰ δαιμόνια.

2. αἰσχροὰ νομίζω
τὰ δαιμόνια.

ὅσια νομίζω
τὰ δαιμόνια.

3. ἀληθῆ νομίζω
τὰ δαιμόνια.

θεοφιλῆ νομίζω
τὰ δαιμόνια.

θεομίσῃ νομίζω
τὰ δαιμόνια.

4. ἄνόσια νομίζω
τὰ δαιμόνια.

ἄδικα νομίζω
τὰ δαιμόνια.

ἁμέμπτα νομίζω
τὰ δαιμόνια.

η'. Answer ε' and ς' as though they applied to M1e above.

M1f: Purpose: To associate nominative and accusative plural forms of common types of adjective learned so far.

Directions: Contrast the subject and object forms by drilling across each row after the recording.

- | | |
|----------------------------------|--------------------------------------|
| 1. ἀγαθοί εἰσιν οἱ ἄνδρες. | 1. οὐκοῦν νομίζεις αὐτοὺς ἀγαθοὺς; |
| 2. κακοί εἰσιν οἱ ἄνδρες. | 2. οὐκοῦν νομίζεις αὐτοὺς κακοὺς; |
| 3. τοιοῦτοί εἰσιν οἱ ἄνδρες. | 3. οὐκοῦν νομίζεις αὐτοὺς τοιούτους; |
| 4. αἰσχροί εἰσιν οἱ ἄνδρες. | 4. οὐκοῦν νομίζεις αὐτοὺς αἰσχροὺς; |
| 5. ὅσιοί εἰσιν οἱ ἄνδρες. | 5. οὐκοῦν νομίζεις αὐτοὺς ὁσίου; |
| 6. ἀληθεῖς εἰσιν οἱ ἄνδρες. | 6. οὐκοῦν νομίζεις αὐτοὺς ἀληθεῖς; |
| 7. θεοφιλεῖς εἰσιν οἱ ἄνδρες. | 7. οὐκοῦν νομίζεις αὐτοὺς θεοφιλεῖς; |
| 8. ἀνόσιοί εἰσιν οἱ ἄνδρες. | 8. οὐκοῦν νομίζεις αὐτοὺς ἀνοσίους; |
| 9. ἄδικοί εἰσιν οἱ ἄνδρες. | 9. οὐκοῦν νομίζεις αὐτοὺς ἀδίκους; |
| 10. καλαί εἰσιν αἱ γυναῖκες. | 10. οὐκοῦν νομίζεις αὐτάς καλὰς; |
| 11. ἀγαθαί εἰσιν αἱ γυναῖκες. | 11. οὐκοῦν νομίζεις αὐτάς ἀγαθὰς; |
| 12. τοιαῦταί εἰσιν αἱ γυναῖκες. | 12. οὐκοῦν νομίζεις αὐτάς τοιαύτας; |
| 13. νέαι εἰσιν αἱ γυναῖκες. | 13. οὐκοῦν νομίζεις αὐτάς νέας; |
| 14. αἰσχραί εἰσιν αἱ γυναῖκες. | 14. οὐκοῦν νομίζεις αὐτάς αἰσχροὺς; |
| 15. ἀληθεῖς εἰσιν αἱ γυναῖκες. | 15. οὐκοῦν νομίζεις αὐτάς ἀληθεῖς; |
| 16. θεοφιλεῖς εἰσιν αἱ γυναῖκες. | 16. οὐκοῦν νομίζεις αὐτάς θεοφιλεῖς; |
| 17. ἀνόσιοί εἰσιν αἱ γυναῖκες. | 17. οὐκοῦν νομίζεις αὐτάς ἀνοσίους; |
| 18. ἄδικοί εἰσιν αἱ γυναῖκες. | 18. οὐκοῦν νομίζεις αὐτάς ἀδίκους; |

19. κακά ἐστὶ τὰ δαιμόνια.
20. ἀγαθὰ ἐστὶ τὰ δαιμόνια.
21. τοιαῦτά ἐστὶ τὰ δαιμόνια.
22. νέα ἐστὶ τὰ δαιμόνια.
23. αἰσχροῖα ἐστὶ τὰ δαιμόνια.
24. ἀληθῆ ἐστὶ τὰ δαιμόνια.
25. θεοφιλῆ ἐστὶ τὰ δαιμόνια.
26. ἀνόσια ἐστὶ τὰ δαιμόνια.
27. ἄδικα ἐστὶ τὰ δαιμόνια.

19. οὐκοῦν νομίζεις αὐτὰ κακά;
20. οὐκοῦν νομίζεις αὐτὰ ἀγαθὰ;
21. οὐκοῦν νομίζεις αὐτὰ τοιαῦτα;
22. οὐκοῦν νομίζεις αὐτὰ νέα;
23. οὐκοῦν νομίζεις αὐτὰ αἰσχροῖα;
24. οὐκοῦν νομίζεις αὐτὰ ἀληθῆ;
25. οὐκοῦν νομίζεις αὐτὰ θεοφιλῆ;
26. οὐκοῦν νομίζεις αὐτὰ ἀνόσια;
27. οὐκοῦν νομίζεις αὐτὰ ἄδικα;

M2: *Purpose:* To learn the nominative and accusative forms of πᾶς - πᾶσα - πᾶν.

M2a: *Directions:* Mimic the recording first down, then across. Repeat until you know the forms of πᾶς.

- | | |
|--|---|
| 1. πᾶς πατήρ ἀγαθός ἐστιν;
πᾶς φίλος ἀγαθός ἐστιν;
πᾶς θεὸς ἀγαθός ἐστιν; | 1. οὐ νομίζω ἀγαθὸν πάντα πατέρα.
οὐ νομίζω ἀγαθὸν πάντα φίλον.
οὐ νομίζω ἀγαθὸν πάντα θεόν. |
| 2. πᾶσα γυνή καλή ἐστιν;
πᾶσα ψυχὴ καλή ἐστιν;
πᾶσα χάρις καλή ἐστιν; | 2. οὐ νομίζω καλὴν πᾶσαν γυναῖκα.
οὐ νομίζω καλὴν πᾶσαν ψυχὴν.
οὐ νομίζω καλὴν πᾶσαν χάριν. |
| 3. πᾶν μύρον κακόν ἐστιν;
πᾶν δαιμόνιον κακόν ἐστιν;
πᾶν ἄργύριον κακόν ἐστιν; | 3. οὐ νομίζω κακὸν πᾶν μύρον.
οὐ νομίζω κακὸν πᾶν δαιμόνιον.
οὐ νομίζω κακὸν πᾶν ἄργύριον. |
| 4. πάντες πατέρες ἀγαθοὶ εἰσιν;
πάντες φίλοι ἀγαθοὶ εἰσιν;
πάντες θεοὶ ἀγαθοὶ εἰσιν; | 4. οὐ νομίζω ἀγαθοὺς πάντας πατέρας.
οὐ νομίζω ἀγαθοὺς πάντας φίλους.
οὐ νομίζω ἀγαθοὺς πάντας θεούς. |
| 5. πᾶσαι γυναῖκες καλαί εἰσιν;
πᾶσαι ψυχαὶ καλαί εἰσιν;
πᾶσαι χάριτες καλαί εἰσιν; | 5. οὐ νομίζω καλὰς πᾶσας γυναῖκας.
οὐ νομίζω καλὰς πᾶσας ψυχὰς.
οὐ νομίζω καλὰς πᾶσας χάριτας. |
| 6. πάντα μύρα κακά ἐστιν;
πάντα δαιμόνια κακά ἐστιν;
πάντα θεᾶματα κακά ἐστιν; | 6. οὐ νομίζω κακὰ πάντα μύρα.
οὐ νομίζω κακὰ πάντα δαιμόνια.
οὐ νομίζω κακὰ πάντα θεᾶματα. |

θ', Some adjectives show forms from the first and second sets of endings or "declensions", some from the third. The adjective πᾶς - πᾶσα - πᾶν shows masculine and neuter endings from the third declension, and feminine endings from the _____.

θ', first

M3: Purpose: To learn the nominative and accusative forms of the relative pronoun.

M3a: Directions: Mimic the recording. Repeat until you know the forms of ὅς.

- | | |
|--|---|
| 1. ἀγαθὸς ὁ ἀνὴρ ὃν διαφθείρεις
ἀγαθὸς ὁ νέος ὃν διαφθείρεις | 1. ἀγαθὸς καὶ ἄλλος ὃς φεύγει ἐμέ
ἀγαθὸς καὶ ἄλλος ὃς φεύγει ἐμέ |
| 2. ἀγαθὴ ἡ γυνὴ ἣν διαφθείρεις
ἀγαθὴ ἡ ψυχὴ ἣν διαφθείρεις | 2. ἀγαθὴ καὶ ἄλλη ἣ φεύγει ἐμέ
ἀγαθὴ καὶ ἄλλη ἣ φεύγει ἐμέ |
| 3. ἀγαθὸν τὸ καλὸν ὃ διαφθείρεις
ἀγαθὸν τὸ δαιμόνιον ὃ διαφθείρεις | 3. ἀγαθὸν καὶ ἄλλο ὃ φεύγει ἐμέ
ἀγαθὸν καὶ ἄλλο ὃ φεύγει ἐμέ |
| 4. ἀγαθοὶ οἱ ἄνδρες οὓς διαφθείρεις
ἀγαθοὶ οἱ νέοι οὓς διαφθείρεις | 4. ἀγαθοὶ καὶ ἄλλοι οἱ φεύγουσιν ἐμέ
ἀγαθοὶ καὶ ἄλλοι οἱ φεύγουσιν ἐμέ |
| 5. ἀγαθαὶ αἱ γυναῖκες αἷς διαφθείρεις
ἀγαθαὶ αἱ ψυχαὶ αἷς διαφθείρεις | 5. ἀγαθαὶ καὶ ἄλλαι αἱ φεύγουσιν ἐμέ
ἀγαθαὶ καὶ ἄλλαι αἱ φεύγουσιν ἐμέ |
| 6. ἀγαθὰ τὰ καλὰ ἃ διαφθείρεις
ἀγαθὰ τὰ δαιμόνια ἃ διαφθείρεις | 6. ἀγαθὰ καὶ ἄλλα ἃ φεύγει ἐμέ
ἀγαθὰ καὶ ἄλλα ἃ φεύγει ἐμέ |

ι'. In all the sentences on the left above, the relative pronoun refers to the subject noun (its "antecedent") in the first part of the sentence, but is itself the _____ of διαφθείρεις; so it goes into the _____ case.

ια'. In the right hand column, all relative pronouns stand as _____ of their verbs and hence are in the _____ case.

ιβ'. The case of the relative pronoun, then, is determined by whether it is subject, object or something else in the _____ clause: i.e., by its grammatical rôle in its _____ clause.

ιγ'. In gender and number, however, the relative pronoun must agree with its _____.

ι'. object, accusative

ια'. subject, nominative

ιβ'. relative, own

ιγ'. antecedent

R: RECOGNITION DRILLS

R1: Purpose: To practise recognition of gender-number signals in the adjective.

R1a: Directions: Show that you recognize the gender of the adjective by choosing the appropriate noun, on the model:

Recording: ἀγαθὸς _____ (ἡ γυνή, ὁ φίλος)

Reply: ἀγαθὸς ὁ φίλος.

Cover this column
while drilling

- | | |
|---|------------------|
| 1. ἀγαθὸς _____ (ἡ γυνή, ὁ φίλος) | 1. ὁ φίλος |
| 2. καλὴ _____ (ἡ χάρις, ὁ λόγος) | 2. ἡ χάρις |
| 3. θεοφιλῇ _____ (ἡ εὐσέβεια, τὰ μύρα) | 3. τὰ μύρα |
| 4. ἀληθεῖς _____ (οἱ λόγοι, τὰ δαιμόνια) | 4. οἱ λόγοι |
| 5. δίκαιαι _____ (αἱ χάριτες, οἱ ἄνδρες) | 5. αἱ χάριτες |
| 6. τοιοῦτο _____ (τὸ θέᾱμα, ὁ κύων) | 6. τὸ θέᾱμα |
| 7. αἰσχροὶ _____ (οἱ ἄνθρωποι, αἱ διαφοραί) | 7. αἱ διαφοραί |
| 8. κακὸν _____ (ὁ κύων, τὸ βαλάντιον) | 8. τὸ βαλάντιον |
| 9. νέοι _____ (οἱ ἵπποι, αἱ γυναῖκες) | 9. οἱ ἵπποι |
| 10. πᾶσα _____ (ψυχή, θέᾱμα) | 10. ψυχή |
| 11. γενναῖος _____ (ἡ ὀσιότης, ὁ βασιλεύς) | 11. ὁ βασιλεύς |
| 12. πάντα _____ (αἱ στοαί, τὰ δεῖπνα) | 12. τὰ δεῖπνα |
| 13. ἄμεμπτος _____ (ἡ δίκη, τὸ δεῖπνον) | 13. ἡ δίκη |
| 14. ἀληθές _____ (ὁ λόγος, τὸ ἀργύριον) | 14. τὸ ἀργύριον |
| 15. τοιοῦτοι _____ (αἱ γυναῖκες, οἱ κύνες) | 15. οἱ κύνες |
| 16. ἀνόσιοι _____ (αἱ ἔχθραι, τὰ θεᾶματα) | 16. αἱ ἔχθραι |
| 17. καλὸς _____ (ὁ ἀνὴρ, ἡ παροινία) | 17. ὁ ἀνὴρ |
| 18. ἀρχαῖον _____ (ὁ λόγος, τὸ δαιμόνιον) | 18. τὸ δαιμόνιον |

R1b: Directions: Show that you recognize the gender of the adjective by completing the utterance with the appropriate noun as follows:

Recording: φιλεῖ _____ ἀγαθὴν (τὴν χάριν τὴν,
τὸν φίλον τὸν)

Reply: φιλεῖ τὴν χάριν τὴν ἀγαθὴν.

*Cover this column
while drilling*

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|--|----------------------|
| 1. φιλεῖ _____ ἀγαθὴν. (τὴν χάριν τὴν,
τὸν φίλον τὸν) | 1. τὴν χάριν τὴν |
| 2. οὐκ ἔχει _____ αὐτό. (τὸν ἵππον τὸν,
τὸ δεῖπνον τὸ) | 2. τὸ δεῖπνον τὸ |
| 3. νῦν ἀποδιδόσσι _____ σοῦς. (τοὺς κύνας τοὺς,
τὰς γραφὰς τὰς) | 3. τοὺς κύνας τοὺς |
| 4. μῖσῶ _____ τοιαύτᾱς. (τὰς γυναῖκας τὰς,
τοὺς ἄνδρας τοὺς) | 4. τὰς γυναῖκας τὰς |
| 5. γινώσκετε _____ γενναῖον; (τὴν φίλην τὴν,
τὸν βασιλέα τὸν) | 5. τὸν βασιλέα τὸν |
| 6. οὐ φεύγομεν _____ κακά. (τὰς γραφὰς τὰς,
τὰ δαιμόνια τὰ) | 6. τὰ δαιμόνια τὰ |
| 7. ἄρα μῖσεῖς _____ ἄνοσίους; (τὰς ἐχθρὰς τὰς,
τὰ θεάματα τὰ) | 7. τὰς ἐχθρὰς τὰς |
| 8. παρατίθεμεν _____ καλόν. (τὴν θεραπείαν τὴν,
τὸ ἀργύριον τὸ) | 8. τὸ ἀργύριον τὸ |
| 9. φιλῶ _____ δικαίους. (τοὺς λόγους τοὺς,
τὰς γραφὰς τὰς) | 9. τοὺς λόγους τοὺς |
| 10. ἄρα συνίης _____ νέαν; (τὸν ἄνδρα τὸν,
τὴν γυναῖκα τὴν) | 10. τὴν γυναῖκα τὴν |
| 11. ἐστιᾶτε _____ ἐμόν; (τὴν φίλην τὴν,
τὸν πατέρα τὸν) | 11. τὸν πατέρα τὸν |
| 12. ἀποδίδως _____ καινά; (τὰ βαλάντια τὰ,
τὸν βασιλέα τὸν) | 12. τὰ βαλάντια τὰ |
| 13. γινώσκω _____ αἰσχρόν. (τὴν γραφὴν τὴν,
τὸν ἄνθρωπον τὸν) | 13. τὸν ἄνθρωπον τὸν |
| 14. φεύγω _____ δικαίαν. (τὴν ὀργὴν τὴν,
τὸν φίλον τὸν) | 14. τὴν ὀργὴν τὴν |
| 15. νῦν συνίμεν _____ ὀληθῇ. (τὰ δαιμόνια τὰ,
τοὺς λόγους τοὺς) | 15. τὰ δαιμόνια τὰ |

16. λαμβάνουσι _____ κακούς. (τὰ μύρα τὰ,
τοὺς κύνας τοὺς)
17. ἄρα ὁ θεὸς φιλεῖ _____ καλὰς; (τὰς ψυχὰς τὰς,
τοὺς ἄνδρας τοὺς)
18. δίδωμι, νῆ Δία, _____ θεοφιλές. (τὴν χάριν τὴν,
τὸ ἀργύριον τὸ)

16. τοὺς κύνας τοὺς

17. τὰς ψυχὰς τὰς

18. τὸ ἀργύριον τὸ

R1c: Directions: Repeat the utterance given on the recording, completing it with the correct one of the two choices in brackets.

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while drilling*

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|------------------|-------|------------|--|----------------------|
| 1. σιωπᾷ | _____ | ἀγαθός. | (ὁ φίλος ὁ,
ἡ γυνή ἡ) | 1. ὁ φίλος ὁ |
| 2. θεραπεύει | _____ | κακᾶς. | (τοὺς ἄνδρας τοὺς,
τὰς ψυχὰς τὰς) | 2. τὰς ψυχὰς τὰς |
| 3. μανθάνουσιν | _____ | νέοι. | (οἱ ἵππικοὶ οἱ,
αἱ γυναῖκες αἱ) | 3. οἱ ἵππικοὶ οἱ |
| 4. λαμβάνομεν | _____ | ἀγαθόν. | (τὴν στοᾶν τὴν,
τὸ δεῖπνον τὸ) | 4. τὸ δεῖπνον τὸ |
| 5. ἐνθάδε εἰσὶν | _____ | ἄδικοι. | (αἱ ἔχθραι αἱ,
τὰ θεᾶματα τὰ) | 5. αἱ ἔχθραι αἱ |
| 6. ἄρ' ἐρωτᾷς | _____ | γενναίους; | (τὰς γυναῖκας τὰς,
τοὺς πατέρας τοὺς) | 6. τοὺς πατέρας τοὺς |
| 7. ἂπορεῖ | _____ | καλή. | (ἡ γυνή ἡ,
ὁ βασιλεὺς ὁ) | 7. ἡ γυνή ἡ |
| 8. φιλεῖ | _____ | ἄμεμπτα. | (τὰς θεραπείας τὰς,
τὰ δεῖπνα τὰ) | 8. τὰ δεῖπνα τὰ |
| 9. ἔστι | _____ | καλά. | (τὰ βαλάντια τὰ,
ἡ στοᾶ ἡ) | 9. τὰ βαλάντια τὰ |
| 10. οὐ διαφθείρω | _____ | ἀγαθόν. | (τὴν δίκην τὴν,
τὸν φίλον τὸν) | 10. τὸν φίλον τὸν |
| 11. οὐ λῦπεῖτε | _____ | δικαίαν. | (τὸν ἄνδρα τὸν,
τὴν γυναῖκα τὴν) | 11. τὴν γυναῖκα τὴν |
| 12. τοῦτ' ἔστι | _____ | καλόν. | (τὸ ἀκρόαμα τὸ,
ὁ λόγος ὁ) | 12. τὸ ἀκρόαμα τὸ |
| 13. κρίνει | _____ | ἀδίκους. | (τὰ θεᾶματα τὰ,
τὰς γραφὰς τὰς) | 13. τὰς γραφὰς τὰς |
| 14. φεύγομεν | _____ | κακὴν. | (τὴν διαφορὰν τὴν,
τὸν ἄνδρα τὸν) | 14. τὴν διαφορὰν τὴν |
| 15. ἀλλ' εἰσὶν | _____ | ἀληθεῖς. | (τὰ μύρα τὰ,
οἱ θεοὶ οἱ) | 15. οἱ θεοὶ οἱ |
| 16. νῦν λέγει | _____ | ἀγαθόν. | (ὁ θεὸς ὁ,
τὸ δαιμόνιον τὸ) | 16. τὸ δαιμόνιον τὸ |
| 17. ἔστιν δέ | _____ | θεοφιλῆ; | (ἡ δίκη ἡ,
τὰ ἀκροᾶματα τὰ) | 17. τὰ ἀκροᾶματα τὰ |

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while drilling*

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| 18. κατὰ _____ ἀληθῆ. | (τὸν λόγον τὸν,
τὸ δαιμόνιον τὸ) | 18. τὸν λόγον τὸν |
| 19. οὐ λέγω _____ ἀληθές. | (τὸ δαιμόνιον τὸ,
τὸν θεὸν τὸν) | 19. τὸ δαιμόνιον τὸ |
| 20. ἐνθάδε διατρίβει _____ γενναῖα. | (ὁ βασιλεὺς ὁ,
ἡ γυνὴ ἡ) | 20. ἡ γυνὴ ἡ |
| 21. οὐκοῦν διαφθείρεις _____ ἀγαθούς; | (τὰ βάλαντια τὰ,
τοὺς ἄνδρας τοὺς) | 21. τοὺς ἄνδρας τοὺς |
| 22. οὐ μῖσοῦμεν _____ ἄμεμπτα. | (τοὺς φίλους τοὺς,
τὰ δεῖπνα τὰ) | 22. τὰ δεῖπνα τὰ |
| 23. ἀποροῦσιν _____ κακαί. | (αἱ ψυχαὶ αἱ,
οἱ θεοὶ οἱ) | 23. αἱ χυχαὶ αἱ |
| 24. οὕτως φησὶ _____ ἄδικος. | (τὸ δαιμόνιον τὸ,
ὁ πατήρ ὁ) | 24. ὁ πατήρ ὁ |

R2: *Purpose:* To practise recognition of gender-number signals in the relative pronoun.

R2a: *Directions:* Show that you recognize the form of the relative pronoun by selecting the correct material to complete the utterance.

		<i>Cover this column</i>
1. (ἀγαθὸς ὁ ἀνὴρ, ἀγαθὴ ἡ γυνή) ὃς φιλεῖ ἐμέ.	_____	1. ὁ ἀνὴρ
2. (ἀληθὴς ὁ λόγος, ἀληθεῖς οἱ λόγοι) ὃς λυπεῖ ἐμέ.	_____	2. ὁ λόγος
3. (κακὸς ὁ νέος, κακὸν τὸ δαιμόνιον) ὃν διαφθείρεις.	_____	3. ὁ νέος
4. (καλὸν τὸ θεᾶμα, καλὸς ὁ λόγος) ὃν συνίης.	_____	4. ὁ λόγος
5. (ἄδικος ἡ γραφή, ἄδικα τὰ δαιμόνια) ἣν ἔχω.	_____	5. ἡ γραφή
6. (σιωπᾷ ἕκαστος, σιωπᾷ ἕκαστη) ἣν γινώσκω.	_____	6. ἕκαστη
7. (γενναῖα ἡ γυνή, γενναῖος ὁ βασιλεύς) ἣν ἔρωτᾷ.	_____	7. ἡ γυνή
8. (ἀγαθὸς ὁ θεός, ἀγαθὴ ἡ θεός) ἣ λέγει.	_____	8. ἡ θεός
9. (κακὸν τὸ δεῖπνον, κακὸς ὁ ἀνὴρ) ὃ λυπεῖ ἐμέ.	_____	9. τὸ δεῖπνον
10. (αἰσχροὺς ὁ φίλος, αἰσχροὺς τὸ μύρον) ὃ ἔχει.	_____	10. τὸ μύρον
11. (ὅσοι οἱ νέοι, ὅσαι αἱ γραφαί) οἱ ἐνθάδε εἰσίν.	_____	11. οἱ νέοι
12. (δίκαιαι αἱ γυναῖκες, δίκαιοι οἱ φίλοι) οἱ ἀποροῦσιν.	_____	12. οἱ φίλοι
13. (ἄδικοι οἱ ἄνδρες, ἄδικοι αἱ θεοὶ) οὓς λυπεῖ.	_____	13. οἱ ἄνδρες
14. (κακαὶ αἱ νέαι, κακοὶ οἱ πατέρες) οὓς διώκεις.	_____	14. οἱ πατέρες
15. (οὐχ οὗτοι οἱ κύνες, οὐχ αὗται αἱ γραφαί) αἷς φεύγω.	_____	15. αἱ γραφαί
16. (καλαὶ αἱ στοαί, καλοὶ οἱ ἵπποι) αἷς διαφθείρω.	_____	16. αἱ στοαί
17. (θεομῖσαι αἱ ὀργαί, θεομῖσθαι τὰ θεᾶματα) αἷς διαφθείρουσι.	_____	17. αἱ ὀργαί

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| 18. (άνόσια τὰ δαιμόνια, άνόσιοι αἱ γυναῖκες)
αἱ σιωπῶσιν. | _____ | 18. αἱ γυναῖκες |
| 19. (ἄμεμπτα τὰ δεῖπνα, ἄμεμπτος ἡ γραφή)
ἃ παρέχεις. | _____ | 19. τὰ δεῖπνα |
| 20. (ἄληθής ὁ λόγος, ἄληθές τὸ δαιμόνιον)
ὃ λέγει. | _____ | 20. τὸ δαιμόνιον |
| 21. (καλὸν τὸ ἔλαιον, καλὸς ὁ κύων)
ὃ λαμβάνεις. | _____ | 21. τὸ ἔλαιον |
| 22. (ἀγαθὸν τὸ θέᾱμα, ἀγαθὸς ὁ ἵππος)
ὃν ἔχομεν. | _____ | 22. ὁ ἵππος |
| 23. (δίκαιον τὸ δαιμόνιον, δίκαιος ὁ φίλος)
ὅς φησι. | _____ | 23. ὁ φίλος |
| 24. (τοιαῦται αἱ ψυχαί, τοιοῦτοι οἱ νέοι)
ἃς διαφθείρω. | _____ | 24. αἱ ψυχαί |
| 25. (γενναῖος ὁ φίλος, γενναῖοι οἱ ἄνδρες)
οὓς συνίημι. | _____ | 25. οἱ ἄνδρες |
| 26. (ἄμεμπτοι αἱ ψυχαί, ἄμεμπτα τὰ δεῖπνα)
αἱ ἐνθάδε εἰσίν. | _____ | 26. αἱ ψυχαί |
| 27. (ἀγαθὸς ὁ ἄλλος, ἀγαθὴ ἡ ἄλλη)
ἣ φεύγει ἐμέ. | _____ | 27. ἡ ἄλλη |
| 28. (μῶρᾱ ἡ γυνή, μῶρα τὰ δαιμόνια)
ἣν καλῶ. | _____ | 28. ἡ γυνή |
| 29. (ἔστιν ἀληθῆ, ἔστιν ἀληθές)
ἃ λέγεις; | _____ | 29. ἀληθῆ |
| 30. (άνόσιόν ἐστιν, άνόσιός ἐστιν)
ὃ φής. | _____ | 30. άνόσιόν |

P: PRODUCTION DRILLS

P1: Purpose: To drill the use of *μὲν - δὲ*, *on the one hand - (but) on the other*.

P1a: Directions: Combine into a single statement the two brief statements given on the recording, on the pattern:

Recording: ὁ ἀνὴρ λέγει. ὁ φίλος σιωπᾷ.

Reply: ὁ μὲν ἀνὴρ λέγει, ὁ δὲ φίλος σιωπᾷ.

1. ὁ ἀνὴρ λέγει.
ὁ φίλος σιωπᾷ.

2. ὁ βασιλεὺς συνίτησι.
ἡ γυνὴ ἀπορεῖ.

3. ὁ πατὴρ διώκει.
ὁ ἵππικὸς φεύγει.

4. ὁ θεὸς φησι.
οἱ ἄνθρωποι οὐ συνῖασιν.

5. ἐγὼ δίδωμι.
ὑμεῖς ἀποδίδετε.

6. σὺ τίθης.
ἡμεῖς λαμβάνομεν.

7. ἡ παροινία λῦπεῖ τοὺς φίλους.
ἡ ὀσιότης δίκην παρέχει.

8. ὁ ὄσιος τίθησι.
ὁ ἀνόσιος διαφθείρει.

1. ὁ μὲν ἀνὴρ λέγει, ὁ δὲ φίλος σιωπᾷ.

2. ὁ μὲν βασιλεὺς συνίτησι, ἡ δὲ γυνὴ ἀπορεῖ.

3. ὁ μὲν πατὴρ διώκει, ὁ δ' ἵππικὸς φεύγει.

4. ὁ μὲν θεὸς φησι, οἱ δ' ἄνθρωποι οὐ συνῖασιν.

5. ἐγὼ μὲν δίδωμι, ὑμεῖς δ' ἀποδίδετε.

6. σὺ μὲν τίθης, ἡμεῖς δὲ λαμβάνομεν.

7. ἡ μὲν παροινία λῦπεῖ τοὺς φίλους,
ἡ δ' ὀσιότης δίκην παρέχει.

8. ὁ μὲν ὄσιος τίθησι, ὁ δ' ἀνόσιος διαφθείρει.

P1: *Purpose:* To drill the use of ὁ μὲν - ὁ δὲ, *the one - the other.*

P1b: *Directions:* Condense the following compound sentences on the pattern:

Recording: ὁ μὲν φίλος λέγει, ὁ δ' ἀνὴρ οὐ λέγει.

Reply: ὁ μὲν λέγει, ὁ δ' οὐ.

- | | |
|--|---|
| 1. ὁ μὲν φίλος λέγει,
ὁ δ' ἀνὴρ οὐ λέγει. | 1. ὁ μὲν λέγει, ὁ δ' οὐ. |
| 2. ἡ μὲν γραφὴ λυπεῖ,
ἡ δὲ δίκη οὐ λυπεῖ. | 2. ἡ μὲν λυπεῖ, ἡ δ' οὐ. |
| 3. τὸ μὲν θέαμα καλὸν ἐστίν,
τὸ δ' ἀκρόαμα καλὸν οὐκ ἐστίν. | 3. τὸ μὲν καλὸν ἐστίν, τὸ δ' οὐ. |
| 4. οἱ μὲν ταῦτὰ δίκαια νομίζουσι,
οἱ δ' οὐ νομίζουσι. | 4. οἱ μὲν ταῦτὰ δίκαια νομίζουσι, οἱ δ' οὐ. |
| 5. αἱ μὲν θεοὶ ἀγαθαί εἰσιν,
αἱ δ' ἀγαθαὶ οὐκ εἰσιν. | 5. αἱ μὲν ἀγαθαί εἰσιν, αἱ δ' οὐ. |
| 6. τὰ μὲν οὕτως λαμβάνομεν,
τὰ δ' οὐ λαμβάνομεν. | 6. τὰ μὲν οὕτως λαμβάνομεν, τὰ δ' οὐ. |

P1: *Purpose:* To drill the use of ἄλλος - ἄλλος, *one - another.*

P1c: *Directions:* Combine each of the following pairs of sentences into one of the same pattern as above.

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|--|--|
| 1. ἄλλος μὲν τοῦτο ἐρωτᾷ,
ἄλλος δ' οὐκ ἐρωτᾷ. | 1. ἄλλος μὲν ἐρωτᾷ, ἄλλος δ' οὐ. |
| 2. ἄλλοι μὲν ταῦτα δίκαια νομίζουσι,
ἄλλοι δ' οὐ νομίζουσι. | 2. ἄλλοι μὲν ταῦτα δίκαια νομίζουσι,
ἄλλοι δ' οὐ. |
| 3. ἄλλα μὲν ὅσια ἐστίν,
ἄλλα δ' ὅσια οὐκ ἐστίν. | 3. ἄλλα μὲν ὅσια ἐστίν, ἄλλα δ' οὐ. |

P2: Purpose: Further drill of contrastive μέν . . . δέ.

P2a: Directions: The recording will give you a partial sentence. Complete it on the pattern:

Recording: ὁ μέν ἀνὴρ ἀγαθός ἐστιν, ἡ δὲ γυνή _____

Reply: ὁ μέν ἀνὴρ ἀγαθός ἐστιν, ἡ δὲ γυνή ἀγαθή.

Cover this column
while drilling

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| 1. ὁ μέν ἀνὴρ ἀγαθός ἐστιν, ἡ δὲ γυνή | _____ | 1. ἀγαθή |
| 2. ὁ μέν βασιλεὺς δίκαιός ἐστιν, ἡ δὲ θεὸς | _____ | 2. δικάϊα |
| 3. οἱ μέν ἵπποι καλοί εἰσιν, αἱ δὲ στοαί | _____ | 3. καλαί |
| 4. οἱ μέν θεοὶ κακοί εἰσιν, αἱ δὲ ψυχαί | _____ | 4. κακαί |
| 5. ἡ μέν θεὸς ἀγαθή ἐστιν, ὁ δὲ θεὸς | _____ | 5. ἀγαθός |
| 6. ἡ μέν χάρις αἰσχροῦ οὐκ ἔστιν, ὁ δ' ἵππικὸς | _____ | 6. αἰσchrός |
| 7. αἱ μέν γυναῖκες καλαί εἰσιν, οἱ δ' ἄνδρες | _____ | 7. καλοί |
| 8. αἱ μέν φίλοι ὅσιαι εἰσιν, οἱ δὲ φίλοι | _____ | 8. ὅσιοι |
| 9. ὁ μέν κύων κακός ἐστιν, τὸ δὲ δεῖπνον | _____ | 9. κακόν |
| 10. ἡ μέν εὐσέβεια θεοφιλὴς ἐστιν, τὸ δὲ δαιμόνιον | _____ | 10. θεοφιλές |
| 11. αἱ μέν ὀργαί αἰσχραί εἰσιν, τὰ δ' ἀκροᾶματα | _____ | 11. αἰσchrά |
| 12. οἱ μέν λόγοι ἀληθεῖς εἰσιν, τὰ δὲ δαιμόνια | _____ | 12. ἀληθῆ |
| 13. τὸ μέν δαιμόνιον ἀγαθόν ἐστιν, ὁ δὲ θεὸς | _____ | 13. ἀγαθός |
| 14. ἡ μέν ἔχθρᾱ ἀνόσιός ἐστιν, τὰ δὲ θεᾶματα | _____ | 14. ἀνόσια |
| 15. τὰ μέν δαιμόνια θεομίση ἐστιν, οἱ δὲ κακοί | _____ | 15. θεομίσεις |
| 16. ὁ μέν φίλος καινός ἐστιν, τὸ δ' ἀργύριον | _____ | 16. καινόν |
| 17. ὁ μέν βασιλεὺς γενναῖός ἐστιν, ἡ δὲ γυνή | _____ | 17. γενναῖα |
| 18. οἱ μέν ἄνδρες μῶροί εἰσιν, αἱ δὲ γυναῖκες | _____ | 18. μῶραι |

- | | | |
|--|-------|---------------------|
| 19. ἡ μὲν χάρις καλή ἐστίν, ὁ δὲ κυνηγετικὸς | _____ | 19. καλός |
| 20. τὰ μὲν δαιμόνια ἄδικά ἐστίν, οἱ δὲ φίλοι | _____ | 20. ἄδικοι |
| 21. οἱ μὲν λόγοι θεοφιλεῖς εἰσίν, τὸ δὲ δαιμόνιον | _____ | 21. θεοφιλές |
| 22. οἱ μὲν θεοὶ καλοί εἰσίν, ἡ δὲ δίκη | _____ | 22. καλή |
| 23. ὁ μὲν φίλος ἄμemptός ἐστίν, τὰ δὲ δεῖπνα | _____ | 23. ἄμemptα |
| 24. ἡ μὲν χάρις ἀγαθή ἐστίν, αἱ δὲ ψυχαί | _____ | 24. ἀγαθαί |

P2b: Directions: Complete the following sentences on the pattern:

Recording: τὸν μὲν ἄνδρα τὸν ἀγαθὸν φιλεῖ,
τὴν δὲ γυναῖκα _____ οὐ.

Reply: τὸν μὲν ἄνδρα τὸν ἀγαθὸν φιλεῖ,
τὴν δὲ γυναῖκα τὴν ἀγαθὴν οὐ.

Cover this column

- | | |
|--|-----------------|
| 1. τὸν μὲν ἄνδρα τὸν ἀγαθὸν φιλεῖ,
τὴν δὲ γυναῖκα _____ οὐ. | 1. τὴν ἀγαθὴν |
| 2. τὸν μὲν βασιλέα τὸν δίκαιον φιλεῖ,
τὴν δὲ θεὸν _____ οὐ. | 2. τὴν δικαίαν |
| 3. τοὺς μὲν ἵππους τοὺς καλοὺς φιλεῖ,
τὰς δὲ στοᾶς _____ οὐ. | 3. τὰς καλὰς |
| 4. τοὺς μὲν πατέρας τοὺς ἀδίκους μῖσεῖ,
τὰς δὲ ψυχὰς _____ οὐ. | 4. τὰς ἀδίκους |
| 5. τὰς μὲν θεοὺς τὰς καινὰς μῖσεῖ,
τὸν δὲ θεὸν _____ οὐ. | 5. τὸν καινὸν |
| 6. τὴν μὲν χάριν τὴν ἀληθῆ φιλεῖ,
τὸν δ' ἵππικόν _____ οὐ. | 6. τὸν ἀληθῆ |
| 7. τὰς μὲν γυναῖκας τὰς φίλας ἐννοεῖ,
τοὺς δ' ἄνδρας _____ οὐ. | 7. τοὺς φίλους |
| 8. τὰ μὲν δαιμόνια τὰ ἄδικα μῖσεῖ,
τοὺς δὲ νέους _____ οὐ. | 8. τοὺς ἀδίκους |
| 9. τὰς μὲν ὀργὰς τὰς αἰσχροὺς μῖσεῖ,
τὰ δὲ θεῶματα _____ οὐ. | 9. τὰ αἰσχροῦς |
| 10. τὸν μὲν ἵππον τὸν ἄμεμπτον φιλεῖ,
τὰ δὲ δεῖπνα _____ οὐ. | 10. τὰ ἄμεμπτα |
| 11. τὸν μὲν κύνα τὸν κακὸν μῖσεῖ,
τὸ δὲ δαιμόνιον _____ οὐ. | 11. τὸ κακὸν |
| 12. τὴν μὲν γραφὴν τὴν αὐτὴν δίδωσι,
τὸ δ' ἀργύριον _____ οὐ. | 12. τὸ αὐτὸ |
| 13. τοὺς μὲν λόγους τοὺς ἀληθεῖς φιλεῖ,
τὸ δὲ δαιμόνιον _____ οὐ. | 13. τὸ ἀληθές |
| 14. τὴν μὲν χάριν τὴν καλὴν φιλεῖ,
τὸν δ' ἵππικόν _____ οὐ. | 14. τὸν καλὸν |

Cover this column

15. τὸν μὲν ἄνδρα τὸν γενναῖον φιλεῖ,
τὴν δὲ γυναῖκα _____ οὐ.
16. τὰ μὲν θεάματα τὰ κακὰ φιλεῖ,
τὰς δὲ διαφορὰς _____ οὐ.
17. τὰς μὲν στοὰς τὰς καλὰς φιλεῖ,
τὰ δὲ μύρα _____ οὐ.
18. τὴν μὲν ὁσιότητα τὴν ὀσίαν φιλεῖ,
τοὺς δὲ νέους _____ οὐ.

15. τὴν γενναίαν

16. τὰς κακὰς

17. τὰ καλὰ

18. τοὺς ὀσίους

P2: Purpose: To drill changes in shape of the adjective for gender and number.

P2c: Directions: Complete the following sentences with the correct form of the adjective used in each one, on the following pattern:

Recording: τὸν μὲν ἄνδρα **καλὸν** νομίζω, τὰς δὲ γυναῖκας _____

Reply: **καλᾶς.**

Cover this column

- | | |
|--|----------------------|
| 1. τὰ μὲν δεῖπνα κακὰ καλεῖ, τοὺς δ' ἵππους _____ | 1. κακοὺς |
| 2. τὰ μὲν δαιμόνια θεοφιλῇ δοκεῖ, αἱ δὲ ψυχαὶ _____ | 2. θεοφιλεῖς |
| 3. ἡ μὲν ὀργὴ αἰσχροῦ ἐστίν, ὁ δὲ λόγος _____ | 3. αἰσchrός |
| 4. τὸ μὲν ἀργύριον ἀγαθὸν νομίζω, τὴν δὲ δίκην _____ | 4. ἀγαθήν |
| 5. τοὺς μὲν νέους φίλους νομίζει, τὰ δὲ δαιμόνια _____ | 5. φίλα |
| 6. ἡ μὲν δίκη ἀληθής ἐστίν, οἱ δὲ θεοὶ _____ | 6. ἀληθεῖς |
| 7. ὁ μὲν ἀνὴρ καλός , ἡ δὲ γυνὴ _____ | 7. καλή |
| 8. οἱ μὲν θεοὶ ἄμεμπτοί εἰσιν, τὰ δὲ δεῖπνα _____ | 8. ἄμεμπτα |
| 9. οἱ μὲν λόγοι ἄδικοί εἰσιν, αἱ δὲ γραφαὶ _____ | 9. ἄδικοι |
| 10. τὴν μὲν γραφὴν ἄδικον νομίζομεν, τὸν δ' ἄνδρα _____ | 10. ἄδικον |
| 11. τοὺς μὲν κύνας αἰσχροὺς νομίζει, τὰ δὲ θεᾶματα _____ | 11. αἰσchrά |
| 12. τὰ μὲν ἀκροᾶματα ἄμεμπτα καλεῖ, τὰς δὲ ψυχὰς _____ | 12. ἄμεμπτους |
| 13. οἱ μὲν πατέρες θεοφιλεῖς εἰσιν, τὸ δὲ δαιμόνιον _____ | 13. θεοφιλές |
| 14. τὴν μὲν στοᾶν κακὴν νομίζει, τὰ δ' ἀκροᾶματα _____ | 14. κακά |
| 15. ἡ γυνὴ ἡ καλὴ ἀπορεῖ· ἀποροῦσι καὶ οἱ ἄνδρες οἱ _____ | 15. καλοί |
| 16. τὸ μὲν ἀργύριον τοιοῦτό ἐστίν, τὰ δὲ βαλάντια _____ | 16. τοιαῦτα |
| 17. τὸ μὲν μύρον ἀγαθὸν καλεῖ, τὴν δ' ὀσιότητα _____ | 17. ἀγαθήν |
| 18. οἱ μὲν λόγοι ἀληθεῖς εἰσιν, ὁ δὲ θεὸς _____ | 18. ἀληθής |
| 19. ἐνθάδε εἰσὶν οἱ καλοὶ φίλοι, ἐνθάδε καὶ δεῖπνα _____ | 19. καλά |
| 20. οἱ μὲν θεοὶ δίκαιοί εἰσιν, ἡ δὲ θεὸς _____ | 20. δικαῖα |
| 21. τοὺς μὲν ἄνδρας δικαίους νομίζει, τὰς δὲ γυναῖκας _____ | 21. δικαῖας |
| 22. τὸ μὲν δεῖπνον ἄμεμπτόν ἐστίν, οἱ δὲ φίλοι _____ | 22. ἄμεμπτοι |
| 23. τὸν μὲν βασιλέα θεομῖσῃ νομίζω, τὸ δὲ δαιμόνιον _____ | 23. θεομῖσές |
| 24. ταύτην μὲν Ἀθηναίαν καλῶ, τοῦτον δ' _____ | 24. Ἀθηναῖον |

P3: Purpose: Open Substitution Drill

P3a: Directions: The recording will give you a basic sentence. Repeat it: e.g.,

Recording: καλεῖ τὸν ἄνδρα τὸν ἀγαθόν.

At each succeeding step you will be given ONE WORD to substitute for the same part of speech in the preceding repetition: e.g.,

Recording: τὸν ἵππον

Response: καλεῖ τὸν ἵππον τὸν ἀγαθόν

1. καλεῖ τὸν ἄνδρα τὸν ἀγαθόν. ← Repeat
2. τὸν ἵππον
3. τὸν φίλον
4. τὸν κακόν.
5. τὸν θεοφιλῆ.
6. τὸν γενναῖον.
7. διώκει
8. γινώσκει
9. λέγει
10. τὸν βασιλέα
11. τὸν πατέρα
12. αἰσχρόν
13. ὅσιον
14. νέον
15. ἐρωτῶσι
16. συνίημι
17. τὸν κύνα
18. τὸν ἄνθρωπον
19. κακόν
20. τὸ ἀργύριον
21. ἀποδίδωμι

P3b: Directions: Be alert during the following drill for changes in gender and number.
Drill as above.

1. φιλεῖ τὸ ἀργύριον τὸ καλόν
2. τὸ θέᾱμα
3. τὸν ἵππον
4. τὴν θεὸν
5. τὰ δεῖπνα
6. παρέχομεν
7. παρατιθέᾱσιν
8. μῖσεῖ
9. τοὺς ἄνδρας
10. τοὺς κακοὺς
11. τοὺς ἀδίκους
12. τὰς γραφὰς
13. φεύγομεν
14. τὰς δικαίᾱς
15. τοὺς ἀνθρώπους
16. τὴν ὀργὴν
17. ἀληθῆ
18. τοὺς λόγους
19. τὰ δεῖπνα
20. λυπεῖ
21. ἄμεμπτα

P4: Purpose: To drill antonyms learned so far.

P4a: Directions: The recording will give you a phrase or sentence followed by the question, *What is the opposite?* You provide the answer: e.g.,

Recording: ἀγαθὸς ὁ ἵππος, τί δὲ τὸ ἐναντίον;

Reply: κακὸς ὁ ἵππος.

Cover this column

- | | | |
|------------------------|--------------------|------------------------|
| 1. ἀγαθὸς ὁ ἵππος. | τί δὲ τὸ ἐναντίον; | 1. κακὸς ὁ ἵππος. |
| 2. ὁ πατήρ ὁ ὄσιος. | τί δὲ τὸ ἐναντίον; | 2. ὁ πατήρ ὁ ἀνόσιος. |
| 3. ὁ σίᾱ ἡ γυνή. | τί δὲ τὸ ἐναντίον; | 3. ἀνόσιος ἡ γυνή. |
| 4. καλή ἡ γραφή. | τί δὲ τὸ ἐναντίον; | 4. αἰσχροῶ ἡ γραφή. |
| 5. δίκαιος ὁ βασιλεύς. | τί δὲ τὸ ἐναντίον; | 5. ἄδικος ὁ βασιλεύς. |
| 6. δικαίᾱ ἡ ὀργή. | τί δὲ τὸ ἐναντίον; | 6. ἄδικος ἡ ὀργή. |
| 7. ἀληθὴς ὁ λόγος. | τί δὲ τὸ ἐναντίον; | 7. ψευδὴς ὁ λόγος. |
| 8. τὰ ἀληθῆ δαιμόνια. | τί δὲ τὸ ἐναντίον; | 8. τὰ ψευδῆ δαιμόνια. |
| 9. ὁ αὐτὸς φίλος. | τί δὲ τὸ ἐναντίον; | 9. ὁ ἄλλος φίλος. |
| 10. αἱ αὐταὶ γυναῖκες. | τί δὲ τὸ ἐναντίον; | 10. αἱ ἄλλαι γυναῖκες. |
| 11. τὸ θεοφιλὲς θέᾱμα. | τί δὲ τὸ ἐναντίον; | 11. τὸ θεομῖσὲς θέᾱμα. |
| 12. νῦν λέγει τὰ αὐτά. | τί δὲ τὸ ἐναντίον; | 12. νῦν λέγει τὰ ἄλλα. |

5C. GRAMMAR

5C1: Adjectives

Unit 3 illustrated how nouns change their shape to signal their grammatical rôle as subject or object of a verb, or when used as a name of address. Adjectives in Greek also show by their shape which rôle they fill in a sentence and what word they modify. Where the adjective modifies a noun, it shows by its form the gender, number and case of the noun. In the sentence, *καλῶ τὸν ἄνδρα*, the noun *ἄνδρα* is *masculine* in gender,

singular in number, and

accusative in case.

If an adjective is added to modify *ἄνδρα*, it too must show the proper form for the categories of *masculine* gender, *singular* number and *accusative* case: e.g., *καλῶ τὸν ἀγαθὸν ἄνδρα*. The ending -ον, added to the base ἀγαθ-, shows this “agreement” or “concord”. Note: the ending on an adjective need not have the same *shape* as that on the noun, unless both the noun and adjective belong to the same inflectional class: e.g., ο - stems: φίλον ἀγαθόν. If ἀληθής were used instead, it would be φίλον ἀληθῆ. It is not the *shape* of the endings, but the grammatical *categories* which they signal (in this case gender, number and case) which must be identical.

In a language where word order does not always follow the patterns we are used to in English, it is often useful to be able to tell what adjective and noun go together by their form.

5C2: Types of Adjectives

1. First - and - Second Declension Adjectives

Just as nouns fall into separate inflectional types or classes (Cf. 3C1) called “declensions”, so adjectives too are grouped according to class or declension. Adjectives of the first type are called *First - and - Second Declension* adjectives. Feminine endings belong to the first declension, with nominative singulars in -η or -ᾱ (after ε, ι or ρ). Masculine and neuter endings are like those of masculine and neuter nouns of the second declension, οἶνος, δεῖπνον.

		2	1	2
		<i>M</i>	<i>F</i>	<i>N</i>
<i>Singular</i>	<i>Nom.</i>	φίλος	φίλη	φίλον
	<i>Acc.</i>	φίλον	φίλην	φίλον
	<i>Voc.</i>	φίλε	φίλη	φίλον
<i>Plural</i>	<i>Nom. Voc.</i>	φίλοι	φίλαι	φίλα
	<i>Acc.</i>	φίλους	φίλᾱς	φίλα

Note: Four of the adjectives met in this unit regularly take an alternative form in the neuter singular, nominative and accusative: ἄλλο, αὐτό, τοῦτο, τοιοῦτο, instead of ἄλλον etcetera.

2. Second Declension Adjectives

From the drills you will have realized that negative forms of the adjective, ὀνόσιος, ὀδίκος, ἄμεμπτος, show the *same* forms for *masculine* and *feminine*. They are characterized by the negative signal ἀ-, called α- privative. Other compound adjectives, which will occur as we go on, operate in the same way.

3. Third Declension Adjectives

Three new adjectives of the so-called Third Declension type have been introduced in the present unit: ἀληθής, θεομῆτής, θεοφιλής. As with the compound adjectives (5C2.2), forms for masculine and feminine are the same.

		MF	N
<i>Singular</i>	Nom.	ἀληθής	ἀληθές
	Acc.	ἀληθεῖ	ἀληθές
	Voc.	ἀληθείς	
<i>Plural</i>	Nom. Voc.	ἀληθεῖς	ἀληθεῖ
	Acc.	ἀληθεῖς	ἀληθεῖ

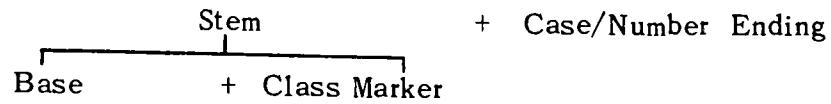
Other types of third declension adjectives will be described as they occur.

4. First - and - Third Declension Adjectives

A further type of adjective takes its masculine and neuter endings from the third declension, its feminine from the first. The primary example of this so far is πᾶς - πᾶσα - πᾶν; e.g.,

		3	1	3
		M	F	N
<i>Singular</i>	Nom.	πᾶς	πᾶσα	πᾶν
	Acc.	πάντα	πᾶσαν	πᾶν
<i>Plural</i>	Nom.	πάντες	πᾶσαι	πάντα
	Acc.	πάντας	πᾶσας	πάντα

- 5C3: Each adjective consists of a stem plus the set of inflectional endings appropriate to the class of adjective, or declension. Each stem, in turn may be regarded as consisting of a base plus a class marker in the form of a vowel or zero (ϕ): e.g.,



You will note the similarity in organization to the basic pattern for verbs (2C1). The paradigm section at the end follows this scheme in presenting each separate type of adjective.

5D. SUPPLEMENTARY READINGS

5D1: Euthyphro meets Socrates. Each asks the other to explain his presence. (See 2A1, 3A1).

ΕΥΘΥΦΡΩΝ. διὰ τί, ὦ Σώκρατες, σὺ ἐνθάδε
νῦν διατρίβεις περὶ τὴν στοᾶν;
οὐ γάρ που καὶ σύ γε δίκην
τινὰ ἔχεις πρὸς τὸν βασιλεῖα
ὥσπερ ἐγώ.

ΣΩΚΡΑΤΗΣ. οὗτοι δὲ Ἀθηναῖοί γε, ὦ
Εὐθύφρων, δίκην αὐτὴν
καλοῦσιν ἄλλὰ γραφήν.

ΕΥΘΥΦΡΩΝ. τί φής;

ΣΩΚΡΑΤΗΣ. διαφθείρω τοὺς νέους. --
ὥς φησι νέος τις ἀνὴρ.

ΕΥΘΥΦΡΩΝ. τίς οὗτος;

ΣΩΚΡΑΤΗΣ. οὐδ' αὐτὸς πάνυ τι γινώσκω,
ὦ Εὐθύφρων, τὸν ἄνδρα.
ὀνομάζουσι μέντοι αὐτόν,
ὥς φᾶσι, Μέλητον.

ΕΥΘΥΦΡΩΝ. οὐκ ἐννοῶ, ὦ Σώκρατες.

ΣΩΚΡΑΤΗΣ. ἔστιν δὲ δὴ, ὦ Εὐθύφρων,
τίς ἢ σὴ δίκη; φεύγεις αὐτὴν
ἢ διώκεις;

ΕΥΘΥΦΡΩΝ. διώκω.

ΣΩΚΡΑΤΗΣ. τίνα;

ΕΥΘΥΦΡΩΝ. τὸν πατέρα.

ΣΩΚΡΑΤΗΣ. τὸν σόν, ὦ φίλε;

ΕΥΘΥΦΡΩΝ. πάνυ μὲν οὔν.

ΣΩΚΡΑΤΗΣ. Ἡράκλεις· ἀλλὰ διὰ τί;

ΕΥΘΥΦΡΩΝ. **ἀνδροφόνος** ἐστίν.

ἀνδροφόνος -- man slaying; (as a noun:)
a homicide

-- Plato, *Euthyphro*.

1. τίς δίκην ἔχει;
2. τίς γραφήν ἔχει;
3. τί λέγει ὁ Μέλητος;
4. ἄρ' ὁ Εὐθύφρων γινώσκει τὸν Μέλητον;
5. διὰ τί διώκει ὁ Εὐθύφρων τὸν πατέρα;

5D2: If a man makes people pleasant, he is good - not only a good man, but a good procurer!

ΣΩΚΡΑΤΗΣ. τί δέ, λόγοι οὐκ εἰσὶ τινες

οἱ πρὸς φιλίων ἄγουσι;

ἡ φιλία - friendship
ἄγει - lead

ΠΑΝΤΕΣ. πάνυ μὲν οὔν.

ΣΩΚΡΑΤΗΣ. οὐκοῦν καὶ ἀγαθὸς ἐστὶν ὅς

ἀρεστοὺς ποιεῖ τοὺς ἀνθρώπους;

ἀρεστός - acceptable, pleasing

ΠΑΝΤΕΣ. πάνυ μὲν οὔν.

ΣΩΚΡΑΤΗΣ. εἰ δέ τις ἀρεστοὺς τοὺς

ἀνθρώπους δείκνυσι, οὐχ

οὗτος ἀγαθὸς μαστροπός

ἐστὶν;

δείκνυσι - display, show, explain

ὁ μαστροπός - procurer

ΠΑΝΤΕΣ. σαφῶς γε νῆ Δία.

σαφῶς - clearly

-- Xenophon, *Symposium*.

1. ἄρα λόγοι τινὲς ἀνθρώπους φίλους ποιοῦσιν;
2. τί ποιεῖ ὁ ἀγαθὸς μαστροπός;

5E. COMPOSITION

5Ea: *Original English*

SOCRATES. Callias, I confess that I'm puzzled about something.

CALLIAS. About what exactly do you mean, Socrates?

SOCRATES. You agree that we call a horse a good?

CALLIAS. Yes.

SOCRATES. And money, an ox, olive-oil, scent, wine, friendship and charm --these we call goods?

CALLIAS. Certainly.

SOCRATES. Yet we consider anger, shame and fear bad?

CALLIAS. Of course.

SOCRATES. Yet anyone who shows feelings of shame in his attitude to his friends where shameful things are concerned, or fear towards kings, is behaving well. Or isn't he?

CALLIAS. That is so.

SOCRATES. But anyone who shows friendship and charm to a bawd or to unjust characters is not behaving well?

CALLIAS. You speak the truth.

SOCRATES. So good is not good in every relationship, nor bad bad absolutely.

CALLIAS. It is as you say, Socrates. But why?

5Eb: *Recast of English*

SOCRATES. I-admit that I-am-at-a-loss concerning something, o Callias.

CALLIAS. And about what are-you-speaking, o Socrates?

SOCRATES. You-agree that we-call (a) horse (a) good (thing)?

CALLIAS. Yes.

SOCRATES. And that money on-the-one-hand ¹ and ² (an) ox <and> olive-oil ³ <and> myrrh <and> wine <and> friendship and charm, these (things) on-the-one-hand ⁴ we-call good (things)?

CALLIAS. Certainly.

SOCRATES. Anger on-the-other-hand ⁵ <and> shame and fear we-consider bad (things)?

CALLIAS. For how not?

SOCRATES. But whoever shows shame towards (his) friends concerning <the> *shameful* (things), or fear towards the king, this (man) acts rightly. Or (is it) not so?

CALLIAS. These (things) are (so).

SOCRATES. Whoever however ⁶ shows friendship and charm towards <the> bawd or <towards the> unjust (men), (does) not (act) rightly?

CALLIAS. You-speak true (things).

SOCRATES. Therefore the good (thing) is not after-all good in-relation-to each (things), neither (is) the bad (thing) bad in-regard-to all (things).

CALLIAS. These (things) are as you-say, o Socrates. But on-account-of what?

5E: Notes:

- 1 The μέν here is not answered until the δέ at note 5. The use of a second or “resumptive” μέν at note 4 is regular, particularly when following a pronoun of backward reference (as ταῦτα here), to clarify the argument if the force of the earlier μέν may be felt to have evaporated, as perhaps here during the recital of the lengthy list of ἀγαθά. See J. D. Denniston *Greek Particles* (Oxford 1966) 384 f.
- 2 Advanced stylists might omit all the καί’s in this list (except perhaps the last one); the stylistic feature known as asyndeton (=omission of linking particles, ἀσύνδετον) should be considered later. See Denniston, *Greek Particles*, pp. Xliii ff., and his *Greek Prose Style* (Oxford 1952) chapter vi., esp. p. 100.
- 3 The mention of olive-oil is not trivial in this context, in view of the vital importance of this commodity to the economy of the ancient world, and especially as an Athenian export.
- 4 See note 1.
- 5 See note 1.
- 6 μέντοι is particularly idiomatic to signal the next stage in an argument, especially, as here, the second or “minor” premiss of a syllogism (exactly as *autem* in Latin). cf. “All journalists love sensations: Jones μέντοι (=autem) is a journalist: therefore Jones loves sensations”.

5F. VOCABULARY

5F1: NEW WORD LIST

- ἀγαθός (-ή-όν) [adjective] - good
- * ἄγει (ἄγω) [verb] - lead, bring
- αἰσχρός (-ᾶ-όν) [adjective] - ugly; shameful, disgraceful
- ἄληθής (-ές) [adjective] - true
- * ἄνδροφόνος (-ον) [adjective] - man-slaying; (legal) a homicide
- * ἄρεστός (-ή-όν) [adjective] - acceptable, pleasing
- γενναῖος (γενναῖα-γενναῖον) [adjective] - high-born, noble; high-minded; excellent
- * δείκνυσι (δείκνυμι) [verb] - display; show
- ἕκαστος (ἐκάστη-ἕκαστον) [adjective] - each
- θεομίσης (-ές) [adjective] - abominated by the gods
- θεοφιλῆς (-ές) [adjective] - dear to the gods
- κακός (-ή-όν) [adjective] - bad
- καλός (-ή-όν) [adjective] - beautiful; good; noble
- κατά [preposition] - (+ accusative) down; according to; concerning
- ὁ λόγος (τὸν λόγον) [noun] - word; speech; thought; reason
- * ὁ μαστροπός (τὸν μαστροπόν) [noun] - procurer
- πολεμεῖ (πολεμῶ) [verb] - make war; quarrel
- * σαφῶς [adverb] - plainly, well; certainly
- * ἡ φιλίᾱ (τὴν φιλίᾱν) [noun] - affection, friendship

5F2: RELATED WORDS

ἄνδροφόνος	θεομῖσής	θεομῖσής	θεοφιλής	καλός
ἄνῆρ	θεός	μῖσεῖ	φιλεῖ	καλῶς
ἄνθρωπος	θεοφιλής		φιλίᾱ	
			φίλος	
			φιλοφροσύνη	
λέγει				
λόγος				
ὁμολογεῖ				

DERIVATIVES

- πολεμεῖ
- φιλίᾱ

UNIT SIX

6A. BASIC DIALOGUE

6A1: Socrates and Euthyphro describe the cases which have brought them to court. (See 2A1, 3A1)

SOCRATES.	- we corrupt	ΣΩΚΡΑΤΗΣ.	- διαφθείρομεν
	- we corrupt the budding plants		- τὰς βλάστὰς διαφθείρομεν
	- of the young (men)		- τῶν νέων
	- we corrupt the budding plants (consisting) of the young (men)		- τῶν νέων τὰς βλάστὰς διαφθείρομεν
	- he is clearing us away		- ἡμᾶς ἐκκαθαίρει
	- he is clearing away us, who corrupt the budding plants (consisting) of the young (men)		- ἡμᾶς ἐκκαθαίρει οἱ τῶν νέων τὰς βλάστὰς διαφθείρομεν
	- I am corrupting the young (men)		- τοὺς νέους διαφθείρω
	- in what way?		- τίνα τρόπον;
	- in what way am I corrupting the young (men)?		- τίνα τρόπον τοὺς νέους διαφθείρω;
	- he learns		- γιγνώσκει
	- he knows the way in which I am corrupting the young (men)		- γιγνώσκει τίνα τρόπον τοὺς νέους διαφθείρω
	- that one		- ἐκεῖνος
	- that man Meletus		- ἐκεῖνος ὁ Μέλητος
	- why, that man Meletus		- ἐκεῖνός γ' ὁ Μέλητος
	- Why, Meletus, as he says, knows the way in which I am corrupting the young, and he is clearing away us who corrupt the budding plants, that is, the young men.		- ἐκεῖνός γ' ὁ Μέλητος, ὥς φησιν, γιγνώσκει τίνα τρόπον τοὺς νέους διαφθείρω, καὶ ἡμᾶς ἐκκαθαίρει οἱ τῶν νέων τὰς βλάστὰς διαφθείρομεν

EUTHYPHRO.	- he wrongs you	ΕΥΘΥΦΡΩΝ.	- ἀδικεῖ σέ
	- the state, the city		- τὴν πόλιν
	- he is injuring the state		- κακουργεῖ τὴν πόλιν
	- from (the) hearth		- ἀφ' ἐστίᾱς

- he is injuring the state from
(the) hearth

- The man who wrongs you is
injuring the state at its very heart.

- you are corrupting the young

- But in what way are you corrupting
the young, as he says?

- ἀφ' ἐστίᾱς κακουργεῖ τὴν πόλιν

- ἀφ' ἐστίᾱς κακουργεῖ τὴν πόλιν, ὅς
ἀδικεῖ σέ.

- διαφθείρεις τοὺς νέους

- ἀλλὰ τίνα τρόπον διαφθείρεις τοὺς
νέους, ὥς φησιν;

SOCRATES. - of gods

- one who makes

- I am a maker of gods

- He says that I am a maker of
gods

- your case

- But what is your case, Euthyphro?

- Are you defending (it) or prosecut-
ing (it)?

ΣΩΚΡΑΤΗΣ. - θεῶν

- ποιητής

- ποιητής εἰμι θεῶν

- λέγει ὅτι ποιητής εἰμι θεῶν

- ἡ σὴ δίκη

- ἔστιν δὲ δὴ, ὦ Εὐθύφρων, τίς ἡ σὴ
δίκη;

- φεύγεις αὐτὴν ἢ διώκεις;

EUTHYPHRO.

- I am prosecuting

ΕΥΘΥΦΡΩΝ.

- διώκω.

SOCRATES. - of what?

- of what is the suit?

- the charge

- But what is the charge, and what
is the suit about?

ΣΩΚΡΑΤΗΣ. - τίνος;

- τίνος ἡ δίκη;

- τὸ ἔγκλημα

- ἔστιν δὲ τί τὸ ἔγκλημα, καὶ τίνος
ἡ δίκη;

EUTHYPHRO. - of murder

- About murder, Socrates

SOCRATES.

- By Heracles!

EUTHYPHRO. - one of the house slaves

- one of our house slaves

- he slays one of our house slaves

- a (certain) hired labourer

- a dependant of mine

- A dependant of mine, Socrates, killed one of our house slaves

- of the hired labourer

- the hands of the hired labourer

- the feet and hands of the hired labourer

- he binds the feet and hands of the hired labourer

- So my father bound the feet and hands of the hired labourer . . .

ΕΥΘΥΦΡΩΝ. - φόνου

- φόνου, ὡς Σώκρατες.

ΣΩΚΡΑΤΗΣ.

- Ἡράκλεις.

ΕΥΘΥΦΡΩΝ. - τῶν οἰκετῶν τινα

- τῶν οἰκετῶν τινα τῶν ἡμετέρων

- ἀποσφάττει τῶν οἰκετῶν τινα τῶν ἡμετέρων

- πελάτης τις

- πελάτης τις ἐμός

- πελάτης τις ἐμός, ὡς Σώκρατες, ἀποσφάττει τῶν οἰκετῶν τινα τῶν ἡμετέρων.

- τοῦ πελάτου

- τὰς χεῖρας τοῦ πελάτου

- τοὺς πόδας καὶ τὰς χεῖρας τοῦ πελάτου

- συνδέει τοὺς πόδας καὶ τὰς χεῖρας τοῦ πελάτου

- ὁ οὖν πατήρ συνδέει μὲν τοὺς πόδας καὶ τὰς χεῖρας τοῦ πελάτου.

- to the religious expert
- he sends a man to the religious expert
- he sends a man here to the religious expert
- into a ditch
- he throws (him) down into a ditch
- and threw him into a ditch, and sent a man here to the religious expert
- he dies
- he dies (because of) from the chains
- he dies from cold and the chains
- he dies from hunger and cold and the chains
- Meanwhile my dependant died from hunger and cold and the chains.
- the other members of the family
- both my father and the rest of my family are angry
- Now this is what my father and the rest of my family are angry about,
- I am prosecuting my father (on a charge) of murder
- for the sake of the murderer
- for the sake of the murderer I am prosecuting my father for murder
- because for the sake of a murderer, I am prosecuting my father for murder.
- πρὸς τὸν ἐξηγητήν
- πέμπει ἄνδρα πρὸς τὸν ἐξηγητήν
- πέμπει δεῦρο ἄνδρα πρὸς τὸν ἐξηγητήν
- εἰς τάφρον τινά
- καταβάλλει εἰς τάφρον τινά
- καταβάλλει δ' εἰς τάφρον τινά, καὶ πέμπει δεῦρο ἄνδρα πρὸς τὸν ἐξηγητήν.
- ἀποθνήσκει
- ἀποθνήσκει ὑπὸ τῶν δεσμῶν
- ἀποθνήσκει ὑπὸ ρίγους καὶ τῶν δεσμῶν
- ἀποθνήσκει ὑπὸ λιμοῦ καὶ ρίγους καὶ τῶν δεσμῶν
- ὁ δὲ πελάτης ὑπὸ λιμοῦ καὶ ρίγους καὶ τῶν δεσμῶν ἀποθνήσκει.
- οἱ ἄλλοι οἰκεῖοι
- ἀγανακτεῖ ὁ τε πατήρ καὶ οἱ ἄλλοι οἰκεῖοι
- ταῦτα δὴ οὖν καὶ ἀγανακτεῖ ὁ τε πατήρ καὶ οἱ ἄλλοι οἰκεῖοι.
- τὸν πατέρα φόνου διώκω
- ὑπὲρ τοῦ ἀνδροφόνου
- ὑπὲρ τοῦ ἀνδροφόνου τὸν πατέρα φόνου διώκω
- ὅτι ἐγὼ ὑπὲρ τοῦ ἀνδροφόνου τὸν πατέρα φόνου διώκω.

- concerning the unholy
 - concerning the holy
 - concerning both the holy and the unholy
 - how it is
 - how the divine (law) is
 - these people do not understand what the divine law is
 - They do not understand, Socrates, what the divine law is concerning holiness and unholiness
- περὶ τοῦ ἄνοσίου
 - περὶ τοῦ ὁσίου
 - τοῦ ὁσίου τε πέρι καὶ τοῦ ἄνοσίου
 - ὥς ἔχει
 - τὸ θεῖον ὥς ἔχει
 - οὗτοι οὐ γινώσκουσι τὸ θεῖον ὥς ἔχει
 - οὗτοι δ' οὐ γινώσκουσιν, ὦ Σώκρατες, τὸ θεῖον ὥς ἔχει τοῦ ὁσίου τε πέρι καὶ τοῦ ἄνοσίου.

-- Plato, *Euthyphro*.

6B. DRILLS

6B1: TONE DRILLS

6B1: Purpose: The point of this drill is to focus on the pattern of tone change from nominative singular to genitive. Do not worry that some of the following words are unfamiliar to you.

Directions: Mimic the recording. The definite article is shown merely to identify gender.

<i>Nominative</i>		<i>Genitive</i>
'		- '
ὁ πούς	foot	ποδός
ὁ μήν	month	μηνός
ἡ χεὶρ	hand	χειρός
ἡ σὰρξ	flesh	σαρκός
ἡ φλόξ	flame	φλογός
ἡ νύξ	night	νυκτός
ἡ θρίξ	hair	τριχός
ὁ φῶς	man	φωτός
~		- '
ὁ παῖς	boy	παιδός
ὁ μῦς	mouse	μυός
ἡ γλαῦξ	owl	γλαυκός
τὸ πῦρ	fire	πυρός
τὸ φῶς	light	φωτός

When you think you know the forms, cover the right hand column and, when the recording gives you the nominative, respond immediately with the genitive. The recording will then check you.

Problems:

- α'. Monosyllabic forms such as πούς in the first group or φῶς in the second, show genitive forms such as ποδός, φωτός respectively. Assuming that these examples are typical one could say that the genitive singular of such nouns has the distinctive tone accent on the _____ syllable.
- β'. This accent always takes the form of a _____ tone.

α'. last or second

β'. high

6B2: GENITIVE CASE

M: MIMICRY DRILLS

M1: Purpose: To drill the forms of the genitive.

Directions: Mimic the recording, first down each column to learn, then across each row to contrast. Disregard the bracketed words.

M1a:

- | | |
|------------------------------------|---------------------------------------|
| 1. νῦν μὲν ὁρᾷ (πάντα) τὸν δεσμόν. | 1. φεύγει δ' ἀπὸ (παντός) τοῦ δεσμοῦ. |
| νῦν μὲν ὁρᾷ (πάντα) τὸν οἶνον. | φεύγει δ' ἀπὸ (παντός) τοῦ οἴνου. |
| νῦν μὲν ὁρᾷ (πάντα) τὸν οἰκέτην. | φεύγει δ' ἀπὸ (παντός) τοῦ οἰκέτου. |
| νῦν μὲν ὁρᾷ (πάντα) τὸν ποιητήν. | φεύγει δ' ἀπὸ (παντός) τοῦ ποιητοῦ. |
| νῦν μὲν ὁρᾷ (πάντα) τὸν ἄνδρα. | φεύγει δ' ἀπὸ (παντός) τοῦ ἀνδρός. |
| νῦν μὲν ὁρᾷ (πάντα) τὸν πατέρα. | φεύγει δ' ἀπὸ (παντός) τοῦ πατρός. |
| νῦν μὲν ὁρᾷ (πάντα) τὸν βασιλέα. | φεύγει δ' ἀπὸ (παντός) τοῦ βασιλέως. |
| νῦν μὲν ὁρᾷ (πάντα) τὸν κύνα. | φεύγει δ' ἀπὸ (παντός) τοῦ κυνός. |
| νῦν μὲν ὁρᾷ (πάντα) τὸν πόδα. | φεύγει δ' ἀπὸ (παντός) τοῦ ποδός. |

2. ἄρα λέγεις (παῖσαν) τὴν γραφήν;

ἄρα λέγεις (παῖσαν) τὴν δίκην;

ἄρα λέγεις (παῖσαν) τὴν στοᾶν;

ἄρα λέγεις (παῖσαν) τὴν ἐστίαν;

ἄρα λέγεις (παῖσαν) τὴν χάριν;

ἄρα λέγεις (παῖσαν) τὴν πόλιν;

ἄρα λέγεις (παῖσαν) τὴν χειῖρα;

ἄρα λέγεις (παῖσαν) τὴν φλόγα;

ἄρα λέγεις (παῖσαν) τὴν τάφρον;

2. οὐ λέγω, φεύγω γὰρ ἀπὸ (πάσης) τῆς γραφῆς.

οὐ λέγω, φεύγω γὰρ ἀπὸ (πάσης) τῆς δίκης.

οὐ λέγω, φεύγω γὰρ ἀπὸ (πάσης) τῆς στοᾶς.

οὐ λέγω, φεύγω γὰρ ἀπὸ (πάσης) τῆς ἐστίας.

οὐ λέγω, φεύγω γὰρ ἀπὸ (πάσης) τῆς χάριτος.

οὐ λέγω, φεύγω γὰρ ἀπὸ (πάσης) τῆς πόλεως.

οὐ λέγω, φεύγω γὰρ ἀπὸ (πάσης) τῆς χειρός.

οὐ λέγω, φεύγω γὰρ ἀπὸ (πάσης) τῆς φλογός.

οὐ λέγω, φεύγω γὰρ ἀπὸ (πάσης) τῆς τάφρου.

3. ὕμεῖς μὲν μῖσεῖτε (πάν) τὸ μύρον.

ὕμεῖς μὲν μῖσεῖτε (πάν) τὸ ἀργύριον.

ὕμεῖς μὲν μῖσεῖτε (πάν) τὸ θεᾶμα.

ὕμεῖς μὲν μῖσεῖτε (πάν) τὸ ἔγκλημα.

ὕμεῖς μὲν μῖσεῖτε (πάν) τὸ ῥίγος.

ὕμεῖς μὲν μῖσεῖτε (πάν) τὸ μέρος (part-see 7F).

3. ἡμεῖς δὲ φεύγομεν ἀπὸ (παντός) τοῦ μύρου.

ἡμεῖς δὲ φεύγομεν ἀπὸ (παντός) τοῦ ἀργυρίου.

ἡμεῖς δὲ φεύγομεν ἀπὸ (παντός) τοῦ θεάματος.

ἡμεῖς δὲ φεύγομεν ἀπὸ (παντός) τοῦ ἐγκλήματος.

ἡμεῖς δὲ φεύγομεν ἀπὸ (παντός) τοῦ ῥίγους.

ἡμεῖς δὲ φεύγομεν ἀπὸ (παντός) τοῦ μέρους.

γ'. In problem α' above, monosyllable, third declension nouns were shown to take a high tone on the last syllable of the genitive singular. The third declension forms παῖς and πᾶν which are monosyllabic also take a _____ tone on the last syllable of the genitive singular: e.g., παντός

γ'. high

M1b:

1. οὐχ ὁρᾷ (πάντας) τοὺς οἴνους.

οὐχ ὁρᾷ (πάντας) τοὺς οἰκέτας.

οὐχ ὁρᾷ (πάντας) τοὺς ποιητάς.

οὐχ ὁρᾷ (πάντας) τοὺς ἄνδρας.

οὐχ ὁρᾷ (πάντας) τοὺς πατέρας.

οὐχ ὁρᾷ (πάντας) τοὺς βασιλέας.

οὐχ ὁρᾷ (πάντας) τοὺς κύνας.

οὐχ ὁρᾷ (πάντας) τοὺς πόδας.

1. φεύγει δ' ἀπὸ (πάντων) τῶν οἴνων.

φεύγει δ' ἀπὸ (πάντων) τῶν οἰκετῶν.

φεύγει δ' ἀπὸ (πάντων) τῶν ποιητῶν.

φεύγει δ' ἀπὸ (πάντων) τῶν ἀνδρῶν.

φεύγει δ' ἀπὸ (πάντων) τῶν πατέρων.

φεύγει δ' ἀπὸ (πάντων) τῶν βασιλέων.

φεύγει δ' ἀπὸ (πάντων) τῶν κυνῶν.

φεύγει δ' ἀπὸ (πάντων) τῶν ποδῶν.

M1b:

2. ἄρα λέγεις (πάσας) τὰς γραφάς;

ἄρα λέγεις (πάσας) τὰς δίκας;

ἄρα λέγεις (πάσας) τὰς στοάς;

ἄρα λέγεις (πάσας) τὰς ἐστίδας;

ἄρα λέγεις (πάσας) τὰς χάριτας;

ἄρα λέγεις (πάσας) τὰς πόλεις;

ἄρα λέγεις (πάσας) τὰς χεῖρας;

ἄρα λέγεις (πάσας) τὰς φλόγας;

ἄρα λέγεις (πάσας) τὰς τάφρους;

3. Ὑμεῖς μὲν μῖσεῖτε (πάντα) τὰ δεσμά.

Ὑμεῖς μὲν μῖσεῖτε (πάντα) τὰ μύρα.

Ὑμεῖς μὲν μῖσεῖτε (πάντα) τὰ ἀργύρια.

Ὑμεῖς μὲν μῖσεῖτε (πάντα) τὰ θεᾶματα.

Ὑμεῖς μὲν μῖσεῖτε (πάντα) τὰ ἐγκλήματα.

Ὑμεῖς μὲν μῖσεῖτε (πάντα) τὰ ῥίγη.

Ὑμεῖς μὲν μῖσεῖτε (πάντα) τὰ μέρη.

2. οὐ λέγω. φεύγω γὰρ ἀπὸ (πᾶσων)
τῶν γραφῶν.οὐ λέγω. φεύγω γὰρ ἀπὸ (πᾶσων)
τῶν δικῶν.οὐ λέγω. φεύγω γὰρ ἀπὸ (πᾶσων)
τῶν στοῶν.οὐ λέγω. φεύγω γὰρ ἀπὸ (πᾶσων)
τῶν ἐστιῶν.οὐ λέγω. φεύγω γὰρ ἀπὸ (πᾶσων)
τῶν χαρίτων.οὐ λέγω. φεύγω γὰρ ἀπὸ (πᾶσων)
τῶν πόλεων.οὐ λέγω. φεύγω γὰρ ἀπὸ (πᾶσων)
τῶν χειρῶν.οὐ λέγω. φεύγω γὰρ ἀπὸ (πᾶσων)
τῶν φλογῶν.οὐ λέγω. φεύγω γὰρ ἀπὸ (πᾶσων)
τῶν τάφρων.3. ἡμεῖς δὲ φεύγομεν ἀπὸ (πάντων)
τῶν δεσμῶν.ἡμεῖς δὲ φεύγομεν ἀπὸ (πάντων)
τῶν μύρων.ἡμεῖς δὲ φεύγομεν ἀπὸ (πάντων)
τῶν ἀργυρίων.ἡμεῖς δὲ φεύγομεν ἀπὸ (πάντων)
τῶν θεᾶμάτων.ἡμεῖς δὲ φεύγομεν ἀπὸ (πάντων)
τῶν ἐγκλημάτων.ἡμεῖς δὲ φεύγομεν ἀπὸ (πάντων)
τῶν ῥιγῶν.ἡμεῖς δὲ φεύγομεν ἀπὸ (πάντων)
τῶν μερῶν.

M2: Purpose: To drill the genitive forms of a common 1st-3rd declension adjective in context.

Directions: Repeat the above drills expanding them with the proper forms of πᾶς from the brackets.

- δ'. In the masculine and neuter genitive plural forms above, the tone is regularly on the _____ syllable.
- ε'. The tone in this case is _____.
- ς'. In M1a2, the feminine singular, παῖσ^ςης, differs from the corresponding masculine and neuter forms in carrying a high tone on the _____ syllable.
- ζ'. The feminine genitive plural, παῖσ^ςων, however, carries a downward _____, shown by the circumflex accent, on the vowel of the _____ syllable.

δ'. first or second-to-last

ε'. high

ς'. first

ζ'. glide, last

M3: *Purpose:* To drill the use of the genitive where it signals a *part of* ...

Directions: Mimic the recording, down each column then across each row.

M3a:

- | | |
|---------------------------------------|---|
| 1. ἄρα συνίησι τὸν καινὸν λόγον; | 1. μέρος γε τοῦ καινοῦ λόγου συνίησι. |
| 2. ἄρα συνίησι τὸν θεῖον λόγον; | 2. μέρος γε τοῦ θείου λόγου συνίησι. |
| 3. ἄρα συνίησι τοιοῦτον τὸν λόγον; | 3. μέρος γε τοιούτου τοῦ λόγου συνίησι. |
| 4. ἄρα συνίησι τὸν ἀληθῆ λόγον; | 4. μέρος γε τοῦ ἀληθοῦς λόγου συνίησι. |
| 5. ἄρα συνίησι τοὺς καινοὺς λόγους; | 5. μέρος γε τῶν καινῶν λόγων συνίησι. |
| 6. ἄρα συνίησι τοὺς θεῖους λόγους; | 6. μέρος γε τῶν θείων λόγων συνίησι. |
| 7. ἄρα συνίησι τοιούτους τοὺς λόγους; | 7. μέρος γε τοιούτων τῶν λόγων συνίησι. |
| 8. ἄρα συνίησι τοὺς ἀληθεῖς λόγους; | 8. μέρος γε τῶν ἀληθῶν λόγων συνίησι. |

M3b:

1. ἄρ' ἔχει τὴν κακὴν γραφήν;
2. ἄρ' ἔχει τὴν δικαίαν γραφήν;
3. ἄρ' ἔχει τὴν ἀνόσιον γραφήν;
4. ἄρ' ἔχει τοιαύτην τὴν γραφήν;
5. ἄρ' ἔχει τὴν ἀληθεῖ γραφήν;
6. ἄρ' ἔχει τὰς κακὰς γραφάς;
7. ἄρ' ἔχει τὰς δικαίας γραφάς;
8. ἄρ' ἔχει τὰς ἀνοσίους γραφάς;
9. ἄρ' ἔχει τοιαύτας τὰς γραφάς;
10. ἄρ' ἔχει τὰς ἀληθεῖς γραφάς;

M3c:

1. ἄρα λαμβάνει τὸ ἀγαθὸν μύρον;
2. ἄρα λαμβάνει τὸ ὅσιον μύρον;
3. ἄρα λαμβάνει τοιοῦτο τὸ μύρον;
4. ἄρα λαμβάνει τὸ ἀληθές μύρον;
5. ἄρα λαμβάνει τὰ ἀγαθὰ μύρα;
6. ἄρα λαμβάνει τὰ ὅσια μύρα;
7. ἄρα λαμβάνει τοιαῦτα τὰ μύρα;
8. ἄρα λαμβάνει τὰ ἀληθεῖ μύρα;

1. μέρος γε τῆς κακῆς γραφῆς ἔχει.
2. μέρος γε τῆς δικαίης γραφῆς ἔχει.
3. μέρος γε τῆς ἀνοσίου γραφῆς ἔχει.
4. μέρος γε τοιαύτης τῆς γραφῆς ἔχει.
5. μέρος γε τῆς ἀληθοῦς γραφῆς ἔχει.
6. μέρος γε τῶν κακῶν γραφῶν ἔχει.
7. μέρος γε τῶν δικαίων γραφῶν ἔχει.
8. μέρος γε τῶν ἀνοσίων γραφῶν ἔχει.
9. μέρος γε τοιούτων τῶν γραφῶν ἔχει.
10. μέρος γε τῶν ἀληθῶν γραφῶν ἔχει.
1. μέρος γε τοῦ ἀγαθοῦ μύρου λαμβάνει.
2. μέρος γε τοῦ ὁσίου μύρου λαμβάνει.
3. μέρος γε τοιούτου τοῦ μύρου λαμβάνει.
4. μέρος γε τοῦ ἀληθοῦς μύρου λαμβάνει.
5. μέρος γε τῶν ἀγαθῶν μύρων λαμβάνει.
6. μέρος γε τῶν ὁσίων μύρων λαμβάνει.
7. μέρος γε τοιούτων τῶν μύρων λαμβάνει.
8. μέρος γε τῶν ἀληθῶν μύρων λαμβάνει.

R: RECOGNITION DRILLS

R1a: Purpose: To practise identification of the genitive forms.

Directions: In addition to the notion of *apart from*, the genitive also signals the message, *a part of*, as you have seen.

Show that you recognize which forms are genitive by filling in the blank with **μέρος** - a part. For other forms, complete the sentence with **σαφῶς** - clearly: e.g.,

Recording: _____ γραφῆς ὁρῶ. or _____ γραφὴν ὁρῶ.
Reply: **μέρος** γραφῆς ὁρῶ. **σαφῶς** γραφὴν ὁρῶ.

*Cover this column
while drilling*

- | | |
|------------------------|-----------|
| 1. _____ γραφῆς ὁρῶ. | 1. μέρος |
| 2. _____ πελάτου ὁρῶ. | 2. μέρος |
| 3. _____ στοῦ ὁρῶ. | 3. σαφῶς |
| 4. _____ ἄνδρας ὁρῶ. | 4. σαφῶς |
| 5. _____ χειρῶν ὁρῶ. | 5. μέρος |
| 6. _____ ῥίγους ὁρῶ. | 6. μέρος |
| 7. _____ οἶνους ὁρῶ. | 7. σαφῶς |
| 8. _____ μύρον ὁρῶ. | 8. σαφῶς |
| 9. _____ ἀνθρώπου ὁρῶ. | 9. μέρος |
| 10. _____ κυνὸς ὁρῶ. | 10. μέρος |
| 11. _____ βλάστης ὁρῶ. | 11. μέρος |
| 12. _____ ποιητῆς ὁρῶ. | 12. σαφῶς |
| 13. _____ πόλεων ὁρῶ. | 13. μέρος |
| 14. _____ θεῶν ὁρῶ. | 14. μέρος |
| 15. _____ μέρη ὁρῶ. | 15. σαφῶς |
| 16. _____ ἐστίναν ὁρῶ. | 16. σαφῶς |

R2: *Purpose:* To show recognition of genitive as contrasted with other forms.

R2a: *Directions:* Prefix the genitive forms with *φεύγει ἀπὸ* *he flees from*; prefix others with *εἶσι πρὸς* *he will go towards*: e.g.,

Recording: _____ τῆς δίκης.

Reply: *φεύγει ἀπὸ* τῆς δίκης.

Cover this column

1. _____ τῆς δίκης.
2. _____ τῆς ἐστίᾱς.
3. _____ τᾶς στοᾶς.
4. _____ τοὺς φίλους.
5. _____ τῶν κυνῶν.
6. _____ τὸν ἄνδρα.
7. _____ τοῦ ἐγκλήματος.
8. _____ τὴν τάφρον.
9. _____ τοῦ λιμοῦ.
10. _____ τῶν λόγων.
11. _____ τοῦ ῥίγους.
12. _____ τὴν πόλιν.

1. *φεύγει ἀπὸ*
2. *φεύγει ἀπὸ*
3. *εἶσι πρὸς*
4. *εἶσι πρὸς*
5. *φεύγει ἀπὸ*
6. *εἶσι πρὸς*
7. *φεύγει ἀπὸ*
8. *εἶσι πρὸς*
9. *φεύγει ἀπὸ*
10. *φεύγει ἀπὸ*
11. *φεύγει ἀπὸ*
12. *εἶσι πρὸς*

R2b: *Directions:* Drill as above, prefixing ἀποθνήσκω ὑπὸ to genitive forms, and καταβάλλω εἰς to other.

Cover this column

- | | |
|-------------------------|-------------------|
| 1. _____ τῶν δεσμῶν. | 1. ἀποθνήσκω ὑπὸ |
| 2. _____ τὸ βαλάντιον. | 2. καταβάλλω εἰς |
| 3. _____ τὴν τάφρον. | 3. καταβάλλω εἰς |
| 4. _____ τοῦ ῥίγους. | 4. ἀποθνήσκω ὑπὸ |
| 5. _____ τῆς θεραπείας. | 5. ἀποθνήσκω ὑπὸ |
| 6. _____ τὴν φλόγα. | 6. καταβάλλω εἰς |
| 7. _____ τῶν μύρων. | 7. ἀποθνήσκω ὑπὸ |
| 8. _____ τᾶς ἐστίας. | 8. καταβάλλω εἰς |
| 9. _____ τὴν χεῖρα. | 9. καταβάλλω εἰς |
| 10. _____ τοῦ βασιλέως. | 10. ἀποθνήσκω ὑπὸ |
| 11. _____ τῶν χαρίτων. | 11. ἀποθνήσκω ὑπὸ |
| 12. _____ τὸν οἶνον. | 12. καταβάλλω εἰς |

R2c: *Directions:* Sometimes the same preposition signals a different message when combined with a different case. e.g.,

διατριβει περὶ τὴν στοᾶν.

He spends time (*round-*)*about* the portico.

ἔρωτᾷ περὶ τῆς στοᾶς.

He asks *about* (i.e., *concerning*) the portico.

Show that you recognize which use is involved by prefixing the following phrases with either διατριβει or ἔρωτᾷ: e.g.,

Recording: _____ περὶ τῆς στοᾶς.

Reply: ἔρωτᾷ περὶ τῆς στοᾶς.

Cover this column

- | | |
|-------------------------------------|---------------|
| 1. _____ περὶ τῆς στοᾶς. | 1. ἔρωτᾷ |
| 2. _____ περὶ τῆς στοᾶς. | 2. διατριβει |
| 3. _____ περὶ τὴν πόλιν. | 3. διατριβει |
| 4. _____ περὶ τῆς γραφῆς. | 4. ἔρωτᾷ |
| 5. _____ περὶ τῶν δαιμονίων. | 5. ἔρωτᾷ |
| 6. _____ περὶ τοὺς ἵππους. | 6. διατριβει |
| 7. _____ περὶ τῶν οἰκετῶν. | 7. ἔρωτᾷ |
| 8. _____ περὶ τοῦ οἴνου. | 8. ἔρωτᾷ |
| 9. _____ περὶ τῆς ἀδίκου ἔχθρας. | 9. ἔρωτᾷ |
| 10. _____ περὶ τὰ ἡμέτερα βαλάντια. | 10. διατριβει |
| 11. _____ περὶ τὴν τάφρον. | 11. διατριβει |
| 12. _____ περὶ τοῦ ἀληθοῦς λόγου. | 12. ἔρωτᾷ |

R3a: Directions: Show that you recognize the form of the adjective by selecting the appropriate noun from the brackets: e.g.,

Recording: σιωπᾶ ἄγαθός _____ (γυνή, ἀνὴρ)

Reply: σιωπᾶ ἄγαθός ἀνὴρ.

- | | |
|--|---------------|
| 1. σιωπᾶ ἄγαθός _____ (γυνή, ἀνὴρ) | 1. ἀνὴρ |
| 2. διαφθείρω βλάστᾱς νέων _____ (ἀνδρῶν, γυναῖκας) | 2. ἀνδρῶν |
| 3. ἔστιν φίλος καλῆς _____ (μύρον, ὁσιότητος) | 3. ὁσιότητος |
| 4. λαμβάνομεν ἄλλᾱς _____ (πόδας, γραφάς) | 4. γραφάς |
| 5. ἀκρόαμα ἀνοσίων _____ (θεᾶματα, δείπνων) | 5. δείπνων |
| 6. φεύγουσι πᾶσαι _____ (φίλοι, ποιηταί) | 6. φίλοι |
| 7. ἀποδίδωσι καλᾶς _____ (χάριτας, ἀργύρια) | 7. χάριτας |
| 8. ἔχει ἔχθρᾱν κακοῦ _____ (ἐξηγητοῦ, ψυχῆς) | 8. ἐξηγητοῦ |
| 9. ἔστιν κακὸν _____ (ῥῖγος, λόγος) | 9. ῥῖγος |
| 10. ἔστιν ἀργύριον τοιαύτης τῆς _____ (πόλεως, βασιλέως) | 10. πόλεως |
| 11. λέγεις ἀληθῆ _____ (ἐγκλημα, λόγον) | 11. λόγον |
| 12. ἀποροῦσι πάντες _____ (γυναῖκες, ἄνθρωποι) | 12. ἄνθρωποι |
| 13. ἔστιν ἐγκλημα αἰσχροῦ _____ (φόνου, παροινίας) | 13. φόνου |
| 14. οὐκ εἰσιν ἀληθεῖς _____ (λόγοι, ἐγκλήματα) | 14. λόγοι |
| 15. ἔστιν δικαίᾱ _____ (γραφή, θεᾶματα) | 15. γραφή |
| 16. εἰσὶν ἀληθεῖς _____ (ἐγκλήματα, γραφαί) | 16. γραφαί |
| 17. λυπῶ ἄγαθούς _____ (φίλους, ψυχᾶς) | 17. φίλους |
| 18. ἀποθνήσκω ὑπὸ ἀδίκου _____ (ποιητῆς, γραφῆς) | 18. γραφῆς |
| 19. ἔστιν καλὰ _____ (θεᾶ, δεῖπνα) | 19. δεῖπνα |
| 20. συνίησι περὶ πάσης _____ (θεᾶματος, εὐσεβείας) | 20. εὐσεβείας |
| 21. νῦν ὁρᾶτε θεοφιλῆ _____ (γυναῖκα, δαιμόνιου) | 21. γυναῖκα |
| 22. χάρις αὕτη ἀληθῶν _____ (κύων, λόγων) | 22. λόγων |
| 23. οὐ συνιδᾶσι κακοὶ _____ (βασιλεῖς, δαιμόνια) | 23. βασιλεῖς |
| 24. μέρος ἐστὶν ἀρχαίου _____ (ἀργυρίου, γραφῆς) | 24. ἀργυρίου |

P: PRODUCTION DRILLS

P1: Purpose: To drill production of genitive forms.

Directions: Cover the right-hand column of Drill M1 and M3 and, instead of repeating the material in the left-hand column, respond immediately with the expected reply on the right. The recording will be your check.

P1a = M1a

P1b = M1b

P1c = M3a

P1d = M3b

P1e = M3c

P2: *Purpose:* To practise the use of the accusative or genitive required by different prepositions.

P2a: *Directions:* The recording will give you an utterance on the pattern:

πόλις ἐστίν. εἴσιν εἰς τὴν _____

You complete the utterance by putting the noun into the proper case: e.g.,

εἴσιν εἰς τὴν πόλιν.

Cover this column

- | | |
|---|--------------------|
| 1. πόλις ἐστίν. εἴσιν εἰς τὴν _____ | 1. τὴν πόλιν. |
| 2. στοᾶν ὁρῶ. διατρίβω περὶ τὴν _____ | 2. τὴν στοᾶν. |
| 3. ἔγκλημά ἐστιν. ἐρωτᾷ περὶ τοῦ _____ | 3. τοῦ ἐγκλήματος. |
| 4. τάφρος ἐστίν. εἴσιν ἀπὸ τῆς _____ | 4. τῆς τάφρου. |
| 5. οἰκέτην ἔχω. διώκω τὸν ἀνδροφόνον ὑπὲρ τοῦ _____ | 5. τοῦ οἰκέτου. |
| 6. ἀργυρίον ἐστιν. ἐρωτᾷ περὶ τοῦ _____ | 6. τοῦ ἀργυρίου. |
| 7. πατέρες σιωπῶσιν. πέμπει ἐμὲ πρὸς τοὺς _____ | 7. τοὺς πατέρας. |
| 8. πελάτας διώκει. λαμβάνει ἵππους παρὰ τῶν _____ | 8. τῶν πελατῶν. |
| 9. ῥίγη ἐστίν. φεύγει ἀπὸ τῶν _____ | 9. τῶν ῥιγῶν. |
| 10. δίκην φεύγει. ἄγει τὸν ἄνδρα πρὸς τὴν _____ | 10. τὴν δίκην. |
| 11. βασιλεῖς ἀποροῦσιν. πέμπει δεῦρο ἐξηγητὴν πρὸς τοὺς _____ | 11. τοὺς βασιλεῖς. |
| 12. δαιμόνια γινώσκω. ἀγανακτεῖ ὑπὲρ τῶν _____ | 12. τῶν δαιμονίων. |
| 13. ἀνὴρ ἐστιν. νῦν συνίεμεν ἃ λέγεις περὶ τοῦ _____ | 13. τοῦ ἀνδρός. |
| 14. διαφορὰ ἐστι. ἀγανακτῶ διὰ τὴν _____ | 14. τὴν διαφορὰν. |
| 15. ἔχθραι λυποῦσιν πάντας. στασιάζουσι διὰ τὰς _____ | 15. τὰς ἐχθράς. |
| 16. στοᾶς ποιοῦσιν. αὐθις εἴσιν εἰς τὰς _____ | 16. τὰς στοᾶς. |
| 17. τάφρους ὁρῶ. ἄγουσι κακοὺς πρὸς τὰς _____ | 17. τὰς τάφρους. |
| 18. χεῖρας συνδέει. καταβάλλει ἀργύριον εἰς τὰς _____ | 18. τὰς χεῖρας. |
| 19. ποὺς μέρος ἐμοῦ ἐστιν. οὕτως ἔχει περὶ τοῦ _____ | 19. τοῦ ποδός. |
| 20. οἶνον ὀνομάζεις τοῦτο; σαφῶς φεύγεις ἀπὸ τοῦ _____ | 20. τοῦ οἶνου. |
| 21. δεσμά ἐστι. ἀποθνήσκει ὑπὸ τῶν _____ | 21. τῶν δεσμῶν. |

P3: Purpose: To practise the use of the genitive indicating possession.

P3a: Directions: The recording will give you two statements which you are to combine on the following pattern:

Recording: ὁ ἀνὴρ ἔχει γραφήν.

ὁ φίλος ὁρᾷ τὴν γραφήν.

Reply: ὁ φίλος ὁρᾷ τὴν τοῦ ἀνδρὸς γραφήν.

Cover this column

- | | |
|---|---------------------------------------|
| 1. ὁ ἀνὴρ ἔχει γραφήν.
ὁ φίλος ὁρᾷ τὴν γραφήν. | 1. ὁ φίλος ὁρᾷ τὴν τοῦ ἀνδρὸς γραφήν. |
| 2. ὁ ἀνὴρ ἔχει στοάν.
ὁ φίλος ὁρᾷ τὴν στοάν. | 2. ὁ φίλος ὁρᾷ τὴν τοῦ ἀνδρὸς στοάν. |
| 3. ὁ ἀνὴρ ἔχει ἵππον.
ὁ φίλος ὁρᾷ τὸν ἵππον. | 3. ὁ φίλος ὁρᾷ τὸν τοῦ ἀνδρὸς ἵππον. |
| 4. ὁ ἀνὴρ ἔχει κύνας.
ὁ φίλος ὁρᾷ τοὺς κύνας. | 4. ὁ φίλος ὁρᾷ τοὺς τοῦ ἀνδρὸς κύνας. |
| 5. οἱ ἄνδρες ἔχουσι μύρον.
ὁ φίλος ὁρᾷ τὸ μύρον. | 5. ὁ φίλος ὁρᾷ τὸ τῶν ἀνδρῶν μύρον. |
| 6. οἱ ἄνδρες ἔχουσι ἀργύρια.
ὁ φίλος ὁρᾷ τὰ ἀργύρια. | 6. ὁ φίλος ὁρᾷ τὰ τῶν ἀνδρῶν ἀργύρια. |
| 7. ἡ φίλη ἔχει γραφήν.
ἡ γυνὴ ὁρᾷ τὴν γραφήν. | 7. ἡ γυνὴ ὁρᾷ τὴν τῆς φίλης γραφήν. |
| 8. ἡ φίλη ἔχει στοάν.
ἡ γυνὴ ὁρᾷ τὴν στοάν. | 8. ἡ γυνὴ ὁρᾷ τὴν τῆς φίλης στοάν. |
| 9. ἡ φίλη ἔχει κύνα.
ἡ γυνὴ ὁρᾷ τὸν κύνα. | 9. ἡ γυνὴ ὁρᾷ τὸν τῆς φίλης κύνα. |
| 10. ἡ φίλη ἔχει ἵππους.
ἡ γυνὴ ὁρᾷ τοὺς ἵππους. | 10. ἡ γυνὴ ὁρᾷ τοὺς τῆς φίλης ἵππους. |
| 11. αἱ φίλαι ἔχουσι δεῖπνον.
ἡ γυνὴ ὁρᾷ τὸ δεῖπνον. | 11. ἡ γυνὴ ὁρᾷ τὸ τῶν φίλων δεῖπνον. |
| 12. αἱ φίλαι ἔχουσιν ἀργύρια.
ἡ γυνὴ ὁρᾷ τὰ ἀργύρια. | 12. ἡ γυνὴ ὁρᾷ τὰ τῶν φίλων ἀργύρια. |

P3a:

12. αἱ φίλαι ἔχουσιν ἀργύρια.
ἡ γυνὴ ὀρᾷ τὰ ἀργύρια.

12. ἡ γυνὴ ὀρᾷ τὰ τῶν φίλων ἀργύρια.

13. τὸ μύρον ἔχει χάριν.
ἡ γυνὴ φιλεῖ τὴν χάριν.

13. ἡ γυνὴ φιλεῖ τὴν τοῦ μύρου χάριν.

14. τὰ βαλάντια ἔχει ἀργύρια.
ἡ γυνὴ φιλεῖ τὰ ἀργύρια.

14. ἡ γυνὴ φιλεῖ τὰ τῶν βαλαντίων ἀργύρια.

P3b: *Directions:* In Greek the friend's horse might be either:

ὁ τοῦ φίλου ἵππος or ὁ ἵππος ὁ τοῦ φίλου

just as one can say:

ὁ ἐμός πατήρ or ὁ πατήρ ὁ ἐμός

Given the following possessive phrases, change them into the form which repeats the article.

1. ὁ τοῦ φίλου ἵππος.

1. ὁ ἵππος ὁ τοῦ φίλου.

2. ἡ τοῦ φίλου γραφή.

2. ἡ γραφή ἡ τοῦ φίλου.

3. τὸ τῆς γυναικὸς μύρον.

3. τὸ μύρον τὸ τῆς γυναικὸς.

4. τὰ τῆς φίλης ἀργύρια.

4. τὰ ἀργύρια τὰ τῆς φίλης.

5. ὁ τοῦ πελάτου φόνος.

5. ὁ φόνος ὁ τοῦ πελάτου.

6. οἱ τοῦ βασιλέως ἵπποι.

6. οἱ ἵπποι οἱ τοῦ βασιλέως.

7. αἱ τῶν πόλεων στοαί.

7. αἱ στοαί αἱ τῶν πόλεων.

8. τοὺς τῶν ἀνδρῶν πελάτας.

8. τοὺς πελάτας τοὺς τῶν ἀνδρῶν.

9. ἡ τῶν γυναικῶν εὐσέβεια.

9. ἡ εὐσέβεια ἡ τῶν γυναικῶν.

10. ἡ τοῦ πατρὸς ὁσιότης.

10. ἡ ὁσιότης ἡ τοῦ πατρὸς.

11. ὁ τοῦ κυνὸς λιμός.

11. ὁ λιμός ὁ τοῦ κυνός.

12. τὸ τοῦ ἀνδρὸς ἀργύριον.

12. τὸ ἀργύριον τὸ τοῦ ἀνδρός.

P4: Personal Pronouns and Adjectives

P4a: Directions: A common alternative to ὁ ἐμὸς πατήρ is ὁ πατήρ μου.

Replace the possessive adjectives in the following, with the corresponding genitive form of the pronoun. Note that the singular forms μου and σου are enclitics.

Cover this column

- | | |
|----------------------------|-----------------------|
| 1. ὁ ἐμὸς πατήρ. | 1. ὁ πατήρ μου. |
| 2. τὸ ἐμὸν ἀργύριον. | 2. τὸ ἀργύριόν μου. |
| 3. τὰς ἐμὰς χεῖρας. | 3. τὰς χεῖράς μου. |
| 4. τὴν ἐμὴν πόλιν. | 4. τὴν πόλιν μου. |
| 5. ἡ ἡμετέρᾱ χάρις. | 5. ἡ χάρις ἡμῶν. |
| 6. τοὺς ἡμετέρους πόδας. | 6. τοὺς πόδας ἡμῶν. |
| 7. τὰς σὰς ἐστίᾱς. | 7. τὰς ἐστίᾱς σου. |
| 8. ὁ ὑμέτερος ἵππος. | 8. ὁ ἵππος ὑμῶν. |
| 9. τὰ σὰ ἐγκλήματα. | 9. τὰ ἐγκλήματά σου. |
| 10. τὴν ὑμετέρᾱν τάφρον. | 10. τὴν τάφρον ὑμῶν. |
| 11. ἡ σὴ γυνή. | 11. ἡ γυνή σου. |
| 12. οἱ ὑμέτεροι οἰκέται. | 12. οἱ οἰκέται ὑμῶν. |
| 13. τὸ ἡμέτερον μύρον. | 13. τὸ μύρον ἡμῶν. |
| 14. τοὺς ὑμετέρους λόγους. | 14. τοὺς λόγους ὑμῶν. |
| 15. τὸν σὸν οἶνον. | 15. τὸν οἶνόν σου. |
| 16. ὁ ἡμέτερος δεσμός. | 16. ὁ δεσμός ἡμῶν. |

P4b: Purpose: To drill association between personal pronouns and the corresponding adjectives.

Directions: The recording will give a statement which includes a personal pronoun.

You repeat it in full, completing it with the possessive adjective which goes with the pronoun: e.g.,

Recording: μιτσεῖ μὲν ἐμέ, φιλεῖ δὲ τὸν _____ οἶνον.

Reply: μιτσεῖ μὲν ἐμέ, φιλεῖ δὲ τὸν ἐμὸν οἶνον.

Cover this column

- | | |
|---|---------------|
| 1. μιτσεῖ μὲν ἐμέ, φιλεῖ δὲ τὸν _____ οἶνον. | 1. ἐμὸν |
| 2. μιτσεῖ μὲν ἐμέ, φιλεῖ δὲ τὸ _____ ἀργύριον. | 2. ἐμὸν |
| 3. μιτσεῖ μὲν ἐμέ, φιλεῖ δὲ τὴν _____ ἐστίαν. | 3. ἐμὴν |
| 4. μιτσεῖ μὲν ἐμέ, φιλεῖ δὲ τὰς _____ χεῖρας. | 4. ἐμὰς |
| 5. μιτσεῖ μὲν ἡμᾶς, φιλεῖ δὲ τὰς _____ χεῖρας. | 5. ἡμετέρᾱς |
| 6. μιτσεῖ μὲν ἡμᾶς, φιλεῖ δὲ τὴν _____ πόλιν. | 6. ἡμετέρᾱν |
| 7. μιτσεῖ μὲν ἡμᾶς, φιλεῖ δὲ τὰ _____ δεῖπνα. | 7. ἡμέτερα |
| 8. μιτσεῖ μὲν ἡμᾶς, φιλεῖ δὲ τὸν _____ ἵππον. | 8. ἡμέτερον |
| 9. μιτσεῖ μὲν ὑμᾶς, φιλεῖ δὲ τὸν _____ ἵππον. | 9. ὑμέτερον |
| 10. μιτσεῖ μὲν ὑμᾶς, φιλεῖ δὲ τοὺς _____ κύνας. | 10. ὑμετέρους |
| 11. μιτσεῖ μὲν ὑμᾶς, φιλεῖ δὲ τὴν _____ γραφὴν. | 11. ὑμετέρᾱν |
| 12. μιτσεῖ μὲν ὑμᾶς, φιλεῖ δὲ τὰ _____ ἐγκλήματα. | 12. ὑμέτερα |
| 13. μιτσεῖ μὲν σέ, φιλεῖ δὲ τὰ _____ ἐγκλήματα. | 13. σὰ |
| 14. μιτσεῖ μὲν σέ, φιλεῖ δὲ τὰς _____ χεῖρας. | 14. σὰς |
| 15. μιτσεῖ μὲν σέ, φιλεῖ δὲ τὸ _____ μύρον. | 15. σὸν |
| 16. μιτσεῖ μὲν σέ, φιλεῖ δὲ τοὺς _____ οἶνους. | 16. σοὺς |

Now test yourself by covering the right-hand column. The recording will repeat the drill in random order, but giving the number of each sentence.

P5: Purpose: Further drill on forms of address (vocative) Cf. 3B - P5.

P5a: Directions: Drill the following with the recording. *Then* cover the right-hand column and answer the questions on the left with the correct reply. The recorded answer will now be your check.

- | | |
|--|-----------------------------|
| 1. τίνα τρόπον καλεῖ τὸν κύνα; | 1. λέγει, ὦ κύον. |
| 2. τίνα τρόπον καλεῖ τὸν ἀγαθὸν φίλον; | 2. λέγει, ὦ ἀγαθὲ φίλε. |
| 3. τίνα τρόπον καλεῖ τὸν φίλον πατέρα; | 3. λέγει, ὦ φίλε πάτερ. |
| 4. τίνα τρόπον καλεῖ τὸν ἀληθῆ πατέρα; | 4. λέγει, ὦ ἀληθὲς πάτερ. |
| 5. τίνα τρόπον καλεῖ τὸν βασιλέα; | 5. λέγει, ὦ βασιλεῦ. |
| 6. τίνα τρόπον καλεῖ τὴν πόλιν; | 6. λέγει, ὦ πόλι. |
| 7. τίνα τρόπον καλεῖ τὴν καλὴν πόλιν; | 7. λέγει, ὦ καλὴ πόλι. |
| 8. τίνα τρόπον καλεῖ τὸν ποιητήν; | 8. λέγει, ὦ ποιητᾶ. |
| 9. τίνα τρόπον καλεῖ τὸν ἀγαθὸν ἐξηγητήν; | 9. λέγει, ὦ ἀγαθὲ ἐξηγητᾶ. |
| 10. τίνα τρόπον καλεῖ τὸν αἰσχρὸν οἰκέτην; | 10. λέγει, ὦ αἰσχρὲ οἰκέτᾶ. |

6C. GRAMMAR

6C1: The Genitive Case

The present unit has introduced another case for both nouns and adjectives: the *genitive*.

1. Several distinct uses have been presented in the lesson, one being that in expressions signalling “*apart from, away from*”. An example of this occurs with the preposition *ἀπό*:

ἀπὸ τοῦ βασιλέως - from the king.

ἀφ' ἐστῆος - from (the) hearth, i.e., at its core.

Other prepositions also take the genitive with meanings not readily related to the foregoing: e.g., *ὑπό* + genitive to express the agent:

ὑπὸ λιμοῦ καὶ ῥίγους καὶ τῶν δεσμῶν ἀποθνήσκει.

- he dies from hunger and cold and the chains.

ὑπέρ + genitive is used to express the meaning “on behalf of”:

ὑπὲρ τοῦ ἀνδροφόνου - on behalf of the murderer.

περί + genitive carries the meaning “concerning, regarding”:

περὶ τοῦ ὁσίου - regarding the holy.

(In the Basic Dialogue, *περί* follows its object, and in this position the tone recedes: *πέρι*). Note that with the accusative case, *περί* means “around, roundabout”: e.g.,

περὶ τὴν στοᾶν - about the porch. (Cf. 2A1).

2. A second major type of the meaning, “a part of”, occurs literally in the phrase:

μέρος τῆς γραφῆς - a part of the indictment

or, τῶν οἰκετῶν τινὰ - one of the house slaves.

3. A third use of the genitive, and one of the most common of all, signals *POSSESSION*: e.g.,

ὁ τοῦ φίλου ἵππος }
ὁ ἵππος ὁ τοῦ φίλου } - the friend's horse

τὰς χεῖρας τοῦ πελάτου - the hands of the dependent

4. A final use, occurring in the present lesson, is to state *cause*: e.g.,

τὸν πατέρα φόνου διώκω - I am prosecuting my father for murder.

To the forms for nominative and accusative may now be added those for the genitive. Genitive forms for nouns, personal pronouns and adjectives are set out below.

6C2: *Nouns (Cf. 3C1)*

1. *First Declension: $\bar{\alpha}$ - stems*

(Forms differing for stem - vowel only are shown. Tone changes follow regularly from the nominative form.)

	F.	M.
<i>Singular</i>	τῆς γραφῆς / θεᾶς	τοῦ ποιητοῦ / Καλλίου
<i>Plural</i>	τῶν γραφῶν / θεῶν	τῶν ποιητῶν / (νεᾶνιῶν)

Note: In the first declension *ALL NOUNS* take the glide tone on the last syllable of the genitive plural.

Nouns in the first declension are often called $\bar{\alpha}$ - stems. The paradigms will indicate how components combine to produce the forms given. Ordinarily this $\bar{\alpha}$ appears in Greek, as spoken in and about Athens in the fourth century, as η (or $\eta\varsigma$ in masculine nouns) e.g.,

δίκη (Cf. δίκαιος),

δεσπότης (Cf. vocative, δεσπότᾱ).

When the final α - vowel of the stem is immediately preceded by ϵ , ι , ρ or σ , the nominative singular often - but not always - still shows the old $\bar{\alpha}$, or α (masculine - $\bar{\alpha}\varsigma$). Examples which do not seem at first sight to fit this pattern are better learned as they occur until minor patterns are seen to emerge.¹

Note: In the nominative plural the ending $\alpha\iota$ is classed as *short* where it affects tone.

2. *Second Declension: σ - stems*

	M.F.	N.
<i>Singular</i>	τοῦ / τῆς ἵππου	τοῦ δώρου
<i>Plural</i>	τῶν ἵππων	τῶν δώρων

The second declension includes nouns which are masculine, δ λόγος; feminine, η τάφος; either masculine or feminine δ / η ἵππος, and neuter, $\tau\omicron$ δῶρον. Occasionally a noun which is masculine in the singular - δ δεσμός - may show optional neuter forms in the plural - $\tau\alpha$ δεσμά. (Whenever this happens, you will be alerted in the text.)

3. *Third Declension: Stems ending in a consonant, ι or υ .*

Stems in the third declension can for the most part be discovered by dropping the genitive singular ending - $\sigma\varsigma$. Examples of each main stem-type only are given below. Stems may be readily determined from the word-list, and the paradigms consulted.

¹ An account of the sound-change is given in C.D. Buck, *Comparative Grammar of Greek and Latin*, 5th impr., (Chicago, 1952.) Sections 88 and 231.

<i>Singular</i>	<i>G.</i>	τοῦ ποδός / ἀνδρός / βασιλέως	τῆς χάριτος / πόλεως τοῦ θεάματος / ῥίγους
<i>Plural</i>	<i>G.</i>	τῶν ποδῶν / ἀνδρῶν / βασιλέων	τῶν χαρίτων / πόλεων τῶν θεάμάτων / ῥιγῶν

A *υ* - stem noun, ἡ ἰσχύς, is declined in full in the paradigms.

6C3: Adjectives

First and Second Declension (Cf. 5C2.1)

	<i>M</i>	<i>F</i>	<i>N</i>		<i>M</i>	<i>F</i>	<i>N</i>		<i>M</i>	<i>F</i>	<i>N</i>
<i>Singular</i>	φίλου	φίλης	φίλου		καλοῦ	καλῆς	καλοῦ		νέου	νέας	νέου
<i>Plural</i>		φίλων				καλῶν				νέων	

Note: In the genitive plural of these adjectives all forms within any single adjective have the same shape and tone.

Third Declension (Cf. 5C2.2) First and Third Declension (Cf. 5C2.3)

	<i>M.F.N.</i>		<i>M</i>	<i>F</i>	<i>N</i>
<i>Singular</i>	ἀληθοῦς		παντός	πάσης	παντός
<i>Plural</i>	ἀληθῶν		πάντων	πάντων	πάντων

The name, Σωκράτης, takes the same set of inflectional suffixes as ἀληθής, - an association you may find helpful. Later on you will meet third declension adjectives which have endings on the pattern of τέκτων (and Εὐθύφρων), with nominative and accusative neuter singular in - ον.

The paradigms in the reference section show *base*, *class* and *inflectional endings* for the full forms above.

6C4: Personal Pronouns: Genitive Case

	<i>1st Person</i>	<i>2nd Person</i>	<i>3rd Person</i>
<i>Singular</i>	ἐμοῦ, μου	σοῦ, σου	αὐτοῦ / αὐτῆς
<i>Plural</i>	ἡμῶν	ὑμῶν	αὐτῶν

Forms unmarked by high or glide tone, i.e., μου, σου, are unemphatic and enclitic.

6D. SUPPLEMENTARY READINGS

6D1: Socrates describes his accuser, Meletus, and the gist of the charge which Meletus is bringing against him (see 2A1, 3A1, 5D1, 6A1).

ΣΩΚΡΑΤΗΣ. νέος τις λέγει ὅτι διαφθείρω
τοὺς νέους.

ΕΥΘΥΦΡΩΝ. τίς οὗτος;

ΣΩΚΡΑΤΗΣ. οὐδ' αὐτὸς πάνυ τι γινώσκω,
ὦ Εὐθύφρων, τὸν ἄνδρα, νέος
γάρ τις ἐστὶ καὶ ἄγνῳς.
ὀνομάζουσι μέντοι αὐτὸν
Μέλητον. ἔστι δὲ Πιτθεύς, εἴ
τινα γινώσκεις Πιτθέα
Μέλητον, οἷον τετανότριχα
καὶ οὐ πάνυ εὐγένειον,
ἐπίγρῦπον δέ.

ἄγνῳς - unknown

ὁ Πιτθεύς - of the deme Pitthus (see word list)

τετανότριξ - with long straight hair

εὐγένειος - well-bearded

ἐπίγρῦπος - somewhat hooked

ΕΥΘΥΦΡΩΝ. οὐκ ἐννοῶ, ὦ Σώκρατες·
ἀλλὰ δὴ τίς ἐστὶν ἡ γραφή;

ΣΩΚΡΑΤΗΣ. οὐκ ἄγεννῆς δοκεῖ Μέλητος
γάρ, ὥς φησιν, γινώσκει
τίνα τρόπον τοὺς νέους
διαφθείρω. λέγει γὰρ ὅτι
καινοὺς μὲν ποιῶ θεοὺς, τοὺς
δ' ἀρχαίους οὐ νομίζω, ὥς φησιν.

ἄγεννῆς - low-born, sordid

ΕΥΘΥΦΡΩΝ. μανθάνω, ὦ Σώκρατες·

γινώσκει γὰρ ὅτι εὐδιάβολα

τὰ τοιαῦτα πρὸς τοὺς πολλούς.

εὐδιάβολος - easy to misrepresent

πολύς - much, many

-- Plato, *Euthyphro*.

1. τί λέγει ὁ νέος;

2. πῶς ὀνομάζουσι τὸν ἄνδρα;

3. ποῖός ἐστιν ὁ νέος;

ποῖος - what kind (of)?

4. τίνα τρόπον τοὺς νέους διαφθείρει ὁ Σωκράτης;

6D2: The gods are not alone in performing worthy deeds.

ΣΩΚΡΑΤΗΣ. τί ποτέ ἐστιν τὸ πάγκαλον

ἔργον ὃ οἱ θεοὶ ποιοῦσιν;

ποτε - at some time or other; ever

πάγκαλος - all beautiful/good/noble

τὸ ἔργον - work, task

ΕΥΘΥΦΡΩΝ. πολλὰ καὶ καλὰ, ὦ Σώκρατες.

ΣΩΚΡΑΤΗΣ. καὶ γὰρ οἱ στρατηγοί,

ὦ φίλε· πολλὰ δέ γε καὶ

καλὰ καὶ οἱ γεωργοί.

ὁ στρατηγός - general, commander

ὁ γεωργός - farmer, husbandman

ΕΥΘΥΦΡΩΝ. πάνυ γε.

-- Plato, *Euthyphro*.

1. τίνες ποιοῦσι πολλὰ καὶ καλὰ;

2. τί ποιοῦσιν οἱ στρατηγοί;

6D3: On the gifts which men give to the gods.

ΣΩΚΡΑΤΗΣ. πῶς τοὺς θεοὺς ὠφελεῖ τὰ
 δῶρα ἃ δίδομεν; ἃ μὲν γὰρ
 διδόασιν **δῆλον**· οὐδὲν γὰρ
 ἐστὶν ἀγαθὸν ὃ ἐκεῖνοι οὐ
 διδόασιν. ἃ δὲ λαμβάνουσιν,
 τί ὠφελεῖ; ἢ **τοσοῦτον**
πλεονεκτοῦμεν κατὰ τὴν
ἐμπορίαν, ὥσθ' ἡμεῖς πάντα
 τὰ ἀγαθὰ λαμβάνομεν, ἐκεῖνοι
 δ' οὐδέν;

ΕΥΘΥΦΡΩΝ. ἀλλ', ὦ Σώκρατες, τοὺς θεοὺς
 ὠφελεῖ τὰ δῶρα ἃ λαμβάνουσιν;

ΣΩΚΡΑΤΗΣ. ἀλλὰ τί **δήποτ'** ἐστίν, ὦ
 Εὐθύφρων, τὰ δῶρα ἃ δίδομεν;

ΕΥΘΥΦΡΩΝ. τί δ' ἄλλο ἢ **τιμὴ** τε καὶ **γέρα**
 καί, ὥς ἐγὼ λέγω, χάρις;

τὸ δῶρον - gift

δῆλος - visible, clear, evident
οὐδεις - no-one (nothing)

τοσοῦτος - so great, so long, so much/many

πλεονεκτεῖ - be greedy/arrogant, gain an
 advantage

ἡ ἐμπορίᾱ - commerce, trade, traffic
ὥστε - with the result that

δήποτε - at some time; ever

ἡ τιμή - honour, value
τὸ γέρα - a gift of honour; privilege,
 prerogative

-- Plato, *Euthyphro*.

1. τίνας ὠφελεῖ τὰ δῶρα ἃ οἱ θεοὶ διδόασιν;
2. τίνες πάντα τὰ ἀγαθὰ διδόασιν;
3. τίνα ἐστὶ τὰ δῶρα ἃ οἱ θεοὶ λαμβάνουσιν;

6D4: Antisthenes teases Socrates about his wife.

ΑΝΤΙΣΘΕΝΗΣ. πῶς οὖν, ὦ Σώκρατες,

οὐ καὶ σὺ παιδεύεις

Ξανθίππην, ἀλλ'

ὑποφέρεις γυναῖκα

μᾶλα χαλεπὴν;

παιδεύει - bring up, train, teach, educate

ἡ Ξανθίππη - Xanthippe, Socrates' wife

ὑποφέρει - support, endure

ἡ γυνή - woman, wife

μᾶλα - very, very much

χαλεπός - hard to bear, difficult,
hard to deal with

ΣΩΚΡΑΤΗΣ. ὦ φίλε Ἀντίσθενες,

οἱ ἵππικοί, ὥς σὺ

ὄρᾳ, οὐ τοὺς

εὐπειθεῖς ἀλλὰ τοὺς

θυμοειδεῖς ἵππους

παιδεύουσιν.

ὄρᾳ - see

εὐπειθής - ready to obey, obedient

θυμοειδής - high-spirited, courageous;
hot tempered.

-- Xenophon, *Symposium*.

1. ποίᾳ ἐστὶν ἡ Ξανθίππη;
2. ποίους ἵππους παιδεύουσιν οἱ ἵππικοί;
3. ποίαν γυναῖκα παιδεύει ὁ Σωκράτης;

6E. COMPOSITION

6Ea: *Original English*

SOCRATES. Do you agree that there is a reason for people calling a poet by that name?

ANTISTHENES. I agree.

SOCRATES. Is it because he makes something? And if so, what exactly does he make?

ANTISTHENES. Nice compositions to listen to, obviously.

SOCRATES. Now a farmer also does something, in my view.

ANTISTHENES. Yes, if he's anything of a farmer. It's thanks to him that we don't die of starvation.

SOCRATES. You are saying, it appears, that he provides the delights of the table - - - at least whatever ones are not imported - - - and that we receive these as gifts from him, as the result of his labours.

ANTISTHENES. It looks like it.

SOCRATES. So, on your own showing, the farmer is also a poet, because he himself makes what he produces and doesn't take it from anyone else or get it out of nothing.

ANTISTHENES. You talk nonsense, Socrates. Now I'm not angry that someone is prosecuting you and that Authority is judging the case against you, as you are educating our noble and impressionable youth and really are corrupting them. Why don't you corrupt in this way that awful wife of yours, Xanthippe?

6Eb: Recast of English

SOCRATES. (Do you) agree that in-accordance-with *reason* the men call (a) poet so?

ANTISTHENES. (I *do*) agree.

SOCRATES. (Is it) not for-the-sake of-this, (namely) that (he) makes something? And if (he) makes something, whatever (does he) make?

ANTISTHENES. Nice things-to-listen-to, it-is-clear-that (he does).

SOCRATES. The farmer however also makes something, as I think.

ANTISTHENES. Yes, if (he) really is (a) farmer. <For> on-account-of him (we do) not die by-reason-of hunger.

SOCRATES. You-are-saying, it-appears, that that-one provides the (things of) <the> dinner - - - whatever (things we do) not have from trade - - - but we receive these gifts (from him) on-account-of his works.

ANTISTHENES. It-looks-like-it.

SOCRATES. Therefore the farmer, according-to your own evidence, is also (a) poet. For what (he) provides, these (things he) makes himself, but (does) not take (them) from someone else or from nobody.

ANTISTHENES. You-are-saying nothing, o Socrates. And now (I am) not angry if someone is-prosecuting you and the exegete is-judging the accusation, the (one) against you. For you-*seek-to*¹-educate our noble and obedient young (men) and *are-corrupting* them. Why (do you) not corrupt in-this-way your wife, the difficult Xanthippe?

Note:

- ¹ You-(seek-to)-educate: the present tense carries in some cases a *conative* force: teachers know all too well the *conative* aspect in the educational process.

6F. VOCABULARY

6F1: NEW WORD LIST

Note: From now on, the listing of nouns will provide the nominative singular and *genitive singular* forms.

ἀγανακτεῖ (ἀγανακτῶ) [verb] - be angry

* ἀγεννής (-ές) [adjective] - low-born; sordid

* ἀγνώς (genitive - ἀγνώτος) [adjective - masculine + feminine only] - unknown; ignorant

ἄδικεῖ (ἀδικῶ) [verb] - do wrong (to)

ἀπό [preposition] - (+ genitive only) - (away) from

ἀποθνήσκει (ἀποθνήσκω) [verb] - die

ἀποσφάττει (ἀποσφάττω) [verb] - cut the throat; slay

ἡ βλάστη (τῆς βλάστης) [noun] - sprout, shoot

* τὸ γέρας (τοῦ γέρως) [noun] - gift of honour; prerogative (of kings or nobles); gift, present

* ὁ γεωργός (τοῦ γεωργοῦ) [noun] - husbandman

* ἡ γυνή (τῆς γυναικός) [noun] - woman; wife

ὁ δεσμός (τοῦ δεσμοῦ) [noun] - band, bond; (plural - either masculine or neuter) fetters, bonds

δεῦρο [adverb] - hither (to this place)

* δῆλος (δήλη- δῆλον) [adjective] - clear, evident

* δῆποτε [adverb] - at some time; ever

* τὸ δῶρον (τοῦ δώρου) [noun] - gift

τὸ ἔγκλημα (τοῦ ἐγκλήματος) [noun] - accusation, charge

ἐκεῖνος (ἐκείνη- ἐκεῖνο) [pronoun] - that

ἐκκαθαίρει (ἐκκαθαίρω) [verb] - cleanse out; clear away

* ἡ ἐμπορίᾱ (τῆς ἐμπορίᾱς) [noun] - commerce; merchandise

ὁ ἐξηγητής (τοῦ ἐξηγητοῦ) [noun] - interpreter (of oracles, dreams, omens, sacred customs)

* ἐπίγρῦπος (-ον) [adjective] - somewhat hooked/hook-nosed

* τὸ ἔργον (τοῦ ἔργου) [noun] - work; deed

ἡ ἐστίᾱ (τῆς ἐστίᾱς) [noun] - hearth, fireside

* εὐγένειος (-ον) [adjective] - well-bearded

* εὐδιάβολος (-ον) [adjective] - easy to misrepresent

- * εὐπειθής (-ές) [adjective] - obedient
- ἡμέτερος (ἡμετέρᾱ- ἡμέτερον) [adjective] - our
- θεῖος (θεῖᾱ- θεῖον) [adjective] - of the gods, divine
- * θῦμοειδής (-ές) [adjective] - high-spirited; hot-tempered
- κακουργεῖ (κακουργῶ) [verb] - do evil (to)
- καταβάλλει (καταβάλλω) [verb] - throw down
- ὁ/ἡ λιμός (τοῦ/τῆς λιμοῦ) [noun] - hunger, famine
- * μάλα [adverb] - very (much)
- * ἡ Ξανθίππη (τῆς Ξανθίππης) [noun] - Xanthippe (wife of Socrates)
- οἰκεῖος (οἰκεῖᾱ- οἰκεῖον) [adjective] - of the house; related
- ὁ οἰκέτης (τοῦ οἰκέτου) [noun] - house-slave
- * ὁρᾷ (ὁρῶ) [verb] - see
- * οὐδεὶς (οὐδεμία- οὐδέν) [adjective] - not one; no-one
- * πάγκαλος (παγκάλη- πάγκαλον) [adjective] - all beautiful/good/noble
- * παιδεύει (παιδεύω) [verb] - bring up; train, educate; discipline
- ὁ πελάτης (τοῦ πελάτου) [noun] - neighbour; dependant
- πέμπει (πέμπω) [verb] - send; escort
- * ὁ Πιτθεύς (τοῦ Πιτθέως) [noun] - a member of the Deme Πιτθός/Πιτθίς (The Athenian population was divided into demes, at first on a geographical basis, but later on citizens belonged to their father's deme, wherever they lived.)
- * πλεονεκτεῖ (πλεονεκτῶ) [verb] - be greedy; gain an advantage
- * ποῖος (ποιᾱ- ποιῶν) [adjective] - what kind (of)?
- ἡ πόλις (τῆς πόλεως) [noun] - city; state
- * πολὺς (πολλή- πολύ) [adjective] - much, many
- * ποτε [particle] - at some time or other [Enclitic]
- ὁ πούς (τοῦ ποδός) [noun] - foot
- τὸ ῥῖγος (τοῦ ῥίγους) [noun] - frost, cold
- * ὁ στρατηγός (τοῦ στρατηγοῦ) [noun] - general, commander
- συνδέει (συνδέω) [verb] - tie together
- ἡ τάφος (τῆς τάφρου) [noun] - ditch, trench

- * **τετανόθριξ** (genitive - τετανότριχος) [adjective, masculine + feminine only] - with long straight hair
- * **ἡ τιμή** (τῆς τιμῆς) [noun] - worship, esteem, honour; value, price
- * **τοσοῦτος** (τοσαύτη - τοσοῦτο) [pronoun] - so large; so much
- ὁ τρόπος** (τοῦ τρόπου) [noun] - turn; way, manner
- ὑπέρ** [preposition] - (+ accusative) over, beyond, exceeding;
(+ genitive) over, above, in behalf of, instead of
- ὑπό** [preposition] - (+ accusative) towards and under;
(+ genitive) from under; by
- * **ὑποφέρει** (ὑποφέρω) [verb] - bear a burden, endure
- ὁ φόνος** (τοῦ φόνου) [noun] - murder
- * **χαλεπός** (-ή - όν) [adjective] - hard to bear; difficult
- ἡ χεῖρ** (τῆς χειρός) [noun] - hand, arm
- * **ὥστε** [conjunction] - with the result that

6F2: RELATED WORDS

ἄγει	ἄγεννής	ἄγεννής	ἄγνως	ἀδικεῖ	ἀνδροφόνος
στρατηγός	ἄγνως	γενναῖος	γιγνώσκει	ἄδικος	φόνος
	ἀδικεῖ		ἐννοεῖ	δίκαιος	
	ἄδικος		νοεῖ	δίκη	
	ἄμεμπτος				
	ἀνόσιος				
	ἀπορεῖ				
ἀπό	ἀποδίδωσι	ἀπορεῖ	γεωργός	δή	δήποτε
ἀποδίδωσι	δίδωσι	ἐμπορίᾱ	ἔργον	δήποτε	ποτε
ἀποθνήσκει	δῶρον		κακουργεῖ		
ἀποσφάττει					
διά	διαφορά	ἔγκλημα	ἔγκλημα	ἐκκαθαίρει	
διατρίβει	ὑποφέρει	καλεῖ	ἐμπορίᾱ	ἐξηγητής	
διαφορά			ἐννοεῖ		
διαφθείρει					
εὐδιάβολος					
ἐστιᾶ	εὐγένειος				
ἐστιᾶ	εὐδιάβολος	εὐδιάβολος	θεῖος		
	εὐπειθής	καταβάλλει	θεομῖσής		
	εὐσέβεια		θεός		
			θεοφιλής		
κακός	καλός	κατά	οἰκεῖος	οὐ	
κακουργεῖ	καλῶς	καταβάλλει	οἰκέτης	οὐδέ	
	πάγκαλος			οὐδεῖς	
				οὐκοῦν	
				οὕπω	
				οὕτοι	

πάγκαλος	συγχωρεῖ	ὑπό
πανταχοῦ	συνδέει	ὑποφέρει
πάνυ	συνίησι	
πᾶς		

DERIVATIVES

- γυνή
- ἐμπορίᾱ
- ἔργον
- πόλις
- πολύς
- στρατηγός
- χείρ

UNIT SEVEN

7A. BASIC DIALOGUE

7A1: Euthyphro finds the argument confusing.

SOCRATES.

- What is holiness and what is unholiness?

ΣΩΚΡΑΤΗΣ.

- τί ἐστὶν τὸ τε ὅσιον καὶ τὸ ἀνόσιον;

EUTHYPHRO. - we settle it

- it does not remain
- it does not stay where we put it
- that which we propose
- it goes around
- somehow or other it always goes around
- somehow or other what we propose keeps on moving about

ΕΥΘΥΦΡΩΝ. - ἰδρῦόμεθα αὐτό

- οὐ μένει
- οὐ μένει ὅπου ἰδρῦόμεθα αὐτό
- ὃ προτιθέμεθα
- περιέρχεται
- περιέρχεταιί πως αἰεί
- περιέρχεταιί πως αἰεί ὃ προτιθέμεθα
- ἀλλ' ὥς Σώκρατες, περιέρχεταιί πως αἰεί ὃ προτιθέμεθα καὶ οὐ μένει ὅπου ἰδρῦόμεθα αὐτό.

SOCRATES. - these things which you say

- these things which you say belong to Daedalus
- of our ancestor
- Your words are creatures of my ancestor Daedalus,* Euthyphro.

ΣΩΚΡΑΤΗΣ. - ταῦθ' ἃ σὺ λέγεις

- ἔστιν Δαιδάλου ταῦθ' ἃ σὺ λέγεις
- τοῦ ἡμετέρου προγόνου
- τοῦ ἡμετέρου προγόνου, ὃς Εὐθύφρων, ἔστιν Δαιδάλου ταῦθ' ἃ σὺ λέγεις.

-- Plato, *Euthyphro*.

* On Daedalus, see 7F1.

7A2: On the relationship between fear and respect (See 3D2).

SOCRATES. - the poet

- the opposite of (lit.: than)

- Now I say the opposite of what the poet writes

- reverence

- reverence is also here

- fear

- where fear (is)

- For where there is fear, there reverence is too

- which they fear

- they revere these things

- but they do not revere at all the things which they fear

- such things they fear

- many people fear such things

- many people fear poverty (lit.: poverties)

- many people fear diseases

- many people fear diseases and poverty and many other such things

- For many men fear diseases and poverty and numerous other things of that sort, but they do not revere at all the things which they fear.

- Don't you also agree?

ΣΩΚΡΑΤΗΣ. - ὁ ποιητής

- τὸ ἐναντίον ἢ

- λέγω γὰρ δὴ τὸ ἐναντίον ἢ ὁ ποιητής.

- αἰδώς

- ἔνθα καὶ αἰδώς

- δέος

- ἵνα δέος

- ἵνα γὰρ δέος ἔνθα καὶ αἰδώς.

- ᾧ φοβοῦνται

- αἰδοῦνται ταῦτα

- αἰδοῦνται δὲ μηδὲν ταῦτα ᾧ φοβοῦνται

- τοιαῦτα φοβοῦνται

- πολλοὶ τοιαῦτα φοβοῦνται

- πολλοὶ πενίᾳ φοβοῦνται

- πολλοὶ νόσους φοβοῦνται

- πολλοὶ καὶ νόσους καὶ πενίᾳ καὶ ἄλλα πολλὰ τοιαῦτα φοβοῦνται

- πολλοὶ γὰρ καὶ νόσους καὶ πενίᾳ καὶ ἄλλα πολλὰ τοιαῦτα φοβοῦνται μὲν, αἰδοῦνται δὲ μηδὲν ταῦτα ᾧ φοβοῦνται.

- οὐ καὶ σὺ ὁμολογεῖς;

EUTHYPHRO.

- Certainly.

ΕΥΘΥΦΡΩΝ.

- πάνυ γε.

SOCRATES. - therefore it is not correct

- So it is not correct (to say) where there is fear, there reverence is too.

- however, reverence is not in all the places where fear is

- where there is reverence, there fear also is,

- but rather where there is reverence, there fear is too; but reverence is not in all the places where fear is.

- a part

- the odd is a part of number

- for reverence is a part of fear

- For reverence is a part of fear, just as the odd is a part of number

- there is number also

- odd (number)

- where the odd is found, there number is also found

- the odd is not found wherever there is number, but number is found where there is the odd

- with the result that

- so that, the odd is not found wherever there is number, but number is found where there is the odd.

- you (s.) follow

- Do you follow me now?

ΣΩΚΡΑΤΗΣ. - οὐκ ἄρ' ὀρθῶς ἔχει

- οὐκ ἄρ' ὀρθῶς ἔχει· ἵνα γὰρ δέος ἔνθα καὶ αἰδώς.

- οὐ μέντοι ἵνα δέος πανταχοῦ αἰδώς

- ἵνα μὲν αἰδώς ἔνθα καὶ δέος

- ἀλλ' ἵνα μὲν αἰδώς ἔνθα καὶ δέος, οὐ μέντοι ἵνα γε δέος πανταχοῦ αἰδώς.

- μόριον

- μόριον ἀριθμοῦ περιττόν

- μόριον γὰρ αἰδώς δέους

- μόριον γὰρ αἰδώς δέους ὥσπερ ἀριθμοῦ περιττόν

- ἔνθα καὶ ἀριθμός

- περιττόν

- ἵνα περιττόν ἔνθα καὶ ἀριθμός

- οὐχ ἵναπερ ἀριθμὸς ἔνθα καὶ περιττόν, ἵνα δὲ περιττόν ἔνθα καὶ ἀριθμός

- ὥστε

- ὥστε οὐχ ἵναπερ ἀριθμὸς ἔνθα καὶ περιττόν, ἵνα δὲ περιττόν ἔνθα καὶ ἀριθμός.

- ἔπη

- ἔπη γάρ που νῦν γε;

EUTHYPHRO.

- I do indeed.

ΕΥΘΥΦΡΩΝ.

- πάνυ γε.

-- Plato, *Euthyphro*.

7B. DRILLS

M: MIMICRY DRILLS

M1: Purpose: To provide practice, in context, of new person-subject endings.

Directions: Mimic the recording, first down each column, then across each row.

M1a:

- | | |
|---|---|
| 1. ὅρ' οὕτως γε ἄγῃ ταῦτα;
Is this the way you carry these off for yourself? | 1. ναί, οὕτως ἄγομαι ταῦτα.
Yes, this is how I carry these off for myself. |
| 2. ὅρ' οὕτως γε παρέχῃ ταῦτα; | 2. ναί, οὕτω παρέχομαι ταῦτα. |
| 3. ὅρ' οὕτως γε πέμπῃ - send for - ταῦτα; | 3. ναί, οὕτω πέμπομαι ταῦτα. |
| 4. ὅρ' οὕτως γε ποιῇ ταῦτα; | 4. ναί, οὕτω ποιοῦμαι ταῦτα. |
| 5. ὅρ' οὕτως γε καλῇ ταῦτα; | 5. ναί, οὕτω καλοῦμαι ταῦτα. |
| 6. ὅρ' οὕτως γε ὀρᾷ ταῦτα; | 6. ναί, οὕτως ὀρῶμαι ταῦτα. |
| 7. ὅρ' οὕτως γε πειρᾷ - try, test-ταῦτα; | 7. ναί, οὕτω πειρῶμαι ταῦτα. |
| 8. ὅρ' οὕτως γε τίθεται ταῦτα; | 8. ναί, οὕτω τίθεμαι ταῦτα. |
| 9. ὅρ' οὕτως γε παρατίθεται ταῦτα; | 9. ναί, οὕτω παρατίθεμαι ταῦτα. |
| 10. ὅρ' οὕτως γε δείκνυσαι ταῦτα; | 10. ναί, οὕτω δείκνυμαι ταῦτα. |

When you have learnt the forms, cover the right-hand column and test yourself by answering, instead of repeating, the questions on the left. The recording will check you.

Problems:

- α'. These new forms indicating action by the subject in his own interest are neither *active* nor *passive* in the usual sense, but somewhere in the *middle* between the two. Hence they are often said to be in the _____ voice.
- β'. Each verb form is constructed on the usual pattern of *base*, _____ and _____ .
- γ'. Given the base and theme-marker -ο- in forms from 1 to 7 on the right, the person-number ending for "I" subject is clearly =_____. The middle form corresponding to the active, ἔχω, would be _____ .
- δ'. The bases τίθε-, παρατίθε- and δείκνυ- (8-10) are followed by theme-marker, ϕ , which leaves the first person singular, middle ending, =_____, for these forms too.
- ε'. Verb forms in 1 to 7 on the left have the theme-marker -ε- . Keep in mind that a regular contraction of ε + α yields η. Therefore -η may be regarded as consisting of -ε + α₁, and the second person singular, middle ending is =_____. The middle form corresponding to the active, διώκεις, is _____ .
- ς'. In 8 to 10 on the left, theme-marker, ϕ , leaves the second person singular, middle ending for these verbs of =_____. The middle form corresponding to the active, τίθης, is _____ .

- α'. middle
- β'. theme-marker, person-number ending
- γ'. -μαι, ἔχομαι
- δ'. -μαι
- ε'. -αι, (on the basis that here η - ε = α₁), διώκη
- ς'. -σαι, τίθεις

M1b:

- | | |
|--|--|
| 1. ἄρ' οὕτως γ' ἄγεσθε ταῦτα;
Is this the way you (plural)
are carrying these off for
yourselves? | 1. ναί, οὕτως ἀγόμεθα ταῦτα.
Yes, this is how we are carrying
these off for ourselves. |
| 2. ἄρ' οὕτως γε πέμπεσθε ταῦτα; | 2. ναί, οὕτω πεμπόμεθα ταῦτα. |
| 3. ἄρ' οὕτως γε παρέχεσθε ταῦτα; | 3. ναί, οὕτω παρεχόμεθα ταῦτα. |
| 4. ἄρ' οὕτως γε ποιεῖσθε ταῦτα; | 4. ναί, οὕτω ποιούμεθα ταῦτα. |
| 5. ἄρ' οὕτως γε καλεῖσθε ταῦτα; | 5. ναί, οὕτω καλούμεθα ταῦτα. |
| 6. ἄρ' οὕτως γ' ὀρᾷσθε ταῦτα; | 6. ναί, οὕτως ὀρώμεθα ταῦτα. |
| 7. ἄρ' οὕτως γε πειρᾷσθε ταῦτα; | 7. ναί, οὕτω πειρώμεθα ταῦτα. |
| 8. ἄρ' οὕτως γε τίθεσθε ταῦτα; | 8. ναί, οὕτω τιθέμεθα ταῦτα. |
| 9. ἄρ' οὕτως γε παρατίθεσθε ταῦτα; | 9. ναί, οὕτω παρατιθέμεθα ταῦτα. |
| 10. ἄρ' οὕτως γε δεικνύσθε ταῦτα; | 10. ναί, οὕτω δεικνύμεθα ταῦτα. |

Test yourself, covering the right-hand column as above.

- ζ'. Given the same pattern of base and theme-marker as in M1a, the middle, person-number ending on the left for "we" subject is _____. Therefore the middle form corresponding to the active, ἀγομεν, is _____.
- η'. In the left-hand column, the middle person-number ending for second person plural subject is _____. Given the active form, δίδοτε, the corresponding middle would be _____.

ζ'. -μεθα, ἀγόμεθα

η'. -σθε, δίδοσθε

M1c:

- | | |
|-------------------------------------|---|
| 1. ταῦτα δ' ἄγεται πάντα; | 1. οὐ πάντα γε· ἄλλοι δ' ἄγονται. |
| Is he taking all these for himself? | Not all; others are taking (some) for themselves. |
| 2. ταῦτα δὲ πέμπεται πάντα; | 2. οὐ πάντα γε· ἄλλοι δὲ πέμπονται. |
| 3. ταῦτα δὲ παρέχεται πάντα; | 3. οὐ πάντα γε· ἄλλοι δὲ παρέχονται. |
| 4. ταῦτα δὲ ποιεῖται πάντα; | 4. οὐ πάντα γε· ἄλλοι δὲ ποιοῦνται. |
| 5. ταῦτα δὲ καλεῖται πάντα; | 5. οὐ πάντα γε· ἄλλοι δὲ καλοῦνται. |
| 6. ταῦτα δ' ὀρᾶται πάντα; | 6. οὐ πάντα γε· ἄλλοι δ' ὀρῶνται. |
| 7. ταῦτα δὲ πειρᾶται πάντα; | 7. οὐ πάντα γε· ἄλλοι δὲ πειρῶνται. |
| 8. ταῦτα δὲ τίθεται πάντα; | 8. οὐ πάντα γε· ἄλλοι δὲ τίθενται. |
| 9. ταῦτα δὲ παρατίθεται πάντα; | 9. οὐ πάντα γε· ἄλλοι δὲ παρατίθενται. |
| 10. ταῦτα δὲ δείκνυται πάντα; | 10. οὐ πάντα γε· ἄλλοι δὲ δείκνυνται. |

Test your knowledge of the forms by covering the right-hand column and *answering* the question on the recording.

- θ'. On the analogy of the cuts made for other verb forms in this series, the signal for third person singular actor in the middle voice is _____, that for third person plural is _____.
- ι'. Middle forms for third person subject, corresponding to active ἐρωτᾷ and ἐρωτῶσι would be _____ and _____ respectively.

θ'. -ται, -νται

ι'. ἐρωτᾶται, ἐρωτῶνται

R: RECOGNITION DRILLS

R1: Purpose: To practise identification of the person-subject signalled by the verb endings.

R1a: Directions: The recording will give you a verb. Show that you recognize the subject by repeating the verb prefixed with the appropriate personal pronoun: e.g.,

Recording: _____ πέμπεται.

Reply: οὗτος πέμπεται.

- | | |
|-------------------|--------------------------|
| 1. πέμπεται | 1. οὗτος πέμπεται. |
| 2. λαμβάνη | 2. σὺ λαμβάνη. |
| 3. ποιούμαι | 3. ἐγὼ ποιούμαι. |
| 4. ἐχόμεθα | 4. ἡμεῖς ἐχόμεθα. |
| 5. ἄγεσθε | 5. ὑμεῖς ἄγεσθε. |
| 6. ἔπονται | 6. οὗτοι ἔπονται. |
| 7. τίθεται | 7. σὺ τίθεται. |
| 8. φοβοῦνται | 8. οὗτοι φοβοῦνται. |
| 9. καλεῖσθε | 9. ὑμεῖς καλεῖσθε. |
| 10. ἰδρύομαι | 10. ἐγὼ ἰδρύομαι. |
| 11. δείκνυται | 11. οὗτος δείκνυται. |
| 12. καταβαλλόμεθα | 12. ἡμεῖς καταβαλλόμεθα. |
| 13. καλῇ | 13. σὺ καλῇ. |
| 14. λαμβάνεται | 14. οὗτος λαμβάνεται. |
| 15. προτιθέμεθα | 15. ἡμεῖς προτιθέμεθα. |
| 16. αἰδοῦμαι | 16. ἐγὼ αἰδοῦμαι. |
| 17. παρέχονται | 17. οὗτοι παρέχονται. |
| 18. δείκνυσθε | 18. ὑμεῖς δείκνυσθε. |

R2: *Purpose:* To distinguish between “deponent” and true, middle forms.

R2a: *Directions:* The new endings which you have learned signal a kind of “self-interest”: e.g., λαμβάνεται - *he takes for himself*. They are called “middle” forms. Some verbs have no other forms but these. They are called “deponent” verbs.

In the following, if the verbs are *Deponent*, repeat the sentence; if *not*, give the corresponding *Middle* form, e.g.,

Recording: οὗτος ἄγει ἵππον.

Reply: οὗτος ἄγεται ἵππον.

- | | |
|--|--------------------------------------|
| 1. οὗτος ἄγει ἵππον. | 1. οὗτος ἄγεται ἵππον. |
| 2. ὁ ἀνὴρ περιέρχεται. | 2. Repeat. |
| 3. παρέχουσι τὰ δεῖπνα. | 3. παρέχονται τὰ δεῖπνα. |
| 4. πέμπετε τὸν ἄνδρα. | 4. πέμπεσθε τὸν ἄνδρα. |
| 5. αἰδοῦμαι τοὺς θεούς. | 5. Repeat. |
| 6. ἐνθάδε ἰδρύομεν αὐτό. | 6. ἐνθάδε ἰδρύομεθα αὐτό. |
| 7. ἔπη γάρ που νῦν γε; | 7. Repeat. |
| 8. λαμβάνει τὴν γυναῖκα.* | 8. λαμβάνεται τῆς γυναικός.* |
| 9. οὕτως γε παρατίθης ταῦτα; | 9. οὕτως γε παρατίθεται ταῦτα; |
| 10. δείκνυμι τὸ ἄργύριον. | 10. δείκνυμαι τὸ ἄργύριον. |
| 11. περιερχόμεθα ὅπου ἐσμέν. | 11. Repeat. |
| 12. καταβάλλεις αὐτὸ εἰς τὸ βαλάντιον; | 12. καταβάλλη αὐτὸ εἰς τὸ βαλάντιον; |

* Note the shift of case with this verb, from accusative after the active to genitive after the middle.

P: PRODUCTION DRILLS

P1: Purpose: To drill production of the endings required by different person-subjects.

Directions: Complete the following fragments with the appropriate verb forms: e.g.,

Recording: οὗτος μὲν ἄγεται αὐτό, ἐκεῖνοι δ' _____ .

Reply: ἐκεῖνοι δ' ἄγονται.

P1a:

Cover this column

1. οὗτος μὲν ἄγεται αὐτό, ἐκεῖνοι δ' _____
2. οὗτος μὲν ποιεῖται αὐτό, ἐκεῖνοι δέ _____
3. οὗτος μὲν πειρᾶται αὐτό, ἐκεῖνοι δέ _____
4. οὗτος μὲν τίθεται αὐτό, ἐκεῖνοι δέ _____
5. οὗτοι μὲν πέμπονται αὐτό, ἐκεῖνος δέ _____
6. οὗτοι μὲν καλοῦνται αὐτό, ἐκεῖνος δέ _____
7. οὗτοι μὲν ὀρῶνται αὐτό, ἐκεῖνος δ' _____
8. οὗτοι μὲν δείκνυνται αὐτό, ἐκεῖνος δέ _____

1. ἄγονται
2. ποιοῦνται
3. πειρῶνται
4. τίθενται
5. πέμπεται
6. καλεῖται
7. ὀρᾶται
8. δείκνυται

P1b:

1. ἐγὼ μὲν ἰδρύομαι αὐτό, ἡμεῖς δ' _____
2. ἐγὼ μὲν φοβοῦμαι αὐτό, ἡμεῖς δέ _____
3. ἐγὼ μὲν πειρώμαι αὐτό, ἡμεῖς δέ _____
4. ἐγὼ μὲν προτίθεμαι αὐτό, ἡμεῖς δέ _____
5. ἡμεῖς μὲν ἐπόμεθα, ἐγὼ δ' _____
6. ἡμεῖς μὲν αἰδούμεθα, ἐγὼ δ' _____
7. ἡμεῖς μὲν πειρώμεθα, ἐγὼ δέ _____
8. ἡμεῖς μὲν τιθέμεθα, ἐγὼ δέ _____

1. ἰδρύομεθα
2. φοβούμεθα
3. πειρώμεθα
4. προτιθέμεθα
5. ἔπομαι
6. αἰδοῦμαι
7. πειρώμαι
8. τίθεμαι

P1c:

- | | |
|--|--------------|
| 1. σὺ μὲν πέμπῃ αὐτό, ὑμεῖς δὲ _____ | 1. πέμπεσθε |
| 2. σὺ μὲν καλῇ αὐτό, ὑμεῖς δὲ _____ | 2. καλεῖσθε |
| 3. σὺ μὲν ὀρᾷ αὐτό, ὑμεῖς δ' _____ | 3. ὀρᾷσθε |
| 4. σὺ μὲν δείκνυσαι αὐτό, ὑμεῖς δὲ _____ | 4. δείκνυσθε |
| 5. ὑμεῖς μὲν ἄγεσθε αὐτό, σὺ δ' _____ | 5. ἄγῃ |
| 6. ὑμεῖς μὲν ποιεῖσθε αὐτό, σὺ δὲ _____ | 6. ποιῇ |
| 7. ὑμεῖς μὲν πειρᾷσθε αὐτό, σὺ δὲ _____ | 7. πειρᾷ |
| 8. ὑμεῖς μὲν τίθεσθε αὐτό, σὺ δὲ _____ | 8. τίθεσαι |

P1d: *Directions:* Repeat and complete the unfinished sentence given by the recording.

- | | |
|---|-----------------|
| 1. ἡμεῖς μὲν ἐπόμεθα, ὑμεῖς δ' _____ | 1. ἐπείθε |
| 2. σὺ μὲν πειρᾷ, οὗτοι δὲ _____ | 2. πειρῶνται |
| 3. ὑμεῖς μὲν ἄγεσθε, ἡμεῖς δ' _____ | 3. ἀγόμεθα |
| 4. οὗτοι μὲν πέμπονται, ἐκεῖνος δὲ _____ | 4. πέμπεται |
| 5. ἐγὼ μὲν καλοῦμαι, σὺ δὲ _____ | 5. καλῇ |
| 6. ὑμεῖς μὲν φοβεῖσθε, ἡμεῖς δὲ _____ | 6. φοβούμεθα |
| 7. οὗτος μὲν πειρᾶται, ἐγὼ δὲ _____ | 7. πειρῶμαι |
| 8. σὺ μὲν παρέχῃ τοῦτο, οὗτοι δὲ _____ | 8. παρέχονται |
| 9. ἡμεῖς μὲν αἰδούμεθα, οὗτοι δ' _____ | 9. αἰδοῦνται |
| 10. οὗτοι μὲν λαμβάνονται, ἐκεῖνος δὲ _____ | 10. λαμβάνεται |
| 11. ἐγὼ μὲν ἔπομαι, σὺ δ' _____ | 11. ἔπη |
| 12. οὗτος μὲν περιέρχεται, ἐγὼ δὲ _____ | 12. περιέρχομαι |
| 13. ἡμεῖς μὲν πεμπόμεθα, σὺ δὲ _____ | 13. πέμπῃ |
| 14. οὗτοι μὲν καλοῦνται, ὑμεῖς δὲ _____ | 14. καλεῖσθε |
| 15. ὑμεῖς μὲν ὀρᾷσθε, οὗτοι δ' _____ | 15. ὀρῶνται |
| 16. σὺ μὲν δείκνυσαι, ἡμεῖς δὲ _____ | 16. δεικνύμεθα |
| 17. ἡμεῖς μὲν ἀγόμεθα, οὗτος δ' _____ | 17. ἄγεται |
| 18. οὗτοι μὲν δίδονται, ὑμεῖς δὲ _____ | 18. δίδοσθε |

P2: Purpose: To practise transformation of active forms with a reflexive pronoun to the equivalent expression using a middle form.

P2a: Directions: In the following statements the verb patterns with forms of the reflexive pronoun: *ἐαυτῷ* - *for himself*; *ἐαυτῇ* - *for herself*, etc. This is to show that the subject has some self-interest in the activity. You repeat the statement replacing the verb-pronoun group with the more commonly used *self-interest* (i.e., middle) form of the verb: e.g.,

Recording: ὁ νέος ἄγει ἐαυτῷ τὴν γυναῖκα.

Reply: ὁ νέος ἄγεται τὴν γυναῖκα.

- | | |
|---|-----------------|
| 1. ὁ νέος ἄγει ἐαυτῷ τὴν γυναῖκα. | 1. ἄγεται |
| 2. ἡ γυνὴ πέμπει ἐαυτῇ τὴν φίλην. | 2.πέμπεται |
| 3. ὁ πατὴρ καλεῖ ἐαυτῷ τοὺς νέους. | 3. καλεῖται |
| 4. οὗτος ἄγει ἐαυτῷ τοὺς ἵππους. | 4. ἄγεται |
| 5. ὁ νέος ἀποδίδωσι ἐαυτῷ τὸν ἵππον. | 5. ἀποδίδοται |
| 6. δείκνυσι ἐαυτῷ τὰς γραφάς. | 6. δείκνυται |
| 7. ὁ ἀνὴρ διώκει ἐαυτῷ τὸν ἀνδροφόνον. | 7. διώκεται |
| 8. καταβάλλω ἐμαυτῷ τὸ ἀργύριον εἰς τὸ βαλάντιον. | 8. καταβάλλομαι |
| 9. ἐνθάδε τίθημι ἐμαυτῷ τὴν πόλιν. | 9. τίθεμαι |
| 10. αὐθις σεαυτῷ παρατίθης τὸ μύρον. | 10. παρατίθεις |
| 11. ποιεῖ πολλοὺς λόγους ἐαυτῷ. | 11. ποιεῖται |
| 12. ἄρα νῦν δείκνυς σεαυτῷ τὸ θέᾱμα; | 12. δείκνυσαι |

P3: Purpose: To develop rapid production of different case forms as required.

P3a: Directions: Complete each sentence with the appropriate word chosen from the brackets.

- | | |
|---|------------------|
| 1. διαφθείρει τὸν ἄνδρα _____ (ἡ γραφή, τὴν δίκην) | 1. ἡ γραφή. |
| 2. διαφθείρει ἐμέ _____ (τὴν νόσον, ἡ αἰδώς) | 2. ἡ αἰδώς. |
| 3. οὐ φοβοῦμαι _____ (ἡ πενίᾳ, τὴν νόσον) | 3. τὴν νόσον. |
| 4. οὕτως γε φεύγω _____ (τὴν αἰδῶ, ὁ δεσμός) | 4. τὴν αἰδῶ. |
| 5. ἀγανακτεῖ περὶ _____ (τὸν ἄνδρα, τῆς διαφορᾶς) | 5. τῆς διαφορᾶς. |
| 6. ἀποθνήσκουσιν ὑπὸ _____ (ὁ οἰκέτης, τῆς αἰδοῦς) | 6. τῆς αἰδοῦς. |
| 7. οὐ πανταχοῦ ἐστὶν _____ (δέους, αἰδώς) | 7. αἰδώς. |
| 8. πρὸς τοὺς θεοὺς ἔχομεν _____ (αἰδῶ, εὐσέβεια) | 8. αἰδῶ. |
| 9. οἱ λόγοι οἱ _____ (τὴν πενίαν, τῆς αἰδοῦς) | 9. τῆς αἰδοῦς. |
| 10. τὸ μὲν δέος οὐκ ἔχω, ἔχω δὲ _____ (τῆς δίκης, τὴν αἰδῶ) | 10. τὴν αἰδῶ. |

7C. GRAMMAR

7C. *The Middle Voice*

7C1: *Use.* In English we often say things like, “*I bought myself a car*” or even, in a more familiar style, “*I bought me a car*”. The action is carried out not only *by* the actor, but in the particular *interest of* the actor, as signalled by adding the pronoun, *myself* or *me*, above. In Greek, one can also use a form of the reflexive pronoun which means, *for myself, for himself*, etc.; but a more common way is to use a set of verb endings which indicate that the doer carried out the action, but in his own interest: e.g.,

παραιτίθεται ταῦτα - he sets these things before himself.

Contrast παραιτίθησι ταῦτα - he sets these things out.

This usage, which is neither a simple active nor a passive, is known as the “middle” (or sometimes “medio-passive”). The set of verb forms which signals this self-interested type of action expresses what is called the “Middle Voice” of the verb.

7C2: *Deponents*

Many verbs in Greek have no active endings for the present tense (or for any forms built on the progressive base), although they have an active meaning. Instead they show middle endings only. Since they are thought of as having “laid aside” their active forms, they are traditionally called *deponent verbs*, from the Latin *dēpōnere*, “to lay aside”.

A number of deponent verbs have occurred with the regular middle forms: e.g.,

αἰδεῖται - he feels shame, reverence.

ἑπεται - he follows.

περιέρχεται - he goes around.

7C3: *Forms of the Middle*

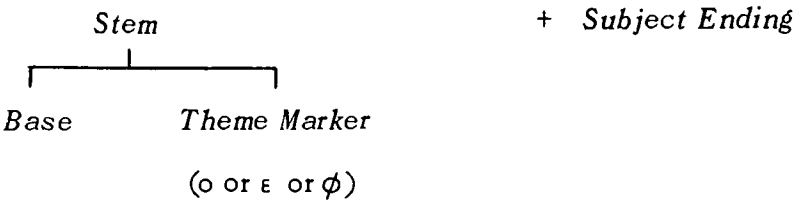
Middle, like active, verb forms may be regarded as made up of three parts:

- a. base
- b. theme-marker
- c. person - number ending (Cf. 2C1.)

The following two charts set out the Present Progressive Assertive Indicative endings for ω and μι verbs respectively.

Middle/Deponent Endings: Present Progressive Assertive Indicative

Basic Pattern:



ω - Verbs:

<div>1st singular</div> <div><div><div>ἔπ-</div><div>φοβέ-</div><div>ὀρά-</div></div><div>}</div><div>+ ο + μαι ></div><div><div>ἔπομαι</div><div>φοβοῦμαι</div><div>ὀρῶμαι</div></div></div>	<div>1st plural</div> <div><div><div>ἔπ-</div><div>φοβέ-</div><div>ὀρά-</div></div><div>}</div><div>+ ο + μεθα ></div><div><div>ἐπόμεθα</div><div>φοβούμεθα</div><div>ὀρώμεθα</div></div></div>
<div>2nd singular</div> <div><div><div>ἔπ-</div><div>φοβέ-</div><div>ὀρά-</div></div><div>}</div><div>+ ε + αι ></div><div><div>ἔπη</div><div>φοβῇ</div><div>ὀρᾷ</div></div></div>	<div>2nd plural</div> <div><div><div>ἔπ-</div><div>φοβέ-</div><div>ὀρά-</div></div><div>}</div><div>+ ε + σθε ></div><div><div>ἔπεσθε</div><div>φοβεῖσθε</div><div>ὀρᾶσθε</div></div></div>
<div>3rd singular</div> <div><div><div>ἔπ-</div><div>φοβέ-</div><div>ὀρά-</div></div><div>}</div><div>+ ε + ται ></div><div><div>ἔπεται</div><div>φοβεῖται</div><div>ὀρᾶται</div></div></div>	<div>3rd plural</div> <div><div><div>ἔπ-</div><div>φοβέ-</div><div>ὀρά-</div></div><div>}</div><div>+ ο + νται ></div><div><div>ἔπονται</div><div>φοβοῦνται</div><div>ὀρῶνται</div></div></div>

Note: A small number of verbs, e.g. βούλεται and οἶεται (which you will meet in Units 9 and 8 respectively) form their 2nd singular thus: βούλει, οἶει.

7D. SUPPLEMENTARY READINGS

7D1: Does reverence imply fear? does justice imply holiness? (see 3D2, 4A1, 4D2, 7A2)

ΣΩΚΡΑΤΗΣ. ἄρ' οὖν καὶ πᾶν τὸ δίκαιον
ὅσιον; ἢ τὸ μὲν ὅσιον πᾶν
δίκαιον, τὸ δὲ δίκαιον οὐ πᾶν
ὅσιον ἀλλὰ τὸ μὲν αὐτοῦ ὅσιον,
τὸ δέ τι καὶ ἄλλο;

ΕΥΘΥΦΡΩΝ. οὐ γινώσκω, ὦ Σώκρατες.

ΣΩΚΡΑΤΗΣ. καὶ μὴν νέος εἶ καὶ σοφός·
ἀλλ' ὃ λέγω, τρυφᾷς ὑπὸ
πλούτου τῆς σοφίᾳς. λέγω
δὴ τὸ ἐναντίον ἢ ὃ ποιητῆς
ποιεῖ· ἵνα γὰρ δέος ἔνθα καὶ
αἰδώς. ἐγὼ γὰρ λέγω ὅτι ἵνα
γε αἰδώς ἔνθα καὶ δέος. μόριον
γὰρ αἰδώς δέους ὥσπερ ἀριθμοῦ
περιττόν, ὥστε οὐχ ἵναπερ
ἀριθμὸς ἔνθα καὶ περιττόν, ἵνα
δὲ περιττόν ἔνθα καὶ ἀριθμός·
οὐ καὶ σὺ ὁμολογεῖς;

μὴν - truly
σοφός - skilled, wise
τρυφᾷ - be extravagant; give oneself airs;
be coy
ὁ πλοῦτος - wealth
ἡ σοφία - skill, wisdom

ἵναπερ (=ἵνα περ) - where

ΕΥΘΥΦΡΩΝ. πάνυ γε.

ΣΩΚΡΑΤΗΣ. τὸ τοιοῦτον τοίνυν καὶ
 ἐγὼ ἐρωτῶ· ἄρα ἵνα δίκαιον
 ἔνθα καὶ ὅσιον; ἢ ἵνα μὲν
 ὅσιον ἔνθα καὶ δίκαιον, ἵνα
 δὲ δίκαιον οὐ πανταχοῦ ὅσιον·
 μῶριον γάρ τοῦ δικαίου τὸ
 ὅσιον. ἢ οὐχ ὁμολογεῖς;

ΕΥΘΥΦΡΩΝ. ἔγωγε.

ΣΩΚΡΑΤΗΣ. ποῖον μέρος τοῦ δικαίου
 ὁσίον ἐστίν;

τὸ μέρος - part, share

ΕΥΘΥΦΡΩΝ. τοῦτο τοίνυν νομίζω, ὅ
 Σώκρατες, ὅτι τὸ μέρος τοῦ
 δικαίου ἐστὶν εὐσεβές τε καὶ
 ὅσιον, τὸ περὶ τὴν τῶν θεῶν
 θεραπείαν, τὸ δὲ περὶ τὴν τῶν
 ἀνθρώπων τὸ λοιπὸν ἐστὶ τοῦ
 δικαίου μέρος.

εὐσεβής - pious, religious

λοιπός - remaining

ΣΩΚΡΑΤΗΣ. καὶ καλῶς, ὦ Εὐθύφρων, λέγεις,
 ἀλλὰ σμικροῦ τινος ἔτι ἐνδεής
 εἰμι· τὴν γὰρ θεραπείαν οὕτω
 συνιῆμι ἥντινα ὀνομάζεις. οὐ
 γάρ που λέγεις γε, οἷαίπερ καὶ
 αἱ περὶ τὰ ἄλλα θεραπείαι εἰσιν,
 τοιαύτην καὶ περὶ θεοῦς-λέγομεν
 γάρ που-οἷόν φαμεν ἵππους οὐ
 πᾶς θεραπεύει ἀλλὰ ὁ ἵππικός·
 ἢ γάρ;

(σ)μικρός - small, little
 ἔτι - as yet, still
 ἐνδεής - in need of, lacking

ΕΥΘΥΦΡΩΝ. πάνυ γε.

ΣΩΚΡΑΤΗΣ. ἡ γάρ που ἵππικὴ ἵππων
θεραπείᾳ.

ΕΥΘΥΦΡΩΝ. ναί.

ΣΩΚΡΑΤΗΣ. οὐδέ γε κύνας πᾶς θεραπεύει
ἀλλὰ ὁ κυνηγετικός.

ΕΥΘΥΦΡΩΝ. οὕτω.

ΣΩΚΡΑΤΗΣ. ἡ γάρ που κυνηγετικὴ
κυνῶν θεραπείᾳ.

ΕΥΘΥΦΡΩΝ. ναί.

ΣΩΚΡΑΤΗΣ. ἡ δέ γε βοηλατικὴ βοῶν.

ΕΥΘΥΦΡΩΝ. πάνυ γε.

ΣΩΚΡΑΤΗΣ. ἡ δὲ δὴ ὁσιότης τε καὶ
εὐσέβεια θεῶν, ὦ Εὐθύφρων;
οὕτω λέγεις;

ΕΥΘΥΦΡΩΝ. ἔγωγε.

-- Plato, *Euthyphro*.

1. ὑπὸ τίνος τρυφᾷ ὁ Εὐθύφρων;
2. τίς λέγει ὅτι ἵνα αἰδῶς ἔνθα καὶ δέος;
3. τίνος μόνον περιττόν ἐστιν;
4. τὸ ποῖον ἐρωτᾷ ὁ Σωκράτης;
5. ἄρα τὸ δίκαιον μόνον τοῦ ὀσίου;
6. ποῖον μέρος τοῦ δικαίου ὀσιόν ἐστιν;
7. τίς <τὸ> θεραπεῖαν ὀνομάζει;
8. ἄρ' ὁ Σωκράτης συνίησι τὴν θεραπεῖαν;
9. τίνων ἡ ἵππικὴ θεραπεῖα ἐστίν;
10. τίς ἡ τῶν θεῶν θεραπεῖα ἐστίν;

7D2: The gods are not alone in performing worthy deeds (See 6D2).

ΣΩΚΡΑΤΗΣ. τί ποτέ ἐστιν ἐκεῖνο τὸ
πάγκαλον ἔργον ὃ οἱ θεοὶ
ποιοῦσιν;

ΕΥΘΥΦΡΩΝ. πολλὰ καὶ καλὰ, ὦ Σώκρατες.

ΣΩΚΡΑΤΗΣ. πολλὰ δέ γε καὶ καλὰ καὶ οἱ
γεωργοί· ἀλλ' ὅμως τὸ κεφάλαιον
αὐτῶν ἐστὶν τῆς ἀπεργασίας ἡ
ἐκ τῆς γῆς τροφή.

ὅμως - nevertheless
κεφάλαιος - of the head; principal
ἡ ἀπεργασία - completing, producing,
business, trade
ἡ γῆ - earth, land
ἡ τροφή - nourishment, livelihood, nurture

ΕΥΘΥΦΡΩΝ. πάνυ γε.

-- Plato, *Euthyphro*.

1. τίνων τῆς ἀπεργασίας τὸ κεφάλαιον ἡ τροφή;
2. τί ποιοῦσιν οἱ θεοί;

7E. COMPOSITION

7Ea: *Original English*

- CALLIAS. The Athenians are prosecuting you, Socrates, on the allegation that you create new gods. I'm not inhibited in regard to them, and I'm creating a new god for the sake of our argument. She's called Poverty. So you're not the only one to be on an impiety-charge: I am too, it seems.
- SOCRATES. No, Poverty is an ancient goddess, as the tale goes. She's at war with Wealth, and has the upper hand, because she has got eyes, and Wealth hasn't.
- CALLIAS. Yes, her eyes are quite protuberant and chamaeleon-like, and see not only straight ahead, but sideways too. She goes around everywhere and injures everybody, good and bad, noble and ignoble, just and unjust, handsome and ugly, god-fearing and god-hating alike. She's the reason for men being in want and having no money in their purses and dying of hunger and cold.

7Eb: *Recast of English*

- CALLIAS. The Athenians on-the-one-hand are-prosecuting you, o Socrates, because, according-to the accusation, you-make new-fangled gods. (But) I on-the-other-hand (am) not ashamed-before the Athenians and I in-the-same-way make a new-fangled god for-the-sake of-our argument, whom I-call Poverty. So (it is) not you alone (who) are-defending a-suit of-impiety¹, but I (am) as-well, as it-seems.
- SOCRATES. But she is an-ancient goddess, o Callias, as the tale (is), and she-is-at-war against Wealth. And Poverty has-the-advantage of-him, because she has eyes, but Wealth not.
- CALLIAS. Her eyes are quite protuberant, (just) as (are those) of-a-chamaeleon², and not only see the straight-ahead, but also the (thing) from sideways. For (she) goes-around everywhere and does-evil-to all men, good bad³, noble ignoble, just unjust, handsome ugly, god-loving god-hating, and on-account-of her <the> men are-in-want and have not silver and die from hunger and cold.

Notes:

- ¹ *Impiety*: not in word-lists, but εὐσεβῆς, εὐσεβεία are, and ἀσεβῆς exists, so form the noun by analogy (ἀνὰ λόγον, as they say).
- ² Χαμαῖ = on the ground (Unit 30), so “chamaeleon” = (literally) “lion-on-the-ground”: ὁ χαμαιλέων.
- ³ Where pairs of opposites are coupled in this way, Greek, like Latin, dispenses with connecting particles: see note 2 to 5Eb on asyndeton. For examples of this coupling by pairs, see J. D. Denniston, *Greek Prose Style* chapter vi., esp. pp. 103-4.

7F. VOCABULARY

7F1: NEW WORD LIST

- ἀεί [adverb] - always, for ever
- αἰδεῖται (αἰδοῦμαι) [verb - deponent] - be ashamed; respect
- * ἡ ἀπεργασίᾱ (τῆς ἀπεργασίας) [noun] - making, producing; business, trade
- ὁ ἀριθμός (τοῦ ἀριθμοῦ) [noun] - number
- * ἡ γῆ (τῆς γῆς) [noun] - earth, land; country
- ὁ Δαίδαλος (τοῦ Δαιδάλου) [noun] - Daedalus (legendary artist, craftsman and inventor. The best known legend featuring Daedalus is that of the Minotaur, to house which Daedalus devised the Labyrinth. The origins of carpentry, architecture and sculpture - among other things - were linked in legend with Daedalus. Socrates' father was said to have been a sculptor or stone-mason, and so Socrates jokingly calls Daedalus his ancestor.)
- * ἐνδεής (-ές) [adjective] - in need of (followed by the genitive)
- ἑπεται (ἑπομαι) [verb - deponent] - follow; understand (followed by the Dative - see Unit 8)
- * ἔτι [adverb] - (as) yet, still; moreover, besides
- * εὐσεβής (-ές) [adjective] - pious, religious; holy
- ἰδρύει (ἰδρύω) [verb] - seat; (middle) establish, set up for oneself
- * κεφάλαιος (κεφαλαῖᾱ- κεφάλαιον) [adjective] - of the head; principal
- * λοιπός (-ή - όν) [adjective] - the rest of
- μένει (μένω) [verb] - remain, stay
- * τὸ μέρος (τοῦ μέρους) [noun] - part; share
- μηδείς (μηδεμία - μηδέν) [adjective] - and not one; no one/thing (Cf. οὐδείς Unit 6F)
- * μήν [particle] - (strengthened) truly
- τὸ μέρος (τοῦ μορίου) [noun] - piece, portion, section
- ἡ νόσος (τῆς νόσου) [noun] - sickness
- * ὅμως [conjunction] - nevertheless
- ὅπου [adverb] - where
- ἡ πενίᾱ (τῆς πενίας) [noun] - poverty
- περιέρχεται/περίεισι (περιέρχομαι/περίειμι) [verb] - go round

- περιττός (-ή -όν) [adjective] - extraordinary; superfluous; odd
- * ὁ πλοῦτος (τοῦ πλούτου) [noun] - wealth, riches
- ὁ πρόγονος (τοῦ προγόνου) [noun] - forefather, ancestor
- προτίθησι (προτίθημι) [verb] - place before; propose; (middle) propose to oneself
- πως [adverb] - in any way, somehow [Enclitic]
- * (σ)μικρός (-ᾶ -όν) [adjective] - small, little
- * ἡ σοφία (τῆς σοφίας) [noun] - skill; knowledge; wisdom
- * σοφός (-ή -όν) [adjective] - skilled; wise
- * ἡ τροφή (τῆς τροφῆς) [noun] - nourishment, food
- * τρυφᾷ (τρυφῶ) [verb] - live luxuriously; give oneself airs; be fastidious; be coy
- φοβεῖ (φοβῶ) [verb] - terrify, frighten; (middle) fear

7F2: RELATED WORDS

ἀγεννής	αἰδεῖται	ἀπεργασίᾱ	ἀπεργασίᾱ	γεωργός	ἔγκλημα
γενναῖος	αἰδώς	ἀπό	γεωργός	γῆ	ἐμπορίᾱ
πρόγονος		ἀποδίδωσι	ἔργον		ἐνδεής
		ἀποθνήσκει	κακουργεῖ		ἐννοεῖ
		ἀποσφάττει			
ἐνδεής	εὐγένειος	εὐσέβεια	ἵνα		
συνδέει	εὐδιάβολος	εὐσεβής	ἵναπερ		
	εὐπειθήs				
	εὐσέβεια				
	εὐσεβής				
μέρος	ὅπου	περί	πρόγονος	πῶς	
μόριον	που	περιέρχεται	προτίθησι	πως	
		περιττός			
σοφίᾱ					
σοφός					

DERIVATIVES

ἀριθμός
γῆ
πλοῦτος
μῆκρός
σοφίᾱ
σοφός
φοβεῖ

8A. BASIC DIALOGUE

SOCRATES. - it is both holy and unholy

- it is at one and the same time both holy and unholy

- For I am not asking (you to tell me) what is at one and the same time both holy and unholy

- as you say

- it is also hated by the gods

- which is loved by the gods

- but according to your words, what is loved by the gods is also hated by the gods

- hateful

- hateful to Hera

- beloved, pleasing

- pleasing to Hephaestus

- pleasing to Hephaestus, but hateful to Hera

- hateful to Uranus

- hateful to Kronos and Uranus

- pleasing

- you do something pleasing

- you do something pleasing to Zeus

- you do something pleasing to Zeus but hateful to Kronos and Uranus

- it is no wonder

- it is not surprising if by doing this you are doing something pleasing to Zeus, but hateful to Kronos and Uranus

ΣΩΚΡΑΤΗΣ. - ἔστιν ὁσίον τε καὶ ἀνόσιον

- ταῦτόν ἐστιν ὁσίον τε καὶ ἀνόσιον

- οὐ γὰρ τοῦτό γε ἐρωτῶ ὃ ταῦτόν ἐστιν ὁσίον τε καὶ ἀνόσιον.

- ὥς σὺ λέγεις

- καὶ θεομίσες ἐστίν

- ὃ θεοφιλές ἐστίν

- ὃ δὲ θεοφιλές ἐστίν καὶ θεομίσες ἐστίν, ὥς σὺ λέγεις.

- ἐχθρόν

- τῇ Ἥρᾳ ἐχθρόν

- φίλον

- τῷ Ἥφαιστῳ φίλον

- τῷ μὲν Ἥφαιστῳ φίλον τῇ δὲ Ἥρᾳ ἐχθρόν

- τῷ Οὐρανῷ ἐχθρόν

- τῷ Κρόνῳ καὶ τῷ Οὐρανῷ ἐχθρόν

- προσφιλές

- προσφιλὲς ποιεῖς

- τῷ Διὶ προσφιλὲς ποιεῖς

- τῷ μὲν Διὶ προσφιλὲς ποιεῖς, τῷ δὲ Κρόνῳ καὶ τῷ Οὐρανῷ ἐχθρόν

- οὐδὲν θαυμαστόν

- οὐδὲν θαυμαστόν εἰ τοῦτο τῷ μὲν Διὶ προσφιλὲς ποιεῖς, τῷ δὲ Κρόνῳ καὶ τῷ Οὐρανῷ ἐχθρόν

SOCRATES.

- you punish your father
- which you are now doing
- if you punish your father, which you are now doing
- And so, Euthyphro, if you punish your father, which you are now doing, it is not surprising if by doing this you are doing something pleasing to Zeus, but hateful to Kronos and Uranus, and pleasing to Hephaestus, but hateful to Hera.
- according to the same things
- and in the same way for those
- concerning it
- he wages war concerning the matter
- the one wages war against the other concerning the matter
- another of the gods
- and if any other of the gods wages war, the one against the other, concerning the matter.
- and in the same way for the other gods, if any other of the gods is at odds with another concerning the matter.

ΣΩΚΡΑΤΗΣ. - τὸν πατέρα κολάζεις

- ὃ σὺ νῦν ποιεῖς
- ὃ σὺ νῦν ποιεῖς, εἰ τὸν πατέρα κολάζεις
- ὥστε, ὦ Εὐθύφρων, ὃ σὺ νῦν ποιεῖς, εἰ τὸν πατέρα κολάζεις, οὐδὲν θαυμαστὸν εἰ τοῦτο τῷ μὲν Διὶ προσφιλὲς ποιεῖς, τῷ δὲ Κρόνῳ καὶ τῷ Οὐρανῷ ἐχθρόν, καὶ τῷ μὲν Ἥφαιστῳ φίλον τῇ δὲ Ἥρᾳ ἐχθρόν.
- κατὰ τὰ αὐτά
- καὶ ἐκείνοις κατὰ τὰ αὐτά
- περὶ αὐτοῦ
- πολεμεῖ περὶ αὐτοῦ
- ἕτερος ἐτέρῳ πολεμεῖ περὶ αὐτοῦ
- ἄλλος τῶν θεῶν
- καὶ εἴ τις ἄλλος τῶν θεῶν ἕτερος ἐτέρῳ πολεμεῖ περὶ αὐτοῦ, καὶ ἐκείνοις κατὰ τὰ αὐτά.
- καὶ εἴ τις ἄλλος τῶν θεῶν ἕτερος ἐτέρῳ πολεμεῖ περὶ αὐτοῦ, καὶ ἐκείνοις κατὰ τὰ αὐτά.

-- Plato, *Euthyphro*.

8A2: Antisthenes chides Callias because the people he makes just are unjust towards himself.

ANTISTHENES. - towards yourself

- you make them just

- you make them just towards yourself

- towards the others

- you make them just towards others, but not towards yourself

- it is amazing

- it really is amazing

- It really is amazing, if you make them just towards others, but not towards yourself.

ἈΝΤΙΣΘΕΝΗΣ. - πρὸς σαυτὸν

- δίκαιους ποιεῖς αὐτούς

- δίκαιους ποιεῖς αὐτοὺς πρὸς σαυτὸν

- πρὸς τοὺς ἄλλους

- πρὸς μὲν τοὺς ἄλλους δίκαιους ποιεῖς αὐτούς, πρὸς δὲ σαυτὸν οὐ.

- θαυμαστά

- θαυμαστά γε

- θαυμαστά γ', εἰ πρὸς μὲν τοὺς ἄλλους δίκαιους ποιεῖς αὐτούς, πρὸς δὲ σαυτὸν οὐ.

CALLIAS. - this is amazing

Well, what is amazing about it?

- they dwell

- in houses

- in rented houses

- they dwell in rented (houses)

- they make houses

- for themselves

- they do not make (houses) for themselves

- they make houses for many others, but not for themselves

- who build houses for many other people, but not for themselves, but live in rented houses

ΚΑΛΛΙΑΣ. - τοῦτο θαυμαστόν

- καὶ τί τοῦτο θαυμαστόν;

- οἰκοῦσι

- ἐν οἰκίαις

- ἐν μισθωταῖς οἰκίαις

- ἐν μισθωταῖς οἰκοῦσι

- οἰκίᾱς ποιοῦσιν

- ἑαυτοῖς

- ἑαυτοῖς οὐ ποιοῦσιν

- ἄλλοις μὲν πολλοῖς ποιοῦσιν οἰκίᾱς, ἑαυτοῖς δὲ οὐ ποιοῦσιν

- οἱ ἄλλοις μὲν πολλοῖς ποιοῦσιν οἰκίᾱς, ἑαυτοῖς δὲ οὐ ποιοῦσιν, ἀλλ' ἐν μισθωταῖς οἰκοῦσι

- you see many architects
- you see many carpenters and architects
- don't you also see many carpenters and architects who build houses for many other people, but not for themselves, but live in rented houses?

- οἰκοδόμους πολλοὺς ὄρᾳς
- τέκτονάς τε καὶ οἰκοδόμους πολλοὺς ὄρᾳς

- οὐ καὶ τέκτονάς τε καὶ οἰκοδόμους πολλοὺς ὄρᾳς οἳ ἄλλοις μὲν πολλοῖς ποιοῦσιν οἰκίᾳς, ἑαυτοῖς δὲ οὐ ποιοῦσιν, ἀλλ' ἐν μισθωταῖς οἰκοῦσι;

SOCRATES.

- they foresee
- for themselves they do not foresee
- they foretell the future
- they foretell the future for others
- the prophets of course foretell the future for others
- By Zeus, even the prophets foretell the future for others, but foresee nothing for themselves

ΣΩΚΡΑΤΗΣ.

- προορῶσι
- ἑαυτοῖς οὐ προορῶσι
- προαγορεύουσιν
- ἄλλοις προαγορεύουσιν
- οἱ μάντεις δὴπου ἄλλοις προαγορεύουσιν
- νῆ Δία, καὶ οἱ μάντεις δὴπου ἄλλοις μὲν προαγορεύουσιν, ἑαυτοῖς δὲ οὐ προορῶσι.

-- Xenophon, *Symposium*.

8B. DRILLS

M: MIMICRY DRILLS

M1: Purpose: To drill the forms of the dative.

Directions: Repeat after the recording, down each column and across each row.

M1a:

- | | |
|--|---|
| 1. ὀρθῶς ἔχει τοῦτο κατὰ τὸν λόγον; | 1. κινδυνεύει· τῷ δὲ λόγῳ ἀγανακτῶ. |
| Is this in order according to the account? | Possibly, but I'm vexed at the account. |
| 2. ὀρθῶς ἔχει τοῦτο κατὰ τὸ λοιπόν; | 2. κινδυνεύει· τῷ δὲ λοιπῷ ἀγανακτῶ. |
| 3. ὀρθῶς ἔχει τοῦτο κατὰ τὸν ποιητὴν; | 3. κινδυνεύει· τῷ δὲ ποιητῇ ἀγανακτῶ. |
| 4. ὀρθῶς ἔχει τοῦτο κατὰ τὸν οἰκέτην; | 4. κινδυνεύει· τῷ δ' οἰκέτῃ ἀγανακτῶ. |
| 5. ὀρθῶς ἔχει τοῦτο κατὰ τὴν γραφὴν; | 5. κινδυνεύει· τῇ δὲ γραφῇ ἀγανακτῶ. |
| 6. ὀρθῶς ἔχει τοῦτο κατὰ τὴν ὑπόνοιαν; | 6. κινδυνεύει· τῇ δ' ὑπονοίᾳ ἀγανακτῶ. |
| 7. ὀρθῶς ἔχει τοῦτο κατὰ τὸν ἄνδρα; | 7. κινδυνεύει· τῷ δ' ἀνδρὶ ἀγανακτῶ. |
| 8. ὀρθῶς ἔχει τοῦτο κατὰ τὸν βασιλέα; | 8. κινδυνεύει· τῷ δὲ βασιλεῖ ἀγανακτῶ. |
| 9. ὀρθῶς ἔχει τοῦτο κατὰ τὴν γυναῖκα; | 9. κινδυνεύει· τῇ δὲ γυναικὶ ἀγανακτῶ. |
| 10. ὀρθῶς ἔχει τοῦτο περὶ τὴν χεῖρα; | 10. κινδυνεύει· τῇ δὲ χειρὶ ἀγανακτῶ. |
| 11. ὀρθῶς ἔχει τοῦτο περὶ τὸν πόδα; | 11. κινδυνεύει· τῷ δὲ ποδὶ ἀγανακτῶ. |
| 12. ὀρθῶς ἔχει τοῦτο περὶ τὴν χάριτα; | 12. κινδυνεύει· τῇ δὲ χάριτι ἀγανακτῶ. |
| 13. ὀρθῶς ἔχει τοῦτο περὶ τὴν πόλιν; | 13. κινδυνεύει· τῇ δὲ πόλει ἀγανακτῶ. |

M1a:

14. ὀρθῶς ἔχει τοῦτο κατὰ τὸν μάντιν;
 15. ὀρθῶς ἔχει τοῦτο κατὰ τὸν τέκτονα;
 16. ὀρθῶς ἔχει τοῦτο κατὰ τὴν αἰδῶ;
 17. ὀρθῶς ἔχει τοῦτο κατὰ τὸ ἔγκλημα;
 18. ὀρθῶς ἔχει τοῦτο κατὰ τὸ ἔπος;

14. κινδυνεύει· τῷ δὲ μάντει ἀγανακτῶ.
 15. κινδυνεύει· τῷ δὲ τέκτονι ἀγανακτῶ.
 16. κινδυνεύει· τῇ δ' αἰδοῖ ἀγανακτῶ.
 17. κινδυνεύει· τῷ δ' ἐγκλήματι ἀγανακτῶ.
 18. κινδυνεύει· τῷ δ' ἔπει ἀγανακτῶ.

Problems:

- α'. The new form of nouns in the right-hand column above belongs to the *dative* case. These forms all show a characteristic vowel written either as a subscript or in final position, as the letter ____.
- β'. This new case form often modifies a verb by indicating the *instrument* by which the verbal process is carried out. Used this way it is known as the _____ dative.
- γ'. Given the following accusative singular forms,

τὸν ἵππον
 τὸν οἰκέτην
 τὸν πόδα
 τὴν ὀργήν
 τὴν οἰκίαν
 τὸ ἔγκλημα

the corresponding datives would be _____.

- α'. ι
 β'. instrumental
 γ'. τῷ ἵππῳ
 τῷ οἰκέτῃ
 τῷ ποδί
 τῇ ὀργῇ
 τῇ οἰκίᾳ
 τῷ ἐγκλήματι

M1b:

1. ὀρθῶς ἔχει τοῦτο κατὰ τοὺς λόγους;
2. ὀρθῶς ἔχει τοῦτο κατὰ τὰ λοιπά;
3. ὀρθῶς ἔχει τοῦτο κατὰ τοὺς ποιητάς;
4. ὀρθῶς ἔχει τοῦτο κατὰ τοὺς οἰκέτας;
5. ὀρθῶς ἔχει τοῦτο κατὰ τὰς γραφάς;
6. ὀρθῶς ἔχει τοῦτο κατὰ τὰς ὑπονοίας;
7. ὀρθῶς ἔχει τοῦτο κατὰ τοὺς ἄνδρας;
8. ὀρθῶς ἔχει τοῦτο κατὰ τοὺς βασιλέας;
9. ὀρθῶς ἔχει τοῦτο περὶ τὰς γυναῖκας;
10. ὀρθῶς ἔχει τοῦτο περὶ τὰς χεῖρας;
11. ὀρθῶς ἔχει τοῦτο περὶ τοὺς πόδας;
12. ὀρθῶς ἔχει τοῦτο περὶ τὰς χάριτας;
13. ὀρθῶς ἔχει τοῦτο περὶ τὰς πόλεις;
14. ὀρθῶς ἔχει τοῦτο κατὰ τοὺς μάντεις;
15. ὀρθῶς ἔχει τοῦτο κατὰ τοὺς τέκτονες;
16. ὀρθῶς ἔχει τοῦτο κατὰ τὰ ἐγκλήματα;
17. ὀρθῶς ἔχει τοῦτο κατὰ τὰ ἔπη;

1. κινδυνεύει· τοῖς δὲ λόγοις ἀγανακτῶ.
2. κινδυνεύει· τοῖς δὲ λοιποῖς ἀγανακτῶ.
3. κινδυνεύει· τοῖς δὲ ποιηταῖς ἀγανακτῶ.
4. κινδυνεύει· τοῖς δ' οἰκέταις ἀγανακτῶ.
5. κινδυνεύει· ταῖς δὲ γραφαῖς ἀγανακτῶ.
6. κινδυνεύει· ταῖς δ' ὑπονοίαις ἀγανακτῶ.
7. κινδυνεύει· τοῖς δ' ἀνδράσιν ἀγανακτῶ.
8. κινδυνεύει· τοῖς δὲ βασιλεῦσιν ἀγανακτῶ.
9. κινδυνεύει· ταῖς δὲ γυναιξὶν ἀγανακτῶ.
10. κινδυνεύει· ταῖς δὲ χερσὶν ἀγανακτῶ.
11. κινδυνεύει· τοῖς δὲ ποσὶν ἀγανακτῶ.
12. κινδυνεύει· ταῖς δὲ χάρισιν ἀγανακτῶ.
13. κινδυνεύει· ταῖς δὲ πόλεσιν ἀγανακτῶ.
14. κινδυνεύει· τοῖς δὲ μάντεσιν ἀγανακτῶ.
15. κινδυνεύει· τοῖς δὲ τέκτοσιν ἀγανακτῶ.
16. κινδυνεύει· τοῖς δ' ἐγκλήμασιν ἀγανακτῶ.
17. κινδυνεύει· τοῖς δ' ἔπεσιν ἀγανακτῶ.

Before continuing with the next drill, be sure you know all the forms and can produce them unhesitatingly.

δ'. Allowing for the fact that ξ in γυναιξί = κς, all plural forms of the dative case continue to show the characteristic vowel, _____, either before or after _____.

ε'. Given the following accusative plural forms,

τοὺς ἐχθροὺς
 τοὺς ἀνδρας
 τὰς χεῖρας
 τὰς γραφάς
 τὰ θεάματα
 τὰ ἔπη

the corresponding datives would be _____.

ς'. The person *to* whom or thing *to* which an object is shown, reported, given, etc. goes into the case form we are now studying. Because of its association with the verb δίδωσι, it was called by the Greeks the πτῶσις δοτική or "giving" case. In Latin this was translated as *cāsus datīvus*. Hence the English name, the _____ case.

ζ'. In the event that you are now curious as to the names of the other cases in Greek, here they are with their Latin translations. Look up the Greek words in your lexicon, and, from the Latin, give the common English names.

ἡ ὀρθή	πτῶσις	-	casus nōminātīvus
" αἰτιατική	"	-	" accūsātīvus
" γενική	"	-	" genitīvus
" δοτική	"	-	" datīvus
" κλητική	"	-	" vocātīvus

δ'. ι, σ(ς)

ε'. τοῖς ἐχθροῖς
 τοῖς ἀνδράσι(ν)
 ταῖς χερσί(ν)
 ταῖς γραφαῖς
 τοῖς θεάμασι(ν)
 τοῖς ἔπεσι(ν)

ς'. dative

ζ'. nominative
 accusative
 genitive
 dative
 vocative

M2: Purpose: To learn the characteristic use of the dative after a certain verb.

Directions: Drill the following, as above. Note how ἔπομαι takes a dative.

- | | |
|------------------------------------|--|
| 1. ἄρα συνίης τὸν κακὸν λόγον; | 1. μὰ Δί' οὐχ ἔπομαι τῷ κακῷ λόγῳ. |
| 2. ἄρα συνίης τὸν θεῖον λόγον; | 2. μὰ Δί' οὐχ ἔπομαι τῷ θείῳ λόγῳ. |
| 3. ἄρα συνίης τὸν ἐχθρὸν λόγον; | 3. μὰ Δί' οὐχ ἔπομαι τῷ ἐχθρῷ λόγῳ. |
| 4. ἄρα συνίης τὸν ἀληθῆ λόγον; | 4. μὰ Δί' οὐχ ἔπομαι τῷ ἀληθεῖ λόγῳ. |
| 5. ἄρα συνίης πάντα τὸν λόγον; | 5. μὰ Δί' οὐχ ἔπομαι παντὶ τῷ λόγῳ. |
| 6. ἄρα συνίης τοὺς κακοὺς λόγους; | 6. μὰ Δί' οὐχ ἔπομαι τοῖς κακοῖς λόγοις. |
| 7. ἄρα συνίης τοὺς θεῖους λόγους; | 7. μὰ Δί' οὐχ ἔπομαι τοῖς θείοις λόγοις. |
| 8. ἄρα συνίης τοὺς ἐχθροὺς λόγους; | 8. μὰ Δί' οὐχ ἔπομαι τοῖς ἐχθροῖς λόγοις. |
| 9. ἄρα συνίης τοὺς ἀληθεῖς λόγους; | 9. μὰ Δί' οὐχ ἔπομαι τοῖς ἀληθεῖς λόγοις. |
| 10. ἄρα συνίης πάντας τοὺς λόγους; | 10. μὰ Δί' οὐχ ἔπομαι πᾶσι τοῖς λόγοις. |
| 11. ἄρα συνίης τὴν κακὴν ὀργήν; | 11. μὰ Δί' οὐχ ἔπομαι τῇ κακῇ ὀργῇ. |
| 12. ἄρα συνίης τὴν θεῖαν ὀργήν; | 12. μὰ Δί' οὐχ ἔπομαι τῇ θεῇ ὀργῇ. |
| 13. ἄρα συνίης τὴν ἐχθρὰν ὀργήν; | 13. μὰ Δί' οὐχ ἔπομαι τῇ ἐχθρᾷ ὀργῇ. |
| 14. ἄρα συνίης τὴν ἀληθεῖ ὀργήν; | 14. μὰ Δί' οὐχ ἔπομαι τῇ ἀληθεῖ ὀργῇ. |
| 15. ἄρα συνίης πᾶσαν τὴν ὀργήν; | 15. μὰ Δί' οὐχ ἔπομαι πᾶσῃ τῇ ὀργῇ. |
| 16. ἄρα συνίης τὰς κακὰς ὀργάς; | 16. μὰ Δί' οὐχ ἔπομαι ταῖς κακαῖς ὀργαῖς. |
| 17. ἄρα συνίης τὰς θεῖας ὀργάς; | 17. μὰ Δί' οὐχ ἔπομαι ταῖς θεαῖς ὀργαῖς. |
| 18. ἄρα συνίης τὰς ἐχθρὰς ὀργάς; | 18. μὰ Δί' οὐχ ἔπομαι ταῖς ἐχθραῖς ὀργαῖς. |
| 19. ἄρα συνίης τὰς ἀληθεῖς ὀργάς; | 19. μὰ Δί' οὐχ ἔπομαι ταῖς ἀληθεῖς ὀργαῖς. |
| 20. ἄρα συνίης πᾶσας τὰς ὀργάς; | 20. μὰ Δί' οὐχ ἔπομαι πᾶσας ταῖς ὀργαῖς. |

- | | |
|--------------------------------|---|
| 21. ἄρα συνίης τὸ κακὸν ἔπος; | 21. μὰ Δί' οὐχ ἔπομαι τῷ κακῷ ἔπει. |
| 22. ἄρα συνίης τὸ θεῖον ἔπος; | 22. μὰ Δί' οὐχ ἔπομαι τῷ θείῳ ἔπει. |
| 23. ἄρα συνίης τὸ ἐχθρὸν ἔπος; | 23. μὰ Δί' οὐχ ἔπομαι τῷ ἐχθρῷ ἔπει. |
| 24. ἄρα συνίης τὸ ἀληθές ἔπος; | 24. μὰ Δί' οὐχ ἔπομαι τῷ ἀληθεῖ ἔπει. |
| 25. ἄρα συνίης πᾶν τὸ ἔπος; | 25. μὰ Δί' οὐχ ἔπομαι παντὶ τῷ ἔπει. |
| 26. ἄρα συνίης τὰ κακὰ ἔπη; | 26. μὰ Δί' οὐχ ἔπομαι τοῖς κακοῖς ἔπεσιν. |
| 27. ἄρα συνίης τὰ θεῖα ἔπη; | 27. μὰ Δί' οὐχ ἔπομαι τοῖς θεοῖς ἔπεσιν. |
| 28. ἄρα συνίης τὰ ἐχθρὰ ἔπη; | 28. μὰ Δί' οὐχ ἔπομαι τοῖς ἐχθροῖς ἔπεσιν. |
| 29. ἄρα συνίης τὰ ἀληθῆ ἔπη; | 29. μὰ Δί' οὐχ ἔπομαι τοῖς ἀληθέσιν ἔπεσιν. |
| 30. ἄρα συνίης πάντα τὰ ἔπη; | 30. μὰ Δί' οὐχ ἔπομαι πᾶσι τοῖς ἔπεσιν. |

Practise this drill until you can match the right form of the adjective to each form of the noun.

R: RECOGNITION DRILLS

R1: Purpose: To contrast two basic uses of the genitive and dative with prepositions.

Directions: The dative case with certain prepositions signals a *stationary association*, rather than motion towards or away from: e.g. ἐν τῇ πόλει - in the city.

Distinguish between the dative (*fixed location*) and genitive (*separation from*) by prefixing each of the following phrases with either ἔστιν - *he is*, or φεύγει - *he flees*: e.g.,

Recording: _____ ἐν τῇ πόλει.

Reply: ἔστιν ἐν τῇ πόλει.

- | | |
|--------------------------------|------------|
| 1. _____ ἐν τῇ πόλει. | 1. ἔστιν |
| 2. _____ ἐν τῇ οἰκίᾳ. | 2. ἔστιν |
| 3. _____ ἀπὸ τῆς στοᾶς. | 3. φεύγει |
| 4. _____ ἐν μισθωταῖς οἰκίαις. | 4. ἔστιν |
| 5. _____ ἀπὸ τοῦ ῥίγους. | 5. φεύγει |
| 6. _____ ἀπὸ τῶν μάντεων. | 6. φεύγει |
| 7. _____ ἐν τῷ βαλαντίῳ. | 7. ἔστιν |
| 8. _____ ἀπὸ τῶν γυναικῶν. | 8. φεύγει |
| 9. _____ ἐν τοῖς λόγοις. | 9. ἔστιν |
| 10. _____ ἐν τῇ τάφρῳ. | 10. ἔστιν |
| 11. _____ ἀπὸ τοῦ βασιλέως. | 11. φεύγει |
| 12. _____ ἐν τῷ οἴνῳ. | 12. ἔστιν |

R2: *Purpose:* To contrast the dative expressing *belonging* with the accusative as object of ἔχει.

Directions: The association expressed by the Dative may be that of *belonging to*: e.g.,
τῷ ἀνδρί ἐστι κύων. *The man has a dog.* (i.e., to the man there is a dog.)

Contrast

τὸν ἄνδρα ἔχει κύων. *A dog has the man.*

Where the noun given below is dative, complete the fragment by choosing the phrase with ἐστὶ to show possession; where it is accusative, with ἔχει.

Cover this column

- | | |
|--|------------------------|
| 1. τῷ ἀνδρί ——— (ἐστὶ κύων,
ἔχει κύων) | 1. ἐστὶ κύων |
| 2. τὸν ἄνδρα ——— (ἐστὶ ὁ βασιλεύς,
ἔχει ὁ βασιλεύς) | 2. ἔχει ὁ βασιλεύς |
| 3. ταῖς γυναιξίν ——— (ἐστὶ μύρον,
ἔχει μύρον) | 3. ἐστὶ μύρον |
| 4. τὸ ἔλαιον ——— (ἐστὶ μύρον,
ἔχει μύρον) | 4. ἔχει μύρον |
| 5. τοὺς ἵππους ——— (ἔχει ἀνὴρ,
ἐστὶν ἀνὴρ) | 5. ἔχει ἀνὴρ |
| 6. τῇ πόλει ——— (ἔχει βασιλεύς,
ἐστὶ βασιλεύς) | 6. ἐστὶ βασιλεύς |
| 7. πολλοῖς πατράσιν ——— (οὐκ ἔχει ἀργύριον,
οὐκ ἐστὶν ἀργύριον) | 7. οὐκ ἐστὶν ἀργύριον |
| 8. τῷ δὲ νέῳ ——— (οὐκ ἔχει αἰδώς,
οὐκ ἐστὶν αἰδώς) | 8. οὐκ ἐστὶν αἰδώς |
| 9. τὸ ἔπος ——— (οὐκ ἔχει ἀκρόαμα,
οὐκ ἐστὶ ἀκρόαμα) | 9. οὐκ ἔχει ἀκρόαμα |
| 10. τὴν γραφὴν ——— (οὐκ ἐστὶν ὁ μάντις,
οὐκ ἔχει ὁ μάντις) | 10. οὐκ ἔχει ὁ μάντις |
| 11. τοῖς ποιηταῖς ——— (οὐκ ἔχει ἔπη,
οὐκ ἐστὶν ἔπη) | 11. οὐκ ἐστὶν ἔπη |
| 12. τῷ βλάστᾳ ——— (οὐκ ἐστὶν ὁ οἰκέτης,
οὐκ ἔχει ὁ οἰκέτης) | 12. οὐκ ἔχει ὁ οἰκέτης |
| 13. ταῖς οἰκίαις ——— (οὐκ ἔχουσι στοά,
οὐκ ἐστὶ στοά) | 13. οὐκ ἐστὶ στοά |

R3: *Purpose:* To practise recognition of dative forms of the adjective.

Directions: Show that you recognize the form of the adjective by selecting the appropriate noun to go with it: e.g.,

Recording: τοῦτ' ἔστι τῷ νέῳ _____ (φίλῳ, στοᾷ)

Reply: τοῦτ' ἔστι τῷ νέῳ φίλῳ.

Cover this column

- | | |
|--|-------------|
| 1. τοῦτ' ἔστι τῷ νέῳ _____ (φίλῳ, στοᾷ) | 1. φίλῳ |
| 2. ἀγανακτῶ τοῖς ἀληθέσι _____ (γραφᾶς, λόγοις) | 2. λόγοις |
| 3. οὐκ ἔστι τῷ ἀγαθῷ _____ (τέκτονι, γυναικί) | 3. τέκτονι |
| 4. μένει ἐν τῇ κακῇ _____ (δεσμῷ, πόλει) | 4. πόλει |
| 5. δίδωσι ταῖς θαυμασταῖς _____ (μάντεσι, γυναιξί) | 5. γυναιξί |
| 6. νόσος ἐστὶν ἐν παντὶ _____ (ἀνθρώπῳ, ψυχῇ) | 6. ἀνθρώπῳ |
| 7. δείκνυς τοῦτο τοῖς ἀγαθοῖς _____ (φίλαις, ποιηταῖς) | 7. ποιηταῖς |
| 8. ποῦ μοι τὰ ἄμεμπτα _____ (θεᾶματα, στοᾷ); | 8. θεᾶματα |
| 9. οὕτως δοκεῖ ἀληθεῖ _____ (φίλῳ, ἀνδράσι) | 9. φίλῳ |
| 10. αἰὲν μένει ἐν τοιαύτῃ τῇ _____ (οἰκίᾳ, ῥίγῃ) | 10. οἰκίᾳ |
| 11. περιέρχονται ἐν πάσῃ _____ (θεᾶματι, πόλει) | 11. πόλει |
| 12. ἀποροῦσιν ἀνοσίῳ _____ (αἰδοῖ, ὀργαῖς) | 12. αἰδοῖ |
| 13. ἀργύριον παρέχομαι πᾶσι _____ (γυναιξί, πατράσι) | 13. πατράσι |
| 14. στοᾶς ἰδρυόμεθα ἐν πᾶσαις _____ (τοῖς θεᾶμασι, ταῖς οἰκίαις) | 14. οἰκίαις |

P: PRODUCTION DRILLS

P1: Purpose: To drill production of the dative.

Directions: Cover the right-hand column of drills M1a and M1b, and, instead of mimicking, make certain you know the forms perfectly by answering the questions. The recording will check you.

P1a = M1a

P1b = M1b

P2: Purpose: To contrast ἐν + dative with ἀπὸ + genitive.

Directions: Select the appropriate phrase to go with the verb (either φεύγει - .he flees, or μένει - he remains), e.g.,

Recording: φεύγει _____ (ἀπὸ τῆς πόλεως,
ἐν τῇ πόλει).

Reply: φεύγει ἀπὸ τῆς πόλεως.

Cover this column

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|--|-------------------------|
| 1. φεύγει _____ (ἀπὸ τῆς πόλεως,
ἐν τῇ πόλει) | 1. ἀπὸ τῆς πόλεως |
| 2. μένει _____ (ἀπὸ τῆς οἰκίας,
ἐν τῇ οἰκίᾳ) | 2. ἐν τῇ οἰκίᾳ |
| 3. μένει _____ (ἀπὸ τῶν στοῶν,
ἐν ταῖς στοαῖς) | 3. ἐν ταῖς στοαῖς |
| 4. φεύγει _____ (ἀπὸ τῆς τάφρου,
ἐν τῇ τάφρῳ) | 4. ἀπὸ τῆς τάφρου |
| 5. φεύγει _____ (ἀπὸ τοῦ οἴνου,
ἐν τῷ οἴνῳ) | 5. ἀπὸ τοῦ οἴνου |
| 6. μένει _____ (ἀπὸ τῆς πενίᾱς,
ἐν τῇ πενίᾳ) | 6. ἐν τῇ πενίᾳ |
| 7. φεύγει _____ (ἀπὸ τῆς φλογός,
ἐν τῇ φλογί) | 7. ἀπὸ τῆς φλογός |
| 8. μένει _____ (ἀπὸ τῶν πόλεων,
ἐν ταῖς πόλεσι) | 8. ἐν ταῖς πόλεσι |
| 9. μένει _____ (ἀπὸ τῶν δεσμῶν,
ἐν τοῖς δεσμοῖς) | 9. ἐν τοῖς δεσμοῖς |
| 10. φεύγει _____ (ἀπὸ τῶν ἐμῶν χειρῶν,
ἐν ταῖς ἐμαῖς χερσί) | 10. ἀπὸ τῶν ἐμῶν χειρῶν |
| 11. φεύγει _____ (ἀπὸ τῆς στοᾶς,
ἐν τῇ στοᾷ) | 11. ἀπὸ τῆς στοᾶς |
| 12. μένει _____ (ἀπὸ τῆς παροινίᾱς,
ἐν τῇ παροινίᾳ) | 12. ἐν τῇ παροινίᾳ |

P3: *Purpose:* Further drill of the dative with ἐν.

Directions: Combine the two short statements given by the recording, as follows:

Recording: ὁρᾷ τὸν φίλον. ὁρᾷ καὶ τὴν πόλιν.

Reply: ὁρᾷ τὸν φίλον ἐν τῇ πόλει.

Cover this column

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|--|--|
| 1. ὁρᾷ τὸν φίλον.
ὁρᾷ καὶ τὴν πόλιν. | 1. ὁρᾷ τὸν φίλον ἐν τῇ πόλει. |
| 2. φιλεῖ τὸ ἀργύριον.
φιλεῖ καὶ τὸ βαλάντιον. | 2. φιλεῖ τὸ ἀργύριον ἐν τῷ βαλαντίῳ. |
| 3. κολάζεις τὸν πελάτην.
κολάζεις καὶ τοὺς ἀνθρώπους. | 3. κολάζεις τὸν πελάτην ἐν τοῖς ἀνθρώποις. |
| 4. ὀρῶμεν τὸν τέκτονα.
ὀρῶμεν καὶ τὴν στοᾶν. | 4. ὀρῶμεν τὸν τέκτονα ἐν τῇ στοᾷ. |
| 5. γινώσκω τοὺς ἐχθροὺς.
γινώσκω καὶ τὰς πόλεις. | 5. γινώσκω τοὺς ἐχθροὺς ἐν ταῖς πόλεσιν. |
| 6. συνδέομεν τὸν βασιλέα.
συνδέομεν καὶ τὰ δεσμά. | 6. συνδέομεν τὸν βασιλέα ἐν τοῖς δεσμοῖς. |
| 7. γινώσκετε τὰς γυναῖκας;
γινώσκετε καὶ τὰς οἰκίᾳς; | 7. γινώσκετε τὰς γυναῖκας ἐν ταῖς οἰκίαις; |
| 8. μῖσοῦσι τὸ ἀνόσιον.
μῖσοῦσι καὶ τὴν ὀργήν. | 8. μῖσοῦσι τὸ ἀνόσιον ἐν τῇ ὀργῇ. |
| 9. ἄρα ὁρᾷς τὸν ποιητὴν;
ἄρα ὁρᾷς καὶ τὸ θέᾳμα; | 9. ἄρα ὁρᾷς τὸν ποιητὴν ἐν τῷ θεᾳματι; |
| 10. παρατίθεμαι τὴν γραφήν.
παρατίθεμαι καὶ τὰ ἐγκλήματα. | 10. παρατίθεμαι τὴν γραφήν ἐν τοῖς ἐγκλήμασιν. |
| 11. συνίημι τὴν νόσον.
συνίημι καὶ τὰς βλάβας. | 11. συνίημι τὴν νόσον ἐν ταῖς βλάσταις. |
| 12. θεραπεύει τὰς νόσους.
θεραπεύει καὶ τοὺς πόδας. | 12. θεραπεύει τὰς νόσους ἐν τοῖς ποσίν. |

P4: Purpose: To drill dative forms of the adjective.

Directions: Complete the statement given with the correct form of the adjective.

Cover this column

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| 1. οὕτως δοκεῖ ἀνδρὶ ἀγαθῷ.
οὕτως δοκεῖ καὶ γυναικὶ _____ . | 1. ἀγαθῇ |
| 2. νόσος ἐστὶν ἐν παντὶ ποιητῇ.
ἐστὶ καὶ ἐν _____ βασιλεῖ. | 2. παντὶ |
| 3. ἀγανακτῶ γραφῇ ἀνοσίῳ.
ἀγανακτῶ καὶ μάντει _____ . | 3. ἀνοσίῳ |
| 4. οὕτως ἔχει τῷ λόγῳ τούτῳ.
οὕτως ἔχει καὶ ταῖς ὑπονοίαις _____ . | 4. ταύταις |
| 5. λέγει τῷ ἀνδροφόνῳ τῷ ἐχθρῷ.
λέγει καὶ τοῖς ἀνδράσι τοῖς _____ . | 5. ἐχθροῖς |
| 6. νῦν ἔπομαι δίκῃ ἀληθεῖ.
ἔπομαι καὶ λόγῳ _____ . | 6. ἀληθεῖ |
| 7. οὐκ ἔστιν ὀσιότης οὐδ' ἐν οἰκίᾳ καλῇ
οὐδ' ἐν θεάμασι _____ . | 7. καλοῖς |
| 8. ἄρα δείκνυτε τοῦτο καὶ γυναιξὶ
ψευδέσι καὶ μάντεσι _____ ; | 8. ψευδέσι; |
| 9. ἐν παντὶ ἐλαίῳ ἐστὶ μύρον.
καὶ ὀργῇ ἐν _____ διαφοραῖς. | 9. πάσαις |
| 10. ἀγανακτῶ πάσαις γυναιξί.
ἀγανακτῶ καὶ _____ μύροις. | 10. πᾶσι |
| 11. οὐχ ἐπόμεθα οὐδὲ θεοῖς κακαῖς
οὐδὲ δαιμονίοις _____ . | 11. κακοῖς |
| 12. αἶψά ἀποκρίνομαι φίλοις ἀγαθοῖς
τε καὶ βασιλεῖ _____ . | 12. ἀγαθῷ |

P5: *Purpose:* To transform ἔχει + accusative to the dative with ἐστί, denoting possession.

Directions: You have seen how the dative may express possession (R2). The recording will now provide a series of statements using ἔχει. You transform them on the following pattern:

Recording: ὁ φίλος ἔχει δόξαν.

The friend has a reputation.

Reply: τῷ φίλῳ ἐστί δόξα.

lit: - To the friend there is a reputation.

P5a:

- | | |
|------------------------------|----------------------------|
| 1. ὁ φίλος ἔχει δόξαν. | 1. τῷ φίλῳ ἐστί δόξα. |
| 2. ὁ πατήρ ἔχει δόξαν. | 2. τῷ πατρί ἐστί δόξα. |
| 3. ὁ βασιλεὺς ἔχει δόξαν. | 3. τῷ βασιλεῖ ἐστί δόξα. |
| 4. ὁ μάντις ἔχει δόξαν. | 4. τῷ μάντει ἐστί δόξα. |
| 5. ὁ παῖς ἔχει δόξαν. | 5. τῷ παιδί ἐστί δόξα. |
| 6. ὁ τέκτων ἔχει δόξαν. | 6. τῷ τέκτονι ἐστί δόξα. |
| 7. ὁ πελάτης ἔχει δόξαν. | 7. τῷ πελάτῃ ἐστί δόξα. |
| 8. ἡ φίλη ἔχει δόξαν. | 8. τῇ φίλῃ ἐστί δόξα. |
| 9. ἡ νέα ἔχει δόξαν. | 9. τῇ νέῃ ἐστί δόξα. |
| 10. ἡ πόλις ἔχει δόξαν. | 10. τῇ πόλει ἐστί δόξα. |
| 11. ἡ νόσος ἔχει δόξαν. | 11. τῇ νόσῳ ἐστί δόξα. |
| 12. τὸ ῥίγος ἔχει δόξαν. | 12. τῷ ῥίγῃ ἐστί δόξα. |
| 13. τὸ δαιμόνιον ἔχει δόξαν. | 13. τῷ δαιμονίῳ ἐστί δόξα. |
| 14. τὸ θεῶμα ἔχει δόξαν. | 14. τῷ θεῶματι ἐστί δόξα. |

P5b:

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| 1. οἱ θεοὶ ἔχουσιν δόξαν. | 1. τοῖς θεοῖς ἐστὶ δόξα. |
| 2. οἱ ἄνδρες ἔχουσιν δόξαν. | 2. τοῖς ἀνδράσιν ἐστὶ δόξα. |
| 3. οἱ βασιλεῖς ἔχουσιν δόξαν. | 3. τοῖς βασιλεῦσιν ἐστὶ δόξα. |
| 4. οἱ μάντεις ἔχουσιν δόξαν. | 4. τοῖς μάντεσιν ἐστὶ δόξα. |
| 5. οἱ παῖδες ἔχουσιν δόξαν. | 5. τοῖς παισὶν ἐστὶ δόξα. |
| 6. οἱ τέκτονες ἔχουσιν δόξαν. | 6. τοῖς τέκτοσιν ἐστὶ δόξα. |
| 7. οἱ ποιηταὶ ἔχουσιν δόξαν. | 7. τοῖς ποιηταῖς ἐστὶ δόξα. |
| 8. αἱ ἄλλαι ἔχουσιν δόξαν. | 8. ταῖς ἄλλαις ἐστὶ δόξα. |
| 9. αἱ ἕτεραι ἔχουσιν δόξαν. | 9. ταῖς ἑτέραις ἐστὶ δόξα. |
| 10. αἱ πόλεις ἔχουσιν δόξαν. | 10. ταῖς πόλεσιν ἐστὶ δόξα. |
| 11. αἱ τάφροι ἔχουσιν δόξαν. | 11. ταῖς τάφροις ἐστὶ δόξα. |
| 12. τὰ ῥίγη ἔχει δόξαν. | 12. τοῖς ῥίγεσιν ἐστὶ δόξα. |
| 13. τὰ δαιμόνια ἔχει δόξαν. | 13. τοῖς δαιμονίοις ἐστὶ δόξα. |
| 14. τὰ θεᾶματα ἔχει δόξαν. | 14. τοῖς θεάμασιν ἐστὶ δόξα. |

P5c:

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| 1. ὁ ἵππος ἔχει δόξαν. | 1. τῷ ἵππῳ ἐστὶ δόξα. |
| 2. αἱ φίλαι ἔχουσι δόξαν. | 2. ταῖς φίλαις ἐστὶ δόξα. |
| 3. τὰ ἔπη ἔχει δόξαν. | 3. τοῖς ἔπεσιν ἐστὶ δόξα. |
| 4. οἱ πατέρες ἔχουσι δόξαν. | 4. τοῖς πατράσιν ἐστὶ δόξα. |
| 5. ἡ πόλις ἔχει δόξαν. | 5. τῇ πόλει ἐστὶ δόξα. |
| 6. τὸ θεᾶμα ἔχει δόξαν. | 6. τῷ θεάματι ἐστὶ δόξα. |
| 7. οἱ πελάται ἔχουσι δόξαν. | 7. τοῖς πελάταις ἐστὶ δόξα. |
| 8. αἱ χεῖρες αὐτοῦ ἔχουσι δόξαν. | 8. ταῖς χερσὶν αὐτοῦ ἐστὶ δόξα. |
| 9. ὁ βασιλεὺς ἔχει δόξαν. | 9. τῷ βασιλεῖ ἐστὶ δόξα. |
| 10. οἱ τέκτονες ἔχουσι δόξαν. | 10. τοῖς τέκτοσιν ἐστὶ δόξα. |
| 11. τὸ δαιμόνιον ἔχει δόξαν. | 11. τῷ δαιμονίῳ ἐστὶ δόξα. |
| 12. τὸ ῥίγος ἔχει δόξαν. | 12. τῷ ῥίγῃ ἐστὶ δόξα. |

P6: *Purpose:* To drill the dative with δίδωσι.

Directions: The dative is also used for the person or thing to whom or which something is given, told, shown, etc.

The recording will give you a short statement to which you respond, as follows:

Recording: ὁ ἐχθρὸς λαμβάνει τὸ ἀργύριον.

Reply: δίδωσι τὸ ἀργύριον τῷ ἐχθρῷ.

Cover this column

1. ὁ ἐχθρὸς λαμβάνει τὸ ἀργύριον.
2. οἱ ἄνδρες λαμβάνουσι τὸ ἀργύριον.
3. ὁ οἰκέτης λαμβάνει τὸ ἀργύριον.
4. ἡ ἄλλη λαμβάνει τὸ ἀργύριον.
5. αἱ θεαὶ λαμβάνουσι τὸ ἀργύριον.
6. αἱ πόλεις λαμβάνουσι τὸ ἀργύριον.
7. ἡ γυνὴ λαμβάνει τὸ ἀργύριον.
8. τὰ δαιμόνια λαμβάνει τὸ ἀργύριον.
9. τὸ κράτος (government) λαμβάνει τὸ ἀργύριον.
10. οἱ πατέρες λαμβάνουσι τὸ ἀργύριον.
11. ὁ τέκτων λαμβάνει τὸ ἀργύριον.
12. αἱ γυναῖκες λαμβάνουσι τὸ ἀργύριον.
13. οἱ φίλοι λαμβάνουσι τὸ ἀργύριον.
14. ὁ βασιλεὺς λαμβάνει τὸ ἀργύριον.
15. ὁ Σωκράτης λαμβάνει τὸ ἀργύριον.
16. ὁ Εὐθύφρων λαμβάνει τὸ ἀργύριον.

1. δίδωσι τὸ ἀργύριον τῷ ἐχθρῷ.
2. δίδωσι τὸ ἀργύριον τοῖς ἀνδράσιν.
3. δίδωσι τὸ ἀργύριον τῷ οἰκέτῃ.
4. δίδωσι τὸ ἀργύριον τῇ ἄλλῃ.
5. δίδωσι τὸ ἀργύριον ταῖς θεαῖς.
6. δίδωσι τὸ ἀργύριον ταῖς πόλεσιν.
7. δίδωσι τὸ ἀργύριον τῇ γυναικί.
8. δίδωσι τὸ ἀργύριον τοῖς δαιμονίοις.
9. δίδωσι τὸ ἀργύριον τῷ κράτει.
10. δίδωσι τὸ ἀργύριον τοῖς πατράσιν.
11. δίδωσι τὸ ἀργύριον τῷ τέκτονι.
12. δίδωσι τὸ ἀργύριον ταῖς γυναξίν.
13. δίδωσι τὸ ἀργύριον τοῖς φίλοις.
14. δίδωσι τὸ ἀργύριον τῷ βασιλεῖ.
15. δίδωσι τὸ ἀργύριον τῷ Σωκράτει.
16. δίδωσι τὸ ἀργύριον τῷ Εὐθύφρονι.

P7: Purpose: To drill the dative expressing instrumentality.

Directions: The instrument by which anything is carried out is also expressed by the dative.

Combine the two short statements given by the recording as follows:

Recording: ἔχει τὸν ἵππον. φέρεται τὴν τιμὴν.
He has the horse. He wins honour.

Reply: τῷ ἵππῳ φέρεται τὴν τιμὴν.

Cover this column

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|-----------------------|--------------------|--------------------|
| 1. ἔχει τὸν ἵππον. | φέρεται τὴν τιμὴν. | 1. τῷ ἵππῳ |
| 2. ἔχει τὸ ἀργύριον. | φέρεται τὴν τιμὴν. | 2. τῷ ἀργυρίῳ |
| 3. ἔχει τὰς γραφάς. | φέρεται τὴν τιμὴν. | 3. ταῖς γραφαῖς |
| 4. ἔχει τὴν ὀσιότητα. | φέρεται τὴν τιμὴν. | 4. τῇ ὀσιότητι |
| 5. ἔχει τοὺς οἶνους. | φέρεται τὴν τιμὴν. | 5. τοῖς οἶνοις |
| 6. ἔχει τὰ ἐγκλήματα. | φέρεται τὴν τιμὴν. | 6. τοῖς ἐγκλήμασιν |
| 7. ἔχει τὴν χάριν. | φέρεται τὴν τιμὴν. | 7. τῇ χάριτι |
| 8. ἔχει τὸ ἔπος. | φέρεται τὴν τιμὴν. | 8. τῷ ἔπει |
| 9. ἔχει τὰ δεσμά. | φέρεται τὴν τιμὴν. | 9. τοῖς δεσμοῖς |
| 10. ἔχει τὰς οἰκίᾱς. | φέρεται τὴν τιμὴν. | 10. ταῖς οἰκίαις |
| 11. ἔχει τὰ δεῖπνα. | φέρεται τὴν τιμὴν. | 11. τοῖς δεῖπνοις |
| 12. ἔχει τὰς τάφρους. | φέρεται τὴν τιμὴν. | 12. ταῖς τάφροις |
| 13. ἔχει τὴν χεῖρα. | φέρεται τὴν τιμὴν. | 13. τῇ χειρί |
| 14. ἔχει τὰς πόλεις. | φέρεται τὴν τιμὴν. | 14. ταῖς πόλεσιν |

P8: Purpose: To drill the dative forms of the personal pronouns.

P8a: Directions: Complete each sentence by selecting the dative form from the brackets.

Cover this column

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| 1. ἐγὼ μὲν λέγω τῷ ἀνδρί, ὃ δ' ἀνὴρ οὐ λέγει . . .
(ἐμέ, ἐμοί) | 1. ἐμοί |
| 2. ἐγὼ μὲν δίδωμι τῷ ἀνδρί, ὃ δ' ἀνὴρ οὐ δίδωσι . . .
(ἐμοί, ἐμοῦ) | 2. ἐμοί |
| 3. ἐγὼ μὲν ἔπομαι τῷ ἀνδρί, ὃ δ' ἀνὴρ οὐχ ἔπεται . . .
(ἐμέ, ἐμοί) | 3. ἐμοί |
| 4. σὺ μὲν λέγεις τῷ ἀνδρί, ὃ δ' ἀνὴρ οὐ λέγει . . .
(σοῦ, σοί) | 4. σοί |
| 5. σὺ μὲν δίδως τῷ ἀνδρί, ὃ δ' ἀνὴρ οὐ δίδωσι . . .
(σέ, σοί) | 5. σοί |
| 6. σὺ μὲν ἔπη τῷ ἀνδρί, ὃ δ' ἀνὴρ οὐχ ἔπεται . . .
(σοί, σέ) | 6. σοί |
| 7. ἡμεῖς μὲν λέγομεν τῷ ἀνδρί, ὃ δ' ἀνὴρ οὐ λέγει . . .
(ἡμῖν, ἡμᾶς) | 7. ἡμῖν |
| 8. ἡμεῖς μὲν δίδομεν τῷ ἀνδρί, ὃ δ' ἀνὴρ οὐ δίδωσι . . .
(ἡμᾶς, ἡμῖν) | 8. ἡμῖν |
| 9. ἡμεῖς μὲν ἐπόμεθα τῷ ἀνδρί, ὃ δ' ἀνὴρ οὐχ ἔπεται . . .
(ἡμῖν, ἡμᾶς) | 9. ἡμῖν |
| 10. ὑμεῖς μὲν λέγετε τῷ ἀνδρί, ὃ δ' ἀνὴρ οὐ λέγει . . .
(ὑμῖν, ὑμᾶς) | 10. ὑμῖν |
| 11. ὑμεῖς μὲν δίδετε τῷ ἀνδρί, ὃ δ' ἀνὴρ οὐ δίδωσι . . .
(ὑμῶν, ὑμῖν) | 11. ὑμῖν |

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| 12. ὕμεῖς μὲν ἔπεσθε τῷ ἀνδρί, ὃ δ' ἀνὴρ οὐχ ἔπεται . . .
(ὕμῖν, ὕμᾶς) | 12. ὕμῖν |
| 13. σὺ μὲν δείκνῃς τῷ ἀνδρί, ὃ δ' ἀνὴρ οὐ δείκνῃσι . . .
(σέ, σοί) | 13. σοί |
| 14. ἡμεῖς μὲν λέγομεν τῷ ἀνδρί, ὃ δ' ἀνὴρ οὐ λέγει . . .
(ἡμᾶς, ἡμῖν) | 14. ἡμῖν |
| 15. ἐγὼ μὲν ἔπιόμαι τῷ ἀνδρί, ὃ δ' ἀνὴρ οὐχ ἔπιεταί . . .
(μοι, με) | 15. μοι |
| 16. ὕμεῖς μὲν δίδοτε τῷ ἀνδρί, ὃ δ' ἀνὴρ οὐ δίδωσι . . .
(ὕμῖν, ὕμᾶς) | 16. ὕμῖν |
| 17. σὺ μὲν δείκνῃς τῷ ἀνδρί, ὃ δ' ἀνὴρ οὐ δείκνῃσι . . .
(σέ, σοί) | 17. σοί |
| 18. ὕμεῖς μὲν λέγετε τῷ ἀνδρί, ὃ δ' ἀνὴρ οὐ λέγει . . .
(ὕμῖν, ὕμεῖς) | 18. ὕμῖν |

8C. GRAMMAR

8C1: *The Dative Case.* The fifth and last case you are to meet is the *dative*. It may be regarded as the case of the interested party*. This is seen in the so-called “dative of interest” which expresses -

a) *an indirect object:*

λέγεις τῷ ἀνδρί - you are telling (something) *to the man*.

Here the dative marks an interested further party in an actor - action - goal relationship. A parallel with a transitive verb again signals an interested third party.

δείκνυσι τὴν οἰκίαν τῷ τέκτονι - he points out the house *to the carpenter*.

ποιεῖ πέπλον τῷ φίλῳ - he makes a cloak *for his friend*.

It is in this sense that the dative most commonly matches the meaning of the English *to* or *for*. (Note: the interested “third” party is not restricted to the grammatical “third person”:) e.g.,

ἄγεις τὸν ἵππον μοι - you are driving the horse *for me*.

μοι is obviously the interested further party or third party in the situation.

b) *the possessor:*

τῷ ἀνδρί ἐστι κύων - the man has a dog.

(literally: to the man there is a dog.)

Related to the above uses is what is commonly called the

c) *instrumental dative:*

καὶ ὅσια ἄρα καὶ ἀνόσια τὰ αὐτὰ ἐστίν

τούτῳ τῷ λόγῳ - and then the same things are holy and unholy *by this account*.

τῷ ἵππῳ φέρεται τὴν τιμὴν - he wins honour *by (means of) the horse*.

The instrumental dative is, in fact, a *modifying* use of the dative case. The phrase τούτῳ τῷ λόγῳ used above, tells how the same things are holy and unholy. Similarly τῷ ἵππῳ tells *how* the action in φέρεται is carried out.

* This view is borrowed from W.E. Sweet, *Latin: A Structural Approach*. (Michigan, 1958) pp. 180-199.

- d) The dative can be seen as a modifying case when it occurs *with prepositions*. The preposition makes explicit precisely how the dative modifies: e.g.,

κολάζει τοὺς ἐχθροὺς ἐν τῇ πόλει - he punishes the enemies *in the city*.

- e) Finally, you have already met the *dative following a verb* where, on the basis of English usage you would expect an accusative: e.g.,

νῦν ἔπομαι σου τῷ λόγῳ - I am now following your *argument*.

Keep a list of verbs which are followed by the dative or genitive in Greek, where the nearest English construction would lead you to expect an accusative. Learning to use a small group of such verbs with ease will lead to a mastery of constructions which are partially the same as English and partially different.

- 8C2: The signals which indicate case, each with its variations depending on gender and stem-class, may be illustrated as follows:

	Singular	Plural
N	-ϕ, -ς, -ν ²	} -ι, -ες, -ᾶ ²
V	-ϕ, -ν ²	
A	-ν, -ᾶ, -ϕ	-νς > •ς, -ᾶ ²
G	-ο ¹ , -ος, -ο(ι)ς, •ς	-ων
D	-ι, -ιι	-ις, -σι

¹ - *oo becomes -ou

² neuter only

Normal assimilation of sounds results in the full forms you have learned and which are listed for the different declensions below. The paradigms at the end of the book set out the *base, class marker and case-endings* for each set of stems.

1. Nouns (Cf. 3C1, 6C2.1) Dative Forms

First Declension: $\bar{\alpha}$ - Stems

S.	τῇ	γραφῇ	δίκῃ	στοῇ	τῷ	ποιητῇ	οἰκέτῃ	Καλλιᾷ
P.	ταῖς	γραφαῖς	δίκαις	στοαῖς	τοῖς	ποιηταῖς	οἰκέταις	(νεανίαις)

Second Declension: \circ - Stems

S.	τῷ / τῇ	ἵππῳ	τῷ	δώρῳ
P.	τοῖς / ταῖς	ἵπποις	τοῖς	δώροις

Third Declension: Stems in a consonant, ι (or υ).

S.	τῷ	ποδί	ἀνδρί	βασιλεῖ	τῇ	χάριτι	πόλει
P.	τοῖς	ποσί	ἀνδράσι(ν)	βασιλεῦσι(ν)	ταῖς	χάρισι(ν)	πόλεσι(ν)
S.	τῷ	θεᾷματι	ῥίγῃ				
P.	τοῖς	θεᾷμασι(ν)	ῥίγεσι(ν)				

8C3: Adjectives

First and Second Declension: (Cf. 5C2.1)

Forms differing only for stem-vowel are shown. Tone changes follow the model for nouns with corresponding tone-pattern.

	<i>M</i>	<i>F</i>	<i>N</i>	<i>M</i>	<i>F</i>	<i>N</i>
S.	φίλῳ	φίλῃ	φίλῳ	νέῳ	νέᾳ	νέῳ
P.	φίλοις	φίλαις	φίλοις	νέοις	νέαις	νέοις

Third Declension (Cf. 5C2.2)

	<i>M.F.N.</i>
S.	ἀληθεῖ
P.	ἀληθέσι(ν)

First and Third Declension (Cf. 5C2.3)

<i>M</i>	<i>F</i>	<i>N</i>
παντί	πάσῃ	παντί
πᾶσι(ν)	πάσαις	πᾶσι(ν)

8C4: *Personal Pronouns*

	<i>1st Person</i>	<i>2nd Person</i>
S.	ἐμοί, μοί	σοί
P.	ἡμῖν	ὑμῖν

Forms unmarked by high or glide tone, i.e., μοι, σοι, are unemphatic (and enclitic).
Cf. 6C4.

Note the presence of the - ι in every form of the dative, the “interested third party”.

8D. SUPPLEMENTARY READINGS

8D1: The gods seem to have differing opinions on several important matters. (See 3D1, 5A1)

ΣΩΚΡΑΤΗΣ. καὶ τῶν θεῶν ἄρα, ὧ γενναῖε
Εὐθύφρων, ἄλλοι ἄλλα δίκαια
ἡγοῦνται κατὰ τὸν σὸν λόγον,
καὶ καλὰ καὶ αἰσχροὶ καὶ ἀγαθὰ
καὶ κακά· ἦ γάρ;

ἡγεῖται - lead the way, suppose, believe

ΕΥΘΥΦΡΩΝ. ὀρθῶς λέγεις.

ΣΩΚΡΑΤΗΣ. οὐκοῦν ἅπερ καὶ ἡγοῦνται
ἕκαστοι καὶ ἀγαθὰ καὶ δίκαια,
ταῦτα καὶ φιλοῦσιν, τὰ δὲ
ἐναντία τούτων μῖσοῦσιν;

ΕΥΘΥΦΡΩΝ. πάνυ γε.

ΣΩΚΡΑΤΗΣ. ταῦτά δέ γε, ὥς σὺ φῆς, οἱ
μὲν δίκαια ἡγοῦνται, οἱ δὲ
ἄδικοι, περὶ ἃ στασιάζουσιν
τε καὶ πολεμοῦσιν· ἄρα οὐχ
οὕτω;

ΕΥΘΥΦΡΩΝ. οὕτω.

ΣΩΚΡΑΤΗΣ. ταῦτ' ἄρα θεομῖσῃ τε καὶ
 θεοφιλῇ ἐστὶν καὶ ὅσια ἄρα
 καὶ ἀνόσια τὰ αὐτά ἐστιν,
 ὦ Εὐθύφρων.

ΕΥΘΥΦΡΩΝ. κινδυνεύει.

-- Plato, *Euthyphro*.

1. τίς λέγει ὅτι ἄλλοι θεοὶ ἄλλα δίκαια ἡγοῦνται;
2. ἄρα πάντες οἱ θεοὶ πάντα αἰσχρὰ ἡγοῦνται, κατὰ τὸν λόγον;
3. τίνα μῖσοῦσιν οἱ θεοί;
4. περὶ τίνα πολεμοῦσιν οἱ θεοί;
5. ἄρα τὸ θεομῖσές καὶ θεοφιλές ἐστὶν;

8D2: On reciting poetry.

ΝΙΚΗΡΑΤΟΣ. νῦν ἐπίσταμαι Ἰλιάδα καὶ
Ὀδύσειαν καὶ ταύτας
ὅλᾳς λέγω ἀπὸ στόματος.

ΑΝΤΙΣΘΕΝΗΣ. ἐκεῖνο δὲ λανθάνει σε
ὅτι καὶ οἱ ῥαψῳδοὶ
πάντες ἐπίστανται ταῦτα
τὰ ἔπη;

ΝΙΚΗΡΑΤΟΣ. ναί, μὰ τὸν Δία.

ΣΩΚΡΑΤΗΣ. ἀλλὰ γὰρ τᾷς ὑπονοίᾳς
οὐκ ἐπίστανται.

ὁ Νικήρατος - Niceratus - see word list
ἐπίσταται - know how, understand, know
ἡ Ἰλιάς - The *Iliad* of Homer - see word list
ἡ Ὀδύσεια - The *Odyssey* of Homer -
see word list

ὅλος - whole, entire
τὸ στόμα - mouth
λανθάνει - escape (one's) notice
ὁ ῥαψῳδός - rhapsodist, reciter of epic
poetry

τὸ ἔπος - word, tale, story; epic poetry

ἡ ὑπόνοια - hidden thought, guess; real
meaning

-- Xenophon, *Symposium*.

1. ἄρ' ὁ Νικήρατος μόνον τὴν Ἰλιάδα ἐπίσταται;
2. τίνα ἔπη ἐπίστανται οἱ ῥαψῳδοί;
3. τίνων τᾷς ὑπονοίᾳς οὐκ ἐπίστανται;

8D3: Socrates claims to have more beautiful eyes than Critobulus.

ΣΩΚΡΑΤΗΣ.	οἱ μὲν ἐμοὶ ὀφθαλμοὶ καλοὶ εἰσιν, οἱ δὲ σοὶ οὔ.	ὁ ὀφθαλμός - eye
ΚΡΙΤΟΒΟΥΛΟΣ.	πῶς δῆ;	ὁ Κριτόβουλος - Critobulus - see word list
ΣΩΚΡΑΤΗΣ.	ὅτι οἱ μὲν σοὶ τὸ κατ' εὐθύ μόνον ὀρῶσιν, οἱ δὲ ἐμοὶ καὶ τὸ ἐκ πλαγίου διότι ἐπιπόλαιοι εἰσιν.	εὐθύς - straight, direct ἐκ (ἐξ) - out of, from πλαγίος - slanting διότι - since, because ἐπιπόλαιος - on the surface, superficial, prominent

— Xenophon, *Symposium*.

1. τίνος ὀφθαλμοὶ καλοὶ εἰσιν;
2. τί ὀρῶσιν οἱ τοῦ Κριτοβούλου;
3. τίνος ὀφθαλμοὶ τὸ ἐκ πλαγίου ὀρῶσιν;

8E. COMPOSITION

8Ea: *Original English*

SOCRATES. We are agreed then that poverty is the reason for the human race being in want and men having no money and dying of hunger and cold.

CALLIAS. You talk of a whole epic of miseries which they undergo all the time. Nevertheless there are some who, I think, deny that she is a goddess at all.

SOCRATES. How do you mean, Callias?

CALLIAS. Because the gods are just and do not behave unjustly: poverty does behave unjustly: therefore poverty is not a goddess.

SOCRATES. Quite right. Nevertheless I regard her as a goddess, and you do too, apparently. This is irrelevant to our argument, and makes no difference to us. In fact it is as well that Poverty has eyes and Wealth hasn't.

CALLIAS. What are you saying? Aren't men benefitted by Wealth, even if he has no eyes?

SOCRATES. Some are, I agree.

CALLIAS. So that if not only Poverty but Wealth too has eyes, every need is supplied for everybody.

SOCRATES. Not so, Callias. A very superficial judgment, that.

8Eb: *Recast of English*

SOCRATES. We-agree therefore that on-account-of Poverty <the> men are-in-want and have not silver and die from hunger and cold.

CALLIAS. Really you-are-speaking-of a whole *Iliad* of-evils¹ which (they are) always bearing-(up)-under. Not but what there-are (those) who² say, as I-think, that she is not a-goddess after-all.

SOCRATES. How are-you-saying, o Callias?

CALLIAS. Because the gods are just and (do) not do unjust (things): the Poverty however does-do unjust (things); therefore she is not a-goddess.

SOCRATES. You-speak correctly. But all-the-same I consider her a-goddess, and *you* (do) in-the-same-way, as it-seems. However these (things) which we-are-saying are nothing in-relation-to *our* argument, and (do) not make-a-difference to-us in-anything (= as-to-nothing, accusative). But in-actual-fact³ it-is well that Poverty on-the-one-hand has eyes but Wealth on-the-other (has) not.

CALLIAS. What are-you-saying? (Does) not Wealth benefit the men, even if he-has not eyes?

SOCRATES. (There) exist (those) whom Wealth benefits, I-agree.

CALLIAS. So-that, if not only Poverty but also Wealth has eyes, they-provide all (things) of-which they-are in-need (for) all men.⁴

SOCRATES. But it-is not so, o Callias. <For> you-judge concerning these (things) quite superficially.

Notes:

¹ An “*Iliad* of woes” is proverbial and occurs in Demosthenes 19,148.

² “There are those who . . .”: also found as ἔνιοι, (adj., Unit 27), a telescoping of ἔστιν ὅς, εἰσὶν οἱ = “some” (not all).

³ ἔργῳ δέ. The full form of the antithesis λόγῳ μὲν . . . ἔργῳ δέ . . . (= nominally X... but actually Y...) is very common in Greek at all periods.

⁴ Note: at a later stage this sentence may be re-done, using the strictly correct tenses and moods (see Units 17, 18 and 20). The present assertives are however not misleading in this context and as such acceptable.

8F. VOCABULARY

8F1: NEW WORD LIST

- ἀποκρίνῃ (ἀποκρίνω) [verb] - distinguish; (middle) reply
- δήπου [adverb] - perhaps; of course, I suppose
- * διότι [conjunction] - for the reason that, since
- ἑαυτόν (-ήν -ό) [pronoun] - him/her/it/self [also αὐτόν, etcetera]
- * ἐκ [preposition] - (ἐξ before a vowel) (+ genitive only) out of
- ἐν [preposition] - (+ dative only) in, upon
- * ἐπιπόλαιος (-ον) [adjective] - superficial; common-place; prominent
- * ἐπίσταται (ἐπίσταμαι) [verb-deponent] - know how; understand
- * τὸ ἔπος (τοῦ ἔπους) [noun] - word; story: (plural) (epic) poetry
- ἕτερος (ἐτέρᾱ - ἕτερον) [adjective] - (the) other (of two)
- * εὐθύς (εὐθεῖα - εὐθύ) [adjective] - straight; direct
- ἐχθρός (-ᾶ -όν) [adjective] - hated, hateful; hostile
- * ἡγεῖται (ἡγοῦμαι) [verb-deponent] - lead the way; suppose, believe
- ἡ Ἥρα (τῆς Ἥρας) [noun] - Hera (goddess, daughter of Kronos and Rhea, wife of Zeus)
- ὁ Ἥφαιστος (τοῦ Ἥφαιστου) [noun] - Hephaestus (god of fire, son of Zeus and Hera)
- θαυμάσιος (θαυμασιᾶ - θαυμάσιον) [adjective] - wonderful, marvellous
- θαυμαστός (-ή -όν) [adjective] - wonderful, marvellous
- * ἡ Ἰλιάς (τῆς Ἰλιάδος) [noun] - *Iliad* (epic poem by Homer, describing events during the siege of Troy. It is now generally believed that the *Iliad* and *Odyssey* - see below - were originally composed and transmitted orally, and that some parts at least go back to the second millenium B.C.).
- κολάζει (κολάζω) [verb] - curtail; correct; chastise, punish
- * ὁ Κριτόβουλος (τοῦ Κριτοβούλου) [noun] - Critobulus, son of Crito, a friend of Socrates
- ὁ Κρόνος (τοῦ Κρόνου) [noun] - Cronus/Kronos (a titan, son of Heaven and Earth)
- * λανθάνει (λανθάνω) [verb] - be unnoticed, escape notice (of - plus accusative)
- ὁ μάντις (τοῦ μάντεως) [noun] - prophet
- μισθωτός (-ή -όν) [adjective] - hired
- * ὁ Νικήρατος (τοῦ Νικήρατου) [noun] - Niceratus (son of Nicias, the Athenian politician and general)

- * ἡ Ὀδύσσεια (τῆς Ὀδυσσεΐδος) [noun] - *Odyssey* (epic poem by Homer - although some doubt that Homer wrote both the *Iliad* <see above> and the *Odyssey*. It deals with the wanderings of Odysseus <Ulysses> after the end of the Trojan War, and his ultimate return to his home in Ithaca.)

- οἶεται (οἶμαι/οἴμαι) [verb-deponent] - suppose, think
- οἶκεῖ (οἶκῶ) [verb] - inhabit, occupy
- ἡ οἰκίᾱ (τῆς οἰκίᾱς) [noun] - house; household
- ὁ οἰκοδόμος (τοῦ οἰκοδόμου) [noun] - builder, architect

- * ὅλος (-η -ον) [adjective] - whole, entire, complete
- ὁ Οὐρανός (τοῦ Οὐρανοῦ) [noun] - Uranos = heaven (see Κρόνος, above)

- * ὁ ὀφθαλμός (τοῦ ὀφθαλμοῦ) [noun] - eye

- * πλάγιος (πλαγίᾱ- πλάγιον) [adjective] - placed sideways, aslant
- προαγορεύει (προαγορεύω) [verb] - foretell, prophesy; tell beforehand
- προορᾷ (προορῶ) [verb] - look forward to; foresee
- προσφιλής (-ές) [adjective] - dear, beloved; pleasing, agreeable

- * ὁ ῥαψωδός (τοῦ ῥαψωδοῦ) [noun] - rhapsodist, reciter of epic poems
- σεαυτόν (-ήν -ό) [pronoun] - yourself(s.) [also σαυτόν, etcetera]

- * τὸ στόμα (τοῦ στόματος) [noun] - mouth
- ὁ τέκτων (τοῦ τέκτονος) [noun] - carpenter; workman

- * ἡ ὑπόνοια (τῆς ὑπονοΐας) [noun] - hidden thought; suspicion, guess; real meaning

8F2: RELATED WORDS

ἀγνώσ	ἀπεργασίᾱ	ἀποκρίνει	αὐτός	δή	δήπου	διά	διότι
γινώσκει	ἀπό	κρίνει	ἐαυτόν	δήποτε	ὅπου	διατρίβει	ὅτι
ἐννοεῖ	ἀποδίδωσι		σεαυτόν	δήπου	που	διαφορά	
νοεῖ	ἀποθνήσκει		ὡς αὐτως			διαφθείρει	
ὑπόνοια	ἀποκρίνει					διότι	
	ἀποσφάττει					εὐδιάβολος	

ἔγκλημα	ἐκ	ἐξηγητής	ἐπίγρῦπος	ἐχθρᾱ
ἐμπορίᾱ	ἐκκαθαίρει	ἡγεῖται	ἐπιπόλαιος	ἐχθρός
ἐν	ἐξηγητής		ἐπίσταται	
ἐνδεής				
ἐννοεῖ				

θαυμάσιος	θεοφιλής	μηδείς	οἰκεῖ	ὀρᾱ
θαυμαστός	προσφιλής	οὐδείς	οἰκεῖος	προορᾱ
	φιλεῖ		οἰκέτης	
	φιλίᾱ		οἰκίᾱ	
	φίλος		οἰκοδόμος	
	φιλοφροσύνη			

προαγορεύει	πρός	ὑπό
πρόγονος	προσφιλής	ὑπόνοια
προορᾱ		ὑποφέρει
προτίθησι		

8F3: IDIOMATIC EXPRESSION

ἀπὸ στόματος - “from memory”

DERIVATIVES

ἕτερος

μάντις

ὄφθαλμός

ῥαψωδός

τέκτων

UNIT NINE

9A. BASIC DIALOGUE

9A1: On the service done for the gods, and the functions which the gods perform. (See 6D2, 7D2)

SOCRATES. - holiness

- tending of the gods

- Now, what kind of attention to the gods is holiness?

ΣΩΚΡΑΤΗΣ. - ἡ ὁσιότης

- θεῶν θεραπείᾳ

- τίς δὴ θεῶν θεραπείᾳ ἐστὶν ἡ ὁσιότης;

EUTHYPHRO. - they take care of

- they attend to their masters

- slaves attend to their masters

- The kind (of attention) that slaves pay to their masters, Socrates.

ΕΥΘΥΦΡΩΝ. - θεραπεύουσιν

- τοὺς δεσπότης θεραπεύουσιν

- οἱ δοῦλοι τοὺς δεσπότης θεραπεύουσιν

- ἤνπερ, ὦ Σώκρατες, οἱ δοῦλοι τοὺς δεσπότης θεραπεύουσιν.

SOCRATES. - to/for the gods

- related to service

- something related to service to the gods

- I understand; it is a kind of service to the gods.

ΣΩΚΡΑΤΗΣ. - θεοῖς

- ὑπηρετική

- ὑπηρετική τις θεοῖς

- μανθάνω· ὑπηρετική τις ἐστὶν θεοῖς.

EUTHYPHRO.

- That's right.

ΕΥΘΥΦΡΩΝ.

- πάνυ μὲν οὖν.

SOCRATES. - they use

- they use servants

- they use us as their servants

ΣΩΚΡΑΤΗΣ. - χρῶνται

- ὑπηρέταις χρῶνται

- ἡμῖν ὑπηρέταις χρῶνται

- in which they use us as their servants
 - the deed in which they use us as their servants
 - they accomplish
 - which the gods accomplish
 - that glorious deed which the gods accomplish
 - What in the world is that glorious deed which the gods accomplish when they use us as their servants?
- ὧς ἡμῖν ὑπηρεταῖς χρῶνται
 - τὸ ἔργον ὧς ἡμῖν ὑπηρεταῖς χρῶνται
 - ἀπεργάζονται
 - οἱ θεοὶ ἀπεργάζονται
 - ἐκεῖνο τὸ πάγκαλον ἔργον ὃ οἱ θεοὶ ἀπεργάζονται
 - τί ποτέ ἐστιν ἐκεῖνο τὸ πάγκαλον ἔργον ὃ οἱ θεοὶ ἀπεργάζονται ὧς ἡμῖν ὑπηρεταῖς χρῶνται;

EUTHYPHRO.

- They accomplish many fine deeds, Socrates

ΕΥΘΥΦΡΩΝ.

- πολλὰ καὶ καλά, ὦ Σώκρατες.

SOCRATES.

- Well, so do the generals, my friend

ΣΩΚΡΑΤΗΣ.

- καὶ γὰρ οἱ στρατηγοί, ὦ φίλε·

- they accomplish victory
 - they accomplish victory in war
 - the head-one of them is
 - nevertheless
 - but nevertheless the chief of them is that they bring about victory in war. Is that not so?
- νίκην ἀπεργάζονται
 - νίκην ἐν τῷ πολέμῳ ἀπεργάζονται
 - τὸ κεφάλαιον αὐτῶν ἐστίν
 - ὅμως
 - ἀλλ' ὅμως τὸ κεφάλαιον αὐτῶν ἐστίν ὅτι νίκην ἐν τῷ πολέμῳ ἀπεργάζονται· ἢ οὐ;

EUTHYPHRO.

- Of course

ΕΥΘΥΦΡΩΝ.

- πῶς δ' οὐ;

SOCRATES. - I think

- And farmers also, I think, accomplish many fine deeds

- nourishment
- nourishment from the land
- the chief result of their work

- but yet the chief result of their work is food from the land.

ΣΩΚΡΑΤΗΣ. - οἶμαι

- πολλὰ δέ γ' οἶμαι, καὶ καλὰ καὶ οἱ γεωργοί.

- ἡ τροφή
- ἡ ἐκ τῆς γῆς τροφή
- τὸ κεφάλαιον αὐτῶν τῆς ἀπεργασίας
- ἀλλ' ὅμως τὸ κεφάλαιον αὐτῶν ἐστὶν τῆς ἀπεργασίας ἡ ἐκ τῆς γῆς τροφή.

EUTHYPHRO.

- Certainly

ΕΥΘΥΦΡΩΝ.

- πάνυ γε.

SOCRATES. - the things which the gods accomplish

- but what about the many fine deeds?
- But what about the many fine deeds which the gods accomplish?
- What is the chief result of their work?

ΣΩΚΡΑΤΗΣ. - ἃ οἱ θεοὶ ἀπεργάζονται

- τί δὲ δὴ τῶν πολλῶν καὶ καλῶν;
- τί δὲ δὴ τῶν πολλῶν καὶ καλῶν ἃ οἱ θεοὶ ἀπεργάζονται;
- τί τὸ κεφάλαιόν ἐστι τῆς ἐργασίας;

EUTHYPHRO. - I say simply

- I say this simply
- I tell you simply

ΕΥΘΥΦΡΩΝ. - ἀπλῶς λέγω

- τόδε ἀπλῶς λέγω
- τόδε σοι ἀπλῶς λέγω.

- the things held in common
- the things held in common of states
- households

- τὰ κοινά
- τὰ κοινὰ τῶν πόλεων
- τοὺς οἴκους

- these things are the holy (ones)
- he does things which are pleasing to the gods
- he both says and does things which are pleasing to the gods
- if someone says and does things which are pleasing to the gods, these things are holy (ones)
- that if someone says and does things which are pleasing to the gods, these things are holiness.
- private households
- both individual households and states
- such things save
- and such things bring salvation to both individual households and states
- (the things) destroy
- they destroy absolutely everything
- they overturn absolutely everything
- which things both overturn and destroy absolutely everything
- impious things
- the opposite of what are pleasing to the gods are impious
- and the opposite of what are pleasing to the gods are impious, and these things overturn and destroy absolutely everything.
- ταῦτ' ἔστι τὰ ὅσια
- τὰ θεοφιλῇ πράττει
- τὰ θεοφιλῇ λέγει τε καὶ πράττει
- εἴ τις τὰ θεοφιλῇ λέγει τε καὶ πράττει, ταῦτ' ἔστι τὰ ὅσια
- ὅτι, εἴ τις τὰ θεοφιλῇ λέγει τε καὶ πράττει, ταῦτ' ἔστι τὰ ὅσια
- τοὺς ἰδίους οἴκους
- τοὺς τε ἰδίους οἴκους καὶ τὰ κοινὰ τῶν πόλεων
- σώζει τὰ τοιαῦτα
- καὶ σώζει τὰ τοιαῦτα τοὺς τε ἰδίους οἴκους καὶ τὰ κοινὰ τῶν πόλεων.
- ἀπόλλυσιν
- ἅπαντα ἀπόλλυσιν
- ἀνατρέπει ἅπαντα
- ἃ δὲ καὶ ἀνατρέπει ἅπαντα καὶ ἀπόλλυσιν
- ἀσεβῇ
- τὰ ἐναντία τῶν θεοφιλῶν ἀσεβῇ
- τὰ δ' ἐναντία τῶν θεοφιλῶν ἀσεβῇ, ἃ δὲ καὶ ἀνατρέπει ἅπαντα καὶ ἀπόλλυσιν.

-- Plato, *Euthyphro*.

9A2: Lyco and Hermogenes are asked what they pride themselves on. (See 4A2)

ANTISTHENES.	- you think	ἈΝΤΙΣΘΕΝΗΣ.	- φρονεῖς
	- you think big/you pride yourself		- μέγα φρονεῖς
	- on what do you pride yourself?		- ἐπὶ τίνι μέγα φρονεῖς;
	- And you, Lyco, what do you pride yourself on?		- καὶ σύ, ὦ Λύκων, ἐπὶ τίνι μέγα φρονεῖς;
LYCO.	- on my son	ΛΥΚΩΝ.	- ἐπὶ τῷ υἱεῖ
	- on my son here		- ἐπὶ τούτῳ τῷ υἱεῖ.
NICERATUS.		ΝΙΚΗΡΑΤΟΣ.	
	- What about you, Hermogenes, what do you pride yourself on?		- σὺ δέ, ὦ Ἑρμόγενης, ἐπὶ τίνι μέγα φρονεῖς;
HERMOGENES.	- they have regard	ἙΡΜΟΓΕΝΗΣ.	- ἐπιμέλονται
	- because they have regard for me		- ὅτι ἐμοῦ ἐπιμέλονται
	- on power and because they have regard for me		- ἐπὶ δυνάμει καὶ ὅτι ἐμοῦ ἐπιμέλονται
	- on excellence		- ἐπὶ ἀρετῇ
	- on the excellence and power of my friends		- ἐπὶ φίλων ἀρετῇ καὶ δυνάμει
	- On the excellence and power of my friends, and because they have regard for me		- ἐπὶ φίλων ἀρετῇ καὶ δυνάμει, καὶ ὅτι ἐμοῦ ἐπιμέλονται.

— Xenophon, *Symposium*.

9B. DRILLS

RD: REVIEW DRILLS

RD1: Purpose: To review forms of the *indefinite* pronoun, **τις - τι**.

Directions: Repeat the utterance on the recording, completing the sentence in each case with the form required.

Cover this column

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|--|-----------|
| 1. νῦν ὁρῶσι οἰκέτᾱς _____ (τινάς, τινά) | 1. τινάς |
| 2. ἄει φοβοῦνται ῥίγη _____ (τις, τινά) | 2. τινά |
| 3. ἔνθα εἰσὶ θεοί _____ (τινες, τινας) | 3. τινες |
| 4. ἄρα φεύγεις δαιμόνια κακά _____ (τινα, τι); | 4. τινα |
| 5. λέγει ὅτι διαφθείρω ἄνδρας _____ (τινάς, τινές) | 5. τινάς |
| 6. ὑπηρέτης οὗτος θεῶν _____ (τινων, τινος) | 6. τινων |
| 7. οὗτοί εἰσιν οἱ ἵπποι στρατηγοῦ _____ (τινας, τινος) | 7. τινος |
| 8. λυποῦσιν ἡμᾶς ἔχθραι _____ (τινάς, τινές) | 8. τινές |
| 9. ἀποδιδόασι χάριτας βασιλεῦσί _____ (τινι, τισι) | 9. τισι |
| 10. ἄρα αἰδῇ θεούς _____ (τινος, τινας); | 10. τινας |
| 11. νῦν παρέχομεν δεῖπνά _____ (τινας, τινα) | 11. τινα |
| 12. ἐστιᾶτε φίλους _____ (τινές, τινάς) | 12. τινάς |
| 13. αὗται αἱ στοαὶ οἰκιῶν _____ (τινων, τινας) | 13. τινων |
| 14. δίδωμι ἀργύριον ἀνδρί _____ (τινι, τινα) | 14. τινι |
| 15. μέγα φρονῶ ἐπὶ δυνάμει _____ (τινά, τινί) | 15. τινί |
| 16. ἄει ἐπιμελοῦμαι φίλου _____ (τινός, τινί) | 16. τινός |

RD2: Purpose: Review drills on the *interrogative* pronoun *τίς* - *τί*.

RD2a: Directions: Show that you recognize the forms of *τίς* by answering the question with the noun which can replace the pronoun in the sentence, with no further change.

Recording: *τίς* ἔρχεται πρὸς τὴν πόλιν;
(ὁ ἀνὴρ, οἱ ἄνδρες)

Reply: ὁ ἀνὴρ ἔρχεται πρὸς τὴν πόλιν.

Cover this column

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|---|--------------------|
| 1. <i>τίς</i> ἔρχεται πρὸς τὴν πόλιν;
(ὁ ἀνὴρ, οἱ ἄνδρες) | 1. ὁ ἀνὴρ |
| 2. <i>τίς</i> ἔνθα μένει;
(ὁ φίλος, τὸ δῶρον) | 2. ὁ φίλος |
| 3. <i>τίνες</i> αἰδοῦνται τὸν θεόν;
(ὁ ὅσιος, οἱ ὅσιοι) | 3. οἱ ὅσιοι |
| 4. <i>τίνες</i> πολλὰ τε καὶ καλὰ ἀπεργάζονται;
(ὁ θεός, οἱ θεοί) | 4. οἱ θεοί |
| 5. <i>τί</i> λέγει ἡμῖν;
(δαιμόνιον τι, θεοί τινες) | 5. δαιμόνιον τι |
| 6. <i>τί</i> τὸ δίκαιον ὃ σὺ λέγεις;
(τὸ ἔγκλημα, ἡ γραφή) | 6. τὸ ἔγκλημα |
| 7. <i>τίνα</i> θεοφιλῆ ἔστι;
(τὰ ὅσια, αἱ ἀσεβεῖς) | 7. τὰ ὅσια |
| 8. <i>τίνα</i> τὰ ἐναντία τῶν θεοφιλῶν ἔστι;
(ἡ κάλη, τὰ ἀσεβῆ) | 8. τὰ ἀσεβῆ |
| 9. <i>τίς</i> ἀπεργάζεται τὴν ἐκ τῆς γῆς τροφήν;
(τὰ δαιμόνια, ὁ γεωργός) | 9. ὁ γεωργός |
| 10. <i>τίνες</i> τὰ θεοφιλῆ λέγουσί τε καὶ πράττουσι;
(οἱ μάντις, ὁ φίλος) | 10. οἱ μάντις |
| 11. <i>τίνα</i> τοὺς ἀνθρώπους δικαίους ποιεῖ;
(τὰ ἔπη τὰ ὅσια, τοὺς λόγους τοὺς ὁσίους) | 11. τὰ ἔπη τὰ ὅσια |
| 12. <i>τί</i> δὴ τὸ ἐναντίον τοῦ ἀδίκου;
(τὸ δίκαιον, ἡ δικαίᾱ) | 12. τὸ δίκαιον |

RD2b: *Purpose:* To practise identifying accusative forms of τίς.

Directions: Show that you recognize the interrogative forms by replacing them in the answer with the noun of the same number and gender: e.g.,

Recording: τίνα ὁρᾷ ἐν τῇ πόλει;
(τὸν ἄνδρα, τοὺς ἄνδρας)

Reply: τὸν ἄνδρα ὁρᾷ ἐν τῇ πόλει.

(Note: τοὺς ἄνδρας makes good Greek, but τίνα expected a singular noun in reply.)

Cover this column

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|--|--|
| 1. τίνα ὁρᾷ ἐν τῇ πόλει;
(τὸν ἄνδρα, τοὺς ἄνδρας) | 1. τὸν ἄνδρα ὁρᾷ ἐν τῇ πόλει. |
| 2. τίνα γινώσκει ἐν τῇ οἰκίᾳ;
(τὴν φίλην, τὸ ἔργον) | 2. τὴν φίλην γινώσκει ἐν τῇ οἰκίᾳ. |
| 3. τί δίδωμι τοῖς οἰκέταις;
(τὸ ἀργύριον, τοὺς οἶνους) | 3. τὸ ἀργύριον δίδωμι τοῖς οἰκέταις. |
| 4. τί ποιεῖ ὁ τέκτων;
(στοαί, δῶρον) | 4. δῶρον ποιεῖ ὁ τέκτων. |
| 5. τίνας ὁρᾷ ἐν τοῖς δεσμοῖς;
(τοὺς οἰκέτας, τὰ παιδία) | 5. τοὺς οἰκέτας ὁρᾷ ἐν τοῖς δεσμοῖς. |
| 6. τίνας ἄγει πρὸς τὴν τάφρον;
(τὸν ἵππον, τοὺς δούλους) | 6. τοὺς δούλους ἄγει πρὸς τὴν τάφρον. |
| 7. τίνα ποιοῦσιν ἐν τούτῳ;
(τὰ μύρα, τὸ δεῖπνον) | 7. τὰ μύρα ποιοῦσιν ἐν τούτῳ. |
| 8. τίνα φιλεῖ ἡ θεά;
(δῶρα, ὀσίᾱς) | 8. δῶρα φιλεῖ ἡ θεά. |
| 9. τί λέγει περὶ τὴν στοᾶν;
(ἔγκλημα, ἔπη) | 9. ἔγκλημα λέγει περὶ τὴν στοᾶν. |
| 10. τίνα ὁρᾷ ἐν τῇ οἰκίᾳ;
(τὸν πατέρα, τὸ ἔργον) | 10. τὸν πατέρα ὁρᾷ ἐν τῇ οἰκίᾳ. |
| 11. τίνα φοβοῦσιν οἱ μάντις;
(τὰς γυναῖκας, τὰ δαιμόνια) | 11. τὰ δαιμόνια φοβοῦσιν οἱ μάντις. |
| 12. τίνας καλεῖ ὑπὲρ τοῦ βασιλέως;
(τοὺς δεσπότης, τὸν στρατηγόν) | 12. τοὺς δεσπότης καλεῖ ὑπὲρ τοῦ βασιλέως. |

RD2c: Purpose: To practise identifying genitive and dative forms of τίς .

Directions: Choose the correct noun replacement to answer each of the following questions: e.g., singular for singular, plural for plural:

Recording: τίνος ὁ πατήρ ἐστίν;
(τοῦ φίλου, τῶν ἐχθρῶν)

Reply: τοῦ φίλου ὁ πατήρ ἐστίν.

Cover this column

- | | |
|---|------------------|
| 1. τίνος ὁ πατήρ ἐστίν;
(τοῦ φίλου, τῶν ἐχθρῶν) | 1. τοῦ φίλου |
| 2. τίνος τὸ ἀργύριόν ἐστίν;
(τῆς γυναικός, τῶν ὑπηρετῶν) | 2. τῆς γυναικός |
| 3. τίνων αἱ νῆκαί εἰσι;
(τοῦ βασιλέως, τῶν στρατηγῶν) | 3. τῶν στρατηγῶν |
| 4. τίνων τὰ δεσμά ἐστίν;
(τοῦ δούλου, τῶν πελατῶν) | 4. τῶν πελατῶν |
| 5. τίσι δεικνύσσι τὸ θέᾱμα;
(τῷ πατρί, τοῖς ἀνδράσι) | 5. τοῖς ἀνδράσι |
| 6. τίσι λέγει πάντα ταῦτα;
(τοῖς μάντεσι, τῷ υἱεῖ) | 6. τοῖς μάντεσι |
| 7. τίνι δίδωσι τὸ δῶρον;
(τοῖς νέοις, τῷ νέῳ) | 7. τῷ νέῳ |
| 8. τίνι δείκνυσι τὸν πόδα;
(τῷ ἱᾱτρῷ, τοῖς κυνηγετικοῖς) | 8. τῷ ἱᾱτρῷ |
| 9. τίνος ἐστὶ τοῦτο τὸ ἔργον;
(τοῦ ποιητοῦ, τῶν ἐξηγητῶν) | 9. τοῦ ποιητοῦ |
| 10. τίσι ἀποδιδόσσι χάριτας;
(τῷ δαιμονίῳ, τοῖς θεοῖς) | 10. τοῖς θεοῖς |
| 11. τίνι χρῶνται ἐν τῇ τοῦ στρατηγοῦ ἐργασίᾳ;
(τῇ δυνάμει, ταῖς ἀρεταῖς) | 11. τῇ δυνάμει |
| 12. τίνων ἐπιμελοῦνται οἱ γεωργοί;
(τῆς νίκης, τῶν ἵππων) | 12. τῶν ἵππων |

RD2d: *Purpose:* To practise identifying forms of τίς.

Directions: Choose the proper form, and complete the answer to each of the following questions: e.g.,

Recording: τίνι δίδωσι τὸ δῶρον;
(τοῖς νέοις, τοῦ νέου, τῷ νέῳ)

Reply: τῷ νέῳ δίδωσι τὸ δῶρον.

Cover this column

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|--|------------------|
| 1. τίνι δίδωσι τὸ δῶρον; (τοῖς νέοις)
(τοῦ νέου)
(τῷ νέῳ) | 1. τῷ νέῳ |
| 2. τίνας λυπεῖ ἡ παροινία; (τοὺς φίλους)
(τοῖς ἱατροῖς)
(τὴν εὐσέβειαν) | 2. τοὺς φίλους |
| 3. τίνος ἐπιμέλονται οἱ γεωργοί; (τῶν ἵππων)
(τῆς γῆς)
(τοῖς κυσὶ) | 3. τῆς γῆς |
| 4. τίσι δείκνυσι τὸ ἔργον; (ταῖς γυναῖξιν)
(τῇ πόλει)
(τῶν δούλων) | 4. ταῖς γυναῖξιν |
| 5. τίνων ἐστὶν ὁ οἶνος; (τοῦ βασιλέως)
(τῶν στρατηγῶν)
(τῷ δεσπότην) | 5. τῶν στρατηγῶν |
| 6. τί κακουρεῖ τὰς χεῖρας; (τῇ νόσῳ)
(τοῦ δέους)
(τὸ ῥῆγος) | 6. τὸ ῥῆγος |
| 7. τίνα ὀρῶμεν ἐν τῇ πόλει; (θαυμαστά)
(θαυμαστὰς)
(θαυμαστούς) | 7. θαυμαστά |
| 8. τίνες φοβοῦνται τὸν φόνον; (τοὺς θεούς)
(τῶν ἀνδροφόνων)
(οἱ ἄνθρωποι) | 8. οἱ ἄνθρωποι |
| 9. τίς τὰ θεοφιλῆ λέγει τε καὶ πράττει; (ὁ ὅσιος)
(τὸ ὅσιον)
(τοῦ ἁσεβοῦς) | 9. ὁ ὅσιος |

10. **τίνα** ὁρᾷ περὶ τὴν στοᾶν; (τὸ δαιμόνιον)
(τὸν βασιλέα)
(οἱ δίκαιοι)

11. **τί** φεύγει; (τοὺς θεούς)
(τὸ δαιμόνιον)
(τὰ δειπνα)

12. **τίνα** δίκαιον ὀνομάζουσι; (τὸν ἐξηγητὴν)
(τῆς γραφῆς)
(τῷ ἀνθρώπῳ)

10. **τὸν βασιλέα**

11. **τὸ δαιμόνιον**

12. **τὸν ἐξηγητὴν**

P: PRODUCTION DRILLS

P1: Purpose: To practise the use of the demonstrative with a noun.

P1a: Directions: The various forms of οὗτος and ἐκεῖνος are known to you. Combine each set of two statements given on the recording on the following pattern:

Recording: ὁ δοῦλος φεύγει. οὗτος φεύγει.

Reply: οὗτος ὁ δοῦλος φεύγει.

Cover this column

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|---------------------------|--------------------|---------------------------------|
| 1. ὁ δοῦλος φεύγει. | οὗτος φεύγει. | 1. οὗτος ὁ δοῦλος φεύγει. |
| 2. ὁ δεσπότης διώκει. | οὗτος διώκει. | 2. οὗτος ὁ δεσπότης διώκει. |
| 3. οἱ δεσπότες σπεύδουσι. | οὗτοι σπεύδουσι. | 3. οὗτοι οἱ δεσπότες σπεύδουσι. |
| 4. οἱ τέκτονες σιωπῶσι. | οὗτοι σιωπῶσι. | 4. οὗτοι οἱ τέκτονες σιωπῶσι. |
| 5. ἡ γυνὴ συνίησι. | αὕτη συνίησι. | 5. αὕτη ἡ γυνὴ συνίησι. |
| 6. ἡ δύναμις διαφθείρει. | αὕτη διαφθείρει. | 6. αὕτη ἡ δύναμις διαφθείρει. |
| 7. αἱ ἀρεταὶ σφύζουσι. | αὗται σφύζουσι. | 7. αὗται αἱ ἀρεταὶ σφύζουσι. |
| 8. αἱ νόσοι ἀπολλύασι. | αὗται ἀπολλύασι. | 8. αὗται αἱ νόσοι ἀπολλύασι. |
| 9. τὸ ῥῆγος λυπεῖ. | τοῦτο λυπεῖ. | 9. τοῦτο τὸ ῥῆγος λυπεῖ. |
| 10. τὸ ἔπος περιέρχεται. | τοῦτο περιέρχεται. | 10. τοῦτο τὸ ἔπος περιέρχεται. |
| 11. τὰ δαιμόνια λέγει. | ταῦτα λέγει. | 11. ταῦτα τὰ δαιμόνια λέγει. |
| 12. τὰ ῥίγη οὕτως ἔχει. | ταῦτα οὕτως ἔχει. | 12. ταῦτα τὰ ῥίγη οὕτως ἔχει. |
| 13. οἱ νέοι οἴονται. | οὗτοι οἴονται. | 13. οὗτοι οἱ νέοι οἴονται. |
| 14. ἡ νίκη σφύζει. | αὕτη σφύζει. | 14. αὕτη ἡ νίκη σφύζει. |
| 15. τὰ δεῖπνα ἀποσφάττει. | ταῦτα ἀποσφάττει. | 15. ταῦτα τὰ δεῖπνα ἀποσφάττει. |
| 16. ὁ φίλος μανθάνει. | οὗτος μανθάνει. | 16. οὗτος ὁ φίλος μανθάνει. |
| 17. τό ἔργον ὀρθῶς ἔχει. | τοῦτο ὀρθῶς ἔχει. | 17. τοῦτο τὸ ἔργον ὀρθῶς ἔχει. |
| 18. αἱ πόλεις ἔνθα εἰσίν. | αὗται ἔνθα εἰσίν. | 18. αὗται αἱ πόλεις ἔνθα εἰσίν. |

Repeat the drill, replacing forms of οὗτος with the corresponding form of ἐκεῖνος.

Problems:

- α'. Where a demonstrative is required with a noun, normal English usage places the demonstrative where the article could otherwise have gone: e.g., "*this* man" instead of "*the* man". In Greek, on the other hand, a common usage is for the demonstrative simply to *precede* the article; so given οὗτος "this one" and ὁ ἀνὴρ "the man", the Greek for "this man" would be _____ . i.e., "this the man".

α'. οὗτος ὁ ἀνὴρ

P1b: Directions: Drill the following exchanges as above: e.g.,

Recording: ὁ φίλος αἰδεῖται τὸν θεόν. αἰδεῖται τοῦτον.

Reply: ὁ φίλος αἰδεῖται τοῦτον τὸν θεόν.

Cover this column

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|--------------------------------------|---------------------|-------------------------|
| 1. ὁ φίλος αἰδεῖται τὸν θεόν. | αἰδεῖται τοῦτον. | 1. τοῦτον τὸν θεόν. |
| 2. ὁ υἱὸς αἰδεῖται τὸν πατέρα. | αἰδεῖται τοῦτον. | 2. τοῦτον τὸν πατέρα. |
| 3. ὁ ἄλλος ἄγει τοὺς ἵππους. | ἄγει τούτους. | 3. τούτους τοὺς ἵππους. |
| 4. ἡ δύναμις διαφθείρει τοὺς ἄνδρας. | διαφθείρει τούτους. | 4. τούτους τοὺς ἄνδρας. |
| 5. ὁ χρόνος ἀπόλλυσι τὴν δύναμιν. | ἀπόλλυσι ταύτην. | 5. ταύτην τὴν δύναμιν. |
| 6. ὁ γεωργὸς ἀπεργάζεται τὴν τροφήν. | ἀπεργάζεται ταύτην. | 6. ταύτην τὴν τροφήν. |
| 7. νῦν πράττομεν τὰς ἐργασίας. | πράττομεν ταύτας. | 7. ταύτας τὰς ἐργασίας. |
| 8. οὕτως δείκνυτε τὰς χεῖρας. | δείκνυτε ταύτας. | 8. ταύτας τὰς χεῖρας. |
| 9. πᾶσα γυνὴ φιλεῖ τὸ μύρον. | φιλεῖ τοῦτο. | 9. τοῦτο τὸ μύρον. |
| 10. ὁ πελάτης ἔχει τὸ δεῖπνον. | ἔχει τοῦτο. | 10. τοῦτο τὸ δεῖπνον. |
| 11. ἐνθάδε ὀρῶμεν τὰ ἔργα. | ὀρῶμεν ταῦτα. | 11. ταῦτα τὰ ἔργα. |
| 12. οὐ συνίημι τὰ ἐγκλήματα. | οὐ συνίημι ταῦτα. | 12. ταῦτα τὰ ἐγκλήματα. |
| 13. ὁ ποιητὴς ἀδικεῖ τὴν πόλιν. | ἀδικεῖ ταύτην. | 13. ταύτην τὴν πόλιν. |
| 14. οὐ φιλεῖ τὸν μάντιν. | οὐ φιλεῖ τοῦτον. | 14. τοῦτον τὸν μάντιν. |
| 15. προτίθεται τὰ θεάματα. | προτίθεται ταῦτα. | 15. ταῦτα τὰ θεάματα. |
| 16. ἡ γυνὴ λαμβάνει τὰς βλάστας. | λαμβάνει ταύτας. | 16. ταύτας τὰς βλάστας. |
| 17. ὁ φίλος συνδέει τοὺς πόδας. | συνδέει τούτους. | 17. τούτους τοὺς πόδας. |
| 18. πάντες μῖσοῦμεν τὸ ῥίγος. | μῖσοῦμεν τοῦτο. | 18. τοῦτο τὸ ῥίγος. |

Repeat the drill, substituting forms of ἐκεῖνος for those of οὗτος.

- β'. The singular forms, οὗτος (m) and αὕτη (f) take the accusative forms _____ and _____ respectively.
- γ'. In the plural, οὗτοι and αὗται have the accusative forms _____ and _____ respectively.
- δ'. The initial ' of the nominative is replaced in the accusative by an initial _____.
- ε'. The definite article has the masculine, accusative singular τόν, but neuter τό. Similarly, the demonstrative shows the masculine, accusative singular τοῦτον, but neuter _____ in the singular, in the plural _____.
- ς'. Paralleling τοῦτο and ταῦτα, ἐκεῖνος yields the corresponding neuter singular _____, and neuter plural _____.
- ζ'. The combination of τοῦτον "this (one)" with πατέρα "father", would require the sequence _____.

- β'. τοῦτον, ταύτην
- γ'. τούτους, ταύτᾱς
- δ'. τ
- ε'. τοῦτο, ταῦτα
- ς'. ἐκεῖνο, ἐκεῖνα
- ζ'. τοῦτον τὸν πατέρα

P1c: Directions: [Both genitives and datives are included in this drill.]

Combine the following statements on the pattern:

Recording: δίδωσι τὸ δῶρον τῷ ἀνθρώπῳ.
τούτῳ δίδωσι τὸ δῶρον.

Reply: δίδωσι τὸ δῶρον τούτῳ τῷ ἀνθρώπῳ.

Cover this column.

- | | |
|--|---|
| 1. δίδωσι τὸ δῶρον τῷ ἀνθρώπῳ.
τούτῳ δίδωσι τὸ δῶρον. | 1. δίδωσι τὸ δῶρον τούτῳ τῷ ἀνθρώπῳ. |
| 2. δείκνῦσι τὸν πόδα τοῖς ἰατροῖς.
τούτοις δείκνῦσι τὸν πόδα. | 2. δείκνῦσι τὸν πόδα τούτοις τοῖς ἰατροῖς. |
| 3. λέγει τὸ ἔπος τῇ γυναικί.
ταύτῃ λέγει τὸ ἔπος. | 3. λέγει τὸ ἔπος ταύτῃ τῇ γυναικί. |
| 4. ἀποδίδωσι χάριτας ταῖς θεαῖς.
ταύταις ἀποδίδωσι χάριτας. | 4. ἀποδίδωσι χάριτας ταύταις ταῖς θεαῖς. |
| 5. αἰεὶ ἔπονται τῷ δαιμονίῳ.
τούτῳ ἔπονται. | 5. αἰεὶ ἔπονται τούτῳ τῷ δαιμονίῳ. |
| 6. οὐ χρῆσθε τῷ θεῷ.
τούτῳ οὐ χρῆσθε. | 6. οὐ χρῆσθε τούτῳ τῷ θεῷ. |
| 7. τοῦ φίλου τὸν πατέρα ὀρᾷ.
τὸν τούτου πατέρα ὀρᾷ. | 7. τὸν τούτου τοῦ φίλου πατέρα ὀρᾷ. |
| 8. τῶν δεσποτῶν τοὺς κύνας καλεῖ.
τοὺς τούτων κύνας καλεῖ. | 8. τοὺς τούτων τῶν δεσποτῶν κύνας καλεῖ. |
| 9. τῆς οἰκίᾳς τὴν στοᾶν ποιῶ.
τὴν ταύτης στοᾶν ποιῶ. | 9. τὴν ταύτης τῆς οἰκίᾳς στοᾶν ποιῶ. |
| 10. τῶν γυναικῶν τοὺς λόγους μῖσοῦμεν.
τοὺς τούτων λόγους μῖσοῦμεν. | 10. τοὺς τούτων τῶν γυναικῶν λόγους μῖσοῦμεν. |
| 11. τοῦ ἐλαίου τὸ μύρον φιλεῖς;
τὸ τούτου μύρον φιλεῖς; | 11. τὸ τούτου τοῦ ἐλαίου μύρον φιλεῖς; |
| 12. τῶν ἔργων τὸν ἀριθμὸν ἐννοεῖ.
τὸν τούτων ἀριθμὸν ἐννοεῖ. | 12. τὸν τούτων τῶν ἔργων ἀριθμὸν ἐννοεῖ. |

Repeat the drill, replacing the οὗτος forms with forms of ἐκεῖνος.

P2: Purpose: To practise an alternative pattern of coupling noun and demonstrative.

Directions: The sequence οὗτος ὁ ἀνὴρ - *this the man*, is one of the two common parallels to the English *this man*. In the following set replace forms of τις with the corresponding forms of οὗτος, then ἐκεῖνος. The example shows the other common pattern: ὁ ἀνὴρ οὗτος.

Recording: ἀνὴρ τις καλὰ πράττει.

Reply: ὁ ἀνὴρ οὗτος καλὰ πράττει.

Cover this column

- | | |
|--|------------------------------|
| 1. ἀνὴρ τις καλὰ πράττει. | 1. ὁ ἀνὴρ οὗτος. |
| 2. ἄνθρωποί τινες καλὰ πράττουσι. | 2. οἱ ἄνθρωποι οὗτοι. |
| 3. υἱεῖ τινι ἀργύριον δίδωμι. | 3. τῷ υἱεῖ τούτῳ. |
| 4. γυναιξί τις ἐστὶ ταῦτα. | 4. ταῖς γυναιξὶ ταύταις. |
| 5. ἐπὶ ἔργῳ τινὶ μέγα φρονῶ. | 5. τῷ ἔργῳ τούτῳ. |
| 6. στρατηγῶν τινων τοὺς ἵππους ὁρῶ. | 6. τῶν στρατηγῶν τούτων. |
| 7. στοᾶς τινος ἰδρύη; | 7. τᾶς στοᾶς ταύτης. |
| 8. μόριόν τι ἐν τῇ χειρὶ ἔχω. | 8. τὸ μόριον τοῦτο. |
| 9. ὄρα μένετε ἐν οἰκίᾳ τινί; | 9. τῇ οἰκίᾳ ταύτῃ. |
| 10. συνίημι τὸ δέος ἐγκλημάτων τινῶν. | 10. τῶν ἐγκλημάτων τούτων. |
| 11. οἰκίαν τινὰ ποιεῖ ὁ τέκτων. | 11. τὴν οἰκίαν ταύτην. |
| 12. θεᾶσιν τις ἀγανακτῶ. | 12. τοῖς θεᾶσιν τούτοις. |
| 13. ὑπὸ πενίᾳ τινὸς ἀποθνήσκω. | 13. τῆς πενίᾳ ταύτης. |
| 14. αἰδῶς τις ἀπόλλυσί με. | 14. ἡ αἰδῶς αὕτη. |
| 15. ἐξηγητοῦ τινος τὸν υἱὸν ὁρῶ. | 15. τοῦ ἐξηγητοῦ τούτου. |
| 16. οἰκοδόμους τινὰς πέμπει. | 16. τοὺς οἰκοδόμους τούτους. |
| 17. δαιμόνιά τινά ἐπιμέλεται/ἐπιμελεῖται ἐμοῦ. | 17. τὰ δαιμόνια ταῦτα. |
| 18. λόγοις τισὶ χρῶμαι. | 18. τοῖς λόγοις τούτοις. |

Repeat the above drill using forms of ἐκεῖνος.

P3: The Relative Pronoun

P3a: Purpose: To practise using forms of the relative pronoun.

Directions: The recording will give you two sentences. Combine them on the pattern:

Recording: τίς δὴ οὗτος;

Who pray is this fellow?

οὗτος μένει ἐνθάδε.

He is staying here.

Reply: τίς δὴ οὗτος ὃς μένει ἐνθάδε;

Who pray is this fellow who is staying here?

Cover this column

- | | |
|--|--|
| 1. τίς δὴ οὗτος;
οὗτος μένει ἐνθάδε. | 1. τίς δὴ οὗτος ὃς μένει ἐνθάδε; |
| 2. τίς δὴ ὁ λιμός;
ὁ λιμός ἀπόλλυσι. | 2. τίς δὴ ὁ λιμός ὃς ἀπόλλυσι; |
| 3. τίς δὴ ὁ τέκτων;
ὁ τέκτων ἰδρύεται στοᾶν. | 3. τίς δὴ ὁ τέκτων ὃς ἰδρύεται στοᾶν; |
| 4. τίς δὴ αὕτη;
αὕτη μένει ἐνθάδε. | 4. τίς δὴ αὕτη ἣ μένει ἐνθάδε; |
| 5. τίς δὴ ἡ γυνή;
ἡ γυνή ἐκκαθαίρει τὴν οἰκίαν. | 5. τίς δὴ ἡ γυνή ἣ ἐκκαθαίρει τὴν οἰκίαν; |
| 6. τίς δὴ ἡ θεραπείᾱ;
ἡ θεραπείᾱ σώζει πάντας. | 6. τίς δὴ ἡ θεραπείᾱ ἣ σώζει πάντας; |
| 7. τί δὴ τοῦτο;
τοῦτο μένει ἐνθάδε. | 7. τί δὴ τοῦτο ὃ μένει ἐνθάδε; |
| 8. τί δὴ τὸ δαιμόνιον;
τὸ δαιμόνιον λέγει ἡμῖν. | 8. τί δὴ τὸ δαιμόνιον ὃ λέγει ἡμῖν; |
| 9. τί δὴ τὸ ῥῖγος;
τὸ ῥῖγος κακουργεῖ ἡμᾶς. | 9. τί δὴ τὸ ῥῖγος ὃ κακουργεῖ ἡμᾶς; |
| 10. τίνες δὴ οὗτοι;
οὗτοι πάνυ ἀποροῦσιν. | 10. τίνες δὴ οὗτοι οἳ πάνυ ἀποροῦσιν; |
| 11. τίνες δὴ οἱ ποιηταί;
οἱ ποιηταί οὐδέν πρᾶττουσιν. | 11. τίνες δὴ οἱ ποιηταί οἳ οὐδέν πρᾶττουσιν; |

- | | |
|---|---|
| 12. τίνες δὴ οἱ γεωργοί;
οἱ γεωργοί φιλοῦσι τὴν γῆν. | 12. τίνες δὴ οἱ γεωργοί οἳ φιλοῦσι τὴν γῆν; |
| 13. τίνες δὴ αὗται;
αὗται φοβοῦνται. | 13. τίνες δὴ αὗται αἱ φοβοῦνται; |
| 14. τίνες δὴ αἱ νῆκαι;
αἱ νῆκαι σώζουσιν. | 14. τίνες δὴ αἱ νῆκαι αἱ σώζουσιν; |
| 15. τίνες δὴ αἱ νύμφαι;
αἱ νύμφαι μανθάνουσιν. | 15. τίνες δὴ αἱ νύμφαι αἱ μανθάνουσιν; |
| 16. τίνα δὴ τὰ δεῖπνα;
τὰ δεῖπνα καλὰ ἐστίν. | 16. τίνα δὴ τὰ δεῖπνα ἃ καλὰ ἐστίν; |
| 17. τίνα δὴ τὰ θεᾶματα;
τὰ θεᾶματα ἐστίν ἐνθάδε. | 17. τίνα δὴ τὰ θεᾶματα ἃ ἐστίν ἐνθάδε; |
| 18. τίνα δὴ τὰ ἔπη;
τὰ ἔπη διαφθείρει. | 18. τίνα δὴ τὰ ἔπη ἃ διαφθείρει; |
| 19. τίνες δὴ οἱ θεοί;
οἱ θεοὶ στασιάζουσιν. | 19. τίνες δὴ οἱ θεοὶ οἳ στασιάζουσιν; |
| 20. τίς δὴ ὁ στρατηγός;
ὁ στρατηγός πολεμεῖ. | 20. τίς δὴ ὁ στρατηγός ὃς πολεμεῖ; |
| 21. τίς δὴ ἡ φίλη;
ἡ φίλη μένει ἐνθάδε. | 21. τίς δὴ ἡ φίλη ἣ μένει ἐνθάδε; |
| 22. τί δὴ τὸ ἔλαιον;
τὸ ἔλαιον μύρον ἔχει. | 22. τί δὴ τὸ ἔλαιον ὃ μύρον ἔχει; |
| 23. τίνα δὴ τὰ ἔργα;
τὰ ἔργα ὀρθῶς ἔχει. | 23. τίνα δὴ τὰ ἔργα ἃ ὀρθῶς ἔχει; |
| 24. τίνες δὴ αἱ γυναῖκες;
αἱ γυναῖκες συντῶσιν. | 24. τίνες δὴ αἱ γυναῖκες αἱ συντῶσιν; |

η'. The relative pronoun must correspond to the noun it refers to in certain important respects. If the noun is masculine, the relative pronoun must be _____ in form. If the noun is feminine, the relative pronoun must take a _____ form. If the noun is neuter, the relative pronoun must be _____.

θ'. That is, the relative pronoun must correspond in form to the _____ of the noun it represents.

ι'. Where the noun is singular, the relative pronoun which refers to it must show a _____ form. Where the noun is plural, the relative pronoun must be in the _____.

ια'. That is, the relative pronoun must agree in _____ as well as gender with the noun to which it refers.

- η'. masculine, feminine, neuter
θ'. gender
ι'. singular, plural
ια'. number

P3b: Directions: Combine each pair of sentences on the pattern:

Recording: τίς δὴ οὗτος; **τούτον** ὁρῶ.

Reply: τίς δὴ οὗτος **ὃν** ὁρῶ;

Cover this column

1. τίς δὴ οὗτος;
τούτον ὁρῶ.
2. τίς δὴ ὁ ἐχθρός;
τὸν ἐχθρόν μίσηϊ.
3. τίς δὴ ὁ βασιλεύς;
τὸν βασιλέα αἰδοῦμαι.
4. τίς δὴ ἡ φίλη;
τὴν φίλην λέγω.
5. τίς δὴ ἡ γυνή;
τὴν γυναῖκα δείκνυμι.
6. τίς δὴ ἡ νόσος;
τὴν νόσον ἔχετε.
7. τί δὴ τὸ ἀκρόαμα;
τὸ ἀκρόαμα ποιεῖς.
8. τί δὴ τὸ ἔπος;
τὸ ἔπος λέγω.
9. τί δὴ τὸ δῶρον;
τὸ δῶρον δίδως.
10. τίνες δὴ οὗτοι;
τούτους γινώσκω.
11. τίνες δὴ οἱ θεοί;
τούς θεοὺς νομίζει.

1. τίς δὴ οὗτος **ὃν** ὁρῶ;
2. τίς δὴ ὁ ἐχθρὸς **ὃν** μίσηϊ;
3. τίς δὴ ὁ βασιλεὺς **ὃν** αἰδοῦμαι;
4. τίς δὴ ἡ φίλη **ἣν** λέγω;
5. τίς δὴ ἡ γυνὴ **ἣν** δείκνυμι;
6. τίς δὴ ἡ νόσος **ἣν** ἔχετε;
7. τί δὴ τὸ ἀκρόαμα **ὃ** ποιεῖς;
8. τί δὴ τὸ ἔπος **ὃ** λέγω;
9. τί δὴ τὸ δῶρον **ὃ** δίδως;
10. τίνες δὴ οὗτοι **οὓς** γινώσκω;
11. τίνες δὴ οἱ θεοὶ **οὓς** νομίζει;

12. τίνες δὴ οἱ ἐξηγηταί;
τοὺς ἐξηγητὰς καλεῖτε.

13. τίνες δὴ αὗται;
ταύτ' αὖς οὐκ ἐννοῶ.

14. τίνες δὴ αἱ ἄλλαι;
τὰς ἄλλ' αὖς ἐστιῶμεν.

15. τίνες δὴ αἱ θεαί;
τὰς θεὰς αἰδεῖσθε.

16. τίνα δὴ τὰ δαιμόνια;
τὰ δαιμόνια οὐχ ὁρᾶτε.

17. τίνα δὴ τὰ ἐγκλήματα;
τὰ ἐγκλήματα ἔχεις.

18. τίνα δὴ τὰ ῥίγη;
τὰ ῥίγη μῖσεῖτε.

19. τίνες δὴ αἱ φίλαι;
τὰς φίλ' αὖς θεραπεύεις.

20. τίνα δὴ τὰ ἔπη;
τὰ ἔπη λέγομεν.

21. τί δὴ τὸ μύρον;
τὸ μύρον φιλεῖς.

22. τίς δὴ ἡ φίλη;
τὴν φίλην κακουργεῖ.

23. τίνες δὴ οἱ φίλοι;
τοὺς φίλους καλοῦσιν.

24. τίς δὴ ὁ τέκτων;
τὸν τέκτονα γινώσκεις.

12. τίνες δὴ οἱ ἐξηγηταί οὗς καλεῖτε;

13. τίνες δὴ αὗται αἶς οὐκ ἐννοῶ;

14. τίνες δὴ αἱ ἄλλαι αἶς ἐστιῶμεν;

15. τίνες δὴ αἱ θεαί αἶς αἰδεῖσθε;

16. τίνα δὴ τὰ δαιμόνια αὖ οὐχ ὁρᾶτε;

17. τίνα δὴ τὰ ἐγκλήματα αὖ ἔχεις;

18. τίνα δὴ τὰ ῥίγη αὖ μῖσεῖτε;

19. τίνες δὴ αἱ φίλαι αἶς θεραπεύεις;

20. τίνα δὴ τὰ ἔπη αὖ λέγομεν;

21. τί δὴ τὸ μύρον δ φιλεῖς;

22. τίς δὴ ἡ φίλη ἦν κακουργεῖ;

23. τίνες δὴ οἱ φίλοι οὗς καλοῦσιν;

24. τίς δὴ ὁ τέκτων δν γινώσκεις;

ιβ'. In the right-hand column, throughout the above drill, note the agreement between the forms of the relative pronoun and the nouns to which it refers. For example, in No. 24 ὁ τέκτων is a nominative form, but δν is _____, - and so throughout the drill.

ιγ'. In other words, the relative pronoun agrees in each instance with the noun to which it refers, in *gender* and in *number*, but not in _____.

ιδ'. In each sentence of the right-hand column, the noun is the subject; but in each case the relative pronoun is the _____ of the following verb.

ιε'. Therefore we say that the *case* of the relative pronoun is determined by the rôle it fills in its own, relative _____. Note how this works out in the next two drills.

ιβ'. accusative

ιγ'. case

ιδ'. object

ιε'. clause

P3c: *Directions:* Combine each pair of sentences on the pattern.

Recording: πολεμεῖ ὁ στρατηγός.
τῷ στρατηγῷ ἀργύριον δίδωμι.

Reply: πολεμεῖ ὁ στρατηγὸς ᾧ ἀργύριον δίδωμι.

Cover this column

1. πολεμεῖ ὁ στρατηγός.
τῷ στρατηγῷ ἀργύριον δίδωμι.
2. προαγορεύει τὸ δαιμόνιον.
τῷ δαιμονίῳ ἐπόμεθα.
3. τὸν πατέρα διώκει ὁ υἱός.
τῷ υἱεῖ λέγουσιν.
4. λυπεῖ ἡμᾶς ἡ διαφορὰ.
τῇ διαφορᾷ ἀγανακτῶ.
5. φοβεῖται ἡ γυνή.
τῇ γυναικὶ τὴν γραφὴν δείκνυς.
6. ἀποθνήσκουσιν οἱ μάντεις.
τοῖς μάντεσι λέγεις.
7. διατρίβουσιν οἱ ἄνδρες.
τοῖς ἀνδράσι δεῖπνον δίδωσι.
8. ταῦτα τὰ ἐγκλήματα.
τοῖς ἐγκλήμασι χρῆται.
9. ἔνθα εἰσὶν αἱ φίλαι.
ταῖς φίλαις τὸ θέᾶμα δείκνυμι.
10. κακουργοῦσί με αἱ θεραπείαι.
ταῖς θεραπαίαις χρῶμαι.
11. φοβεῖται ὁ ὑπηρέτης.
τῷ ὑπηρέτῃ δέος ἐστίν.
12. πῶς ἔχουσιν αἱ βλάσται;
ταῖς βλάσταις γῆν δίδως.
13. καλή ἐστὶν ἡ πόλις.
τῇ πόλει ἀργύριον δίδωμι.
14. ποῦ δὴ οἱ στρατηγοί;
τοῖς στρατηγοῖς ἐπόμεθα.

1. πολεμεῖ ὁ στρατηγὸς ᾧ ἀργύριον δίδωμι.
2. προαγορεύει τὸ δαιμόνιον ᾧ ἐπόμεθα.
3. τὸν πατέρα διώκει ὁ υἱὸς ᾧ λέγουσιν.
4. λυπεῖ ἡμᾶς ἡ διαφορὰ ᾗ ἀγανακτῶ.
5. φοβεῖται ἡ γυνὴ ᾗ τὴν γραφὴν δείκνυς.
6. ἀποθνήσκουσιν οἱ μάντεις οἷς λέγεις.
7. διατρίβουσιν οἱ ἄνδρες οἷς δεῖπνον δίδωσι.
8. ταῦτα τὰ ἐγκλήματα οἷς χρῆται.
9. ἔνθα εἰσὶν αἱ φίλαι αῖς τὸ θέᾶμα δείκνυμι.
10. κακουργοῦσί με αἱ θεραπείαι αῖς χρῶμαι.
11. φοβεῖται ὁ ὑπηρέτης ᾧ δέος ἐστίν.
12. πῶς ἔχουσιν αἱ βλάσται αῖς γῆν δίδως;
13. καλή ἐστὶν ἡ πόλις ᾗ ἀργύριον δίδωμι.
14. ποῦ δὴ οἱ στρατηγοὶ οἷς ἐπόμεθα;

15'. Given the conclusion of 15' above, what case and form of the relative pronoun would you predict in the following?

διώκω τὸν στρατηγόν. τῷ στρατηγῷ λέγει.

διώκω τὸν στρατηγὸν — λέγει.

15'. dative; ᾧ

P3d: *Directions:* Combine each pair of sentences on the pattern:

Recording: μῖσῶ τὸν ἄνδρα. **τοῦ ἀνδρός** ἐστὶν ὁ υἱός.

Reply: μῖσῶ τὸν ἄνδρα **οὗ** ἐστὶν ὁ υἱός.

- | | |
|---|---|
| 1. μῖσῶ τὸν ἄνδρα.
τοῦ ἀνδρός ἐστὶν ὁ υἱός. | 1. μῖσῶ τὸν ἄνδρα οὗ ἐστὶν ὁ υἱός. |
| 2. ἄρα φοβῆ τὸν δεσπότην;
τοῦ δεσπότης ἐστὶν ἡ γραφή. | 2. ἄρα φοβῆ τὸν δεσπότην οὗ ἐστὶν ἡ γραφή; |
| 3. ὀρᾷ τὸ ἔργον.
τοῦ ἔργου ἐπιμέλῃ. | 3. ὀρᾷ τὸ ἔργον οὗ ἐπιμέλῃ. |
| 4. φιλεῖ τὴν φίλην.
τῆς φίλης ἐστὶν ὁ φίλος. | 4. φιλεῖ τὴν φίλην ἧς ἐστὶν ὁ φίλος. |
| 5. ποιεῖ τὴν οἰκίαν.
τῆς οἰκίας εἰσὶν αἱ στοαί. | 5. ποιεῖ τὴν οἰκίαν ἧς εἰσὶν αἱ στοαί. |
| 6. καλοῦμεν τοὺς τέκτονas.
τῶν τεκτόνων εἰσὶν οἱ πόδες. | 6. καλοῦμεν τοὺς τέκτονas ῶν εἰσὶν οἱ πόδες. |
| 7. διώκομεν τοὺς ποιητάς.
τῶν ποιητῶν ἐστὶ τὰ ἔργα. | 7. διώκομεν τοὺς ποιητάς ῶν ἐστὶ τὰ ἔργα. |
| 8. μῖσοῦμεν τὸ ῥίγος.
τοῦ ῥίγους ἐστὶν ἡ κακουργία. | 8. μῖσοῦμεν τὸ ῥίγος οὗ ἐστὶν ἡ κακουργία. |
| 9. αἰδοῦμαι τὰς θεάς.
τῶν θεῶν ἐστὶ ἡ ὁσιότης. | 9. αἰδοῦμαι τὰς θεάς ῶν ἐστὶν ἡ ὁσιότης. |
| 10. φοβοῦμαι τὰς γυναῖκας.
τῶν γυναικῶν ἐστὶ τὰ μύρα. | 10. φοβοῦμαι τὰς γυναῖκας ῶν ἐστὶ τὰ μύρα. |
| 11. ἄρα κολάζεις τοὺς ὑπηρέτας;
τῶν ὑπηρετῶν ἐστὶ τὸ ἔργον. | 11. ἄρα κολάζεις τοὺς ὑπηρέτας ῶν ἐστὶ τὸ ἔργον; |
| 12. προορᾷ τὴν πενίαν.
τῆς πενίας ἐστὶ ἡ νόσος. | 12. προορᾷ τὴν πενίαν ἧς ἐστὶν ἡ νόσος. |
| 13. σαφῶς λέγει τὸν λόγον.
τοῦ λόγου φιλεῖς τὸ ἀκρόαμα. | 13. σαφῶς λέγει τὸν λόγον οὗ φιλεῖς τὸ ἀκρόαμα. |
| 14. δεῦρο ἴασιν αἱ νέαι.
τῶν νέων ἐστὶν ἡ ἀρετή. | 14. δεῦρο ἴασιν αἱ νέαι ῶν ἐστὶν ἡ ἀρετή. |

ιζ'. In the light of ιε' above, supply the correct form for the pronoun, when the following sentences are combined into a relative construction.

δεῦρο ἴασιν οἱ ποιηταί. τῶν ποιητῶν ἐστὶ τὸ ἀργύριον.

δεῦρο ἴασιν οἱ ποιηταί _____ ἐστὶ τὸ ἀργύριον.

ιζ'. ῶν (although the dative οἷς could also be used here. Cf. 8P5; 8C1b)

P4: The *intensive* pronoun: αὐτός - ή - ό.

P4a: Purpose: To review forms of αὐτός - ή - ό.

Directions: When the recording gives you a sentence, repeat it, substituting the appropriate form of αὐτός for the noun:

Recording: ὁ φίλος μανθάνει - The friend understands.

Reply: αὐτὸς μανθάνει - He himself understands.

Cover this column

- | | |
|---------------------------|--------------------|
| 1. ὁ φίλος μανθάνει | 1. αὐτὸς μανθάνει |
| 2. ὁ βασιλεὺς μανθάνει | 2. αὐτὸς μανθάνει |
| 3. ὁ τέκτων μανθάνει | 3. αὐτὸς μανθάνει |
| 4. ἡ φίλη ἀπορεῖ | 4. αὐτὴ ἀπορεῖ |
| 5. ἡ γυνὴ ἀπορεῖ | 5. αὐτὴ ἀπορεῖ |
| 6. ἡ θεὰ ἀπορεῖ | 6. αὐτὴ ἀπορεῖ |
| 7. τὸ δαιμόνιον κακουρεῖ | 7. αὐτὸ κακουρεῖ |
| 8. τὸ ῥίγος κακουρεῖ | 8. αὐτὸ κακουρεῖ |
| 9. τὸ ἔγκλημα κακουρεῖ | 9. αὐτὸ κακουρεῖ |
| 10. ἡ νόσος κακουρεῖ | 10. αὐτὴ κακουρεῖ |
| 11. ὁ λιμὸς κακουρεῖ | 11. αὐτὸς κακουρεῖ |
| 12. τὸ δέος κακουρεῖ | 12. αὐτὸ κακουρεῖ |
| 13. οἱ φίλοι σιωπῶσιν | 13. αὐτοὶ σιωπῶσιν |
| 14. οἱ βασιλεῖς σιωπῶσιν | 14. αὐτοὶ σιωπῶσιν |
| 15. οἱ τέκτονες σιωπῶσιν | 15. αὐτοὶ σιωπῶσιν |
| 16. τὰ δαιμόνια κακουρεῖ | 16. αὐτὰ κακουρεῖ |
| 17. τὰ ῥίγη κακουρεῖ | 17. αὐτὰ κακουρεῖ |
| 18. τὰ ἐγκλήματα κακουρεῖ | 18. αὐτὰ κακουρεῖ |
| 19. αἱ γυναῖκες λέγουσιν | 19. αὐταὶ λέγουσιν |
| 20. αἱ φίλαι λέγουσιν | 20. αὐταὶ λέγουσιν |
| 21. αἱ θεαὶ λέγουσιν | 21. αὐταὶ λέγουσιν |

- | | |
|------------------------------|------------------------|
| 22. οἱ δεσπότες κακουργοῦσιν | 22. αὐτοὶ κακουργοῦσιν |
| 23. τὰ δεσμὰ κακουργεῖ | 23. αὐτὰ κακουργεῖ |
| 24. αἱ τάφοι κακουργοῦσιν | 24. αὐταὶ κακουργοῦσιν |

P4b: Directions: Continue as above, replacing the noun with the appropriate pronoun.

Note: In the *accusative*, *genitive* and *dative* cases, αὐτός often matches the English *him*, *her*, *it*, etcetera.

- | | |
|------------------------|------------|
| 1. ὁρῶ τὸν φίλον. | 1. αὐτόν |
| 2. ὁρῶ τὸν τέκτονα. | 2. αὐτόν |
| 3. ὁρῶ τὴν γραφήν. | 3. αὐτήν |
| 4. ὁρῶ τὴν πόλιν. | 4. αὐτήν |
| 5. ὁρῶ τὸ δῶρον. | 5. αὐτό |
| 6. ὁρῶ τὸ ἔργον. | 6. αὐτό |
| 7. ὁρῶ τὴν στοά. | 7. αὐτήν |
| 8. ὁρῶ τὸ θεῖμα. | 8. αὐτό |
| 9. ὁρῶ τοὺς μάντις. | 9. αὐτούς |
| 10. ὁρῶ τοὺς ἵππους. | 10. αὐτούς |
| 11. ὁρῶ τοὺς κύνας. | 11. αὐτούς |
| 12. ὁρῶ τὰς οἰκίᾱς. | 12. αὐταῖς |
| 13. ὁρῶ τὰς τάφους. | 13. αὐταῖς |
| 14. ὁρῶ τὰ ἔργα. | 14. αὐτά |
| 15. ὁρῶ τὰ ἔπη. | 15. αὐτά |
| 16. ὁρῶ τοὺς βασιλεῖς. | 16. αὐτούς |
| 17. ὁρῶ τὰ δεῖπνα. | 17. αὐτά |
| 18. ὁρῶ τὰς στοᾶς. | 18. αὐταῖς |

P4c: Directions: Replace the nouns in the genitive with the corresponding form of αὐτός.

- | | |
|----------------------------------|-----------|
| 1. νοῶ τὴν δόξαν τοῦ φίλου. | 1. αὐτοῦ |
| 2. νοῶ τὴν δόξαν τοῦ τέκτονος. | 2. αὐτοῦ |
| 3. νοῶ τὴν δόξαν τῆς οἰκίᾱς. | 3. αὐτῆς |
| 4. νοῶ τὴν δόξαν τῆς γυναικός. | 4. αὐτῆς |
| 5. νοῶ τὴν δόξαν τοῦ δαιμονίου. | 5. αὐτοῦ |
| 6. νοῶ τὴν δόξαν τοῦ θεάματος. | 6. αὐτοῦ |
| 7. νοῶ τὴν δόξαν τῆς θεᾱς. | 7. αὐτῆς |
| 8. νοῶ τὴν δόξαν τοῦ στρατηγοῦ. | 8. αὐτοῦ |
| 9. νοῶ τὴν δόξαν τοῦ ῥίγους. | 9. αὐτοῦ |
| 10. νοῶ τὴν δόξαν τῶν υἱῶν. | 10. αὐτῶν |
| 11. νοῶ τὴν δόξαν τῶν γυναικῶν. | 11. αὐτῶν |
| 12. νοῶ τὴν δόξαν τῶν δαιμονίων. | 12. αὐτῶν |

P4d: Directions: Replace the nouns in the dative with forms of αὐτός.

- | | |
|----------------------------------|------------------|
| 1. τοῦτο τῷ φίλῳ ἐστίν. | 1. αὐτῷ ἐστίν |
| 2. τοῦτο τῷ τέκτονί ἐστιν. | 2. αὐτῷ ἐστίν |
| 3. τοῦτο τῇ φίλῃ ἐστίν. | 3. αὐτῇ ἐστίν |
| 4. τοῦτο τῇ γυναικί ἐστιν. | 4. αὐτῇ ἐστίν |
| 5. τοῦτο τῷ δαιμονίῳ ἐστίν. | 5. αὐτῷ ἐστίν |
| 6. τοῦτο τῷ ἐγκλήματί ἐστιν. | 6. αὐτῷ ἐστίν |
| 7. τοῦτο τοῖς θεοῖς ἐστίν. | 7. αὐτοῖς ἐστίν |
| 8. τοῦτο τοῖς ἀνδράσιν ἐστίν. | 8. αὐτοῖς ἐστίν |
| 9. τοῦτο τοῖς υἱέσιν ἐστίν. | 9. αὐτοῖς ἐστίν |
| 10. τοῦτο ταῖς φίλαις ἐστίν. | 10. αὐταῖς ἐστίν |
| 11. τοῦτο ταῖς γυναιξίν ἐστιν. | 11. αὐταῖς ἐστίν |
| 12. τοῦτο τοῖς δαιμονίοις ἐστίν. | 12. αὐτοῖς ἐστίν |
| 13. τοῦτο τοῖς ῥίγεσιν ἐστίν. | 13. αὐτοῖς ἐστίν |
| 14. τοῦτο τοῖς πατράσιν ἐστίν. | 14. αὐτοῖς ἐστίν |
| 15. τοῦτο ταῖς πόλεσιν ἐστίν. | 15. αὐταῖς ἐστίν |
| 16. τοῦτο τοῖς ἔργοις ἐστίν. | 16. αὐτοῖς ἐστίν |

P5: Purpose: To drill uses of αὐτός - ἡ - ό.

P5a: Purpose: αὐτός - ἡ - ό as an intensifying pronoun ('self').

Directions: The recording will provide a statement to which you respond on the pattern:

Recording: ὁ μὲν φίλος ποιεῖ, ὁ δ' ἄλλος οὐ.

The friend does (it), the other one does not.

Reply: ὁ φίλος αὐτὸς ποιεῖ.

The friend does (it) himself.

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1. ὁ μὲν φίλος ποιεῖ, ὁ δ' ἄλλος οὐ.
2. ἐγὼ μὲν ἀπορῶ, ὁ δ' ἄλλος οὐ.
3. οἱ μὲν δεσπότες ἔχουσι, οἱ δ' ἄλλοι οὐ.
4. ἡ μὲν φίλη λαμβάνει, αἱ δ' ἄλλαι οὐ.
5. ὕμεῖς μὲν συνίετε, οἱ δ' ἄλλοι οὐ.
6. τὰ μὲν δαιμόνια λέγει, οἱ δὲ μάντις οὐ.
7. αἱ μὲν γυναῖκες ἵππους ἄγουσιν, οἱ δ' ἄνδρες οὐ.
8. σὺ μὲν τὴν πόλιν σφύζεις, οἱ δ' ἄλλοι οὐ.
9. τὸ μὲν δαιμόνιον αἰδοῦμαι, τοὺς δὲ μάντις οὐ.
10. τὸν μὲν φίλον λέγω, τοὺς δ' ἄλλους οὐ.
11. τοὺς μὲν δεσπότης ὀρῶ, τοὺς δὲ ὑπηρετὰς αὐτῶν οὐ.
12. τῶν μὲν ποιητῶν τὰ ἔργα φιλοῦμεν, τῶν δὲ ἐξηγητῶν οὐ.
13. τῶν μὲν γεωργῶν τὴν ἀρετὴν αἰδούμεθα, αὐτῶν δὲ τὰς ἐργασίας οὐ.
14. τοῖς μὲν ἀνδράσι λέγω, τοῖς δ' ἄλλοις οὐ.
15. ταῖς μὲν γυναῖξιν ἔπεται, ταῖς δὲ φίλαις αὐτῶν οὐ.
16. ἡμῖν μὲν ἔπεται, τοῖς δὲ ἡμετέροις οὐ.

1. ὁ φίλος αὐτὸς _____
2. ἐγὼ αὐτὸς _____
3. οἱ δεσπότες αὐτοὶ _____
4. ἡ φίλη αὐτὴ _____
5. ὕμεῖς αὐτοὶ _____
6. τὰ δαιμόνια αὐτὰ _____
7. αἱ γυναῖκες αὐταὶ _____
8. σὺ αὐτὸς _____
9. τὸ δαιμόνιον αὐτὸ _____
10. τὸν φίλον αὐτὸν _____
11. τοὺς δεσπότης αὐτοὺς _____
12. τῶν ποιητῶν αὐτῶν _____
13. τῶν γεωργῶν αὐτῶν _____
14. τοῖς ἀνδράσιν αὐτοῖς _____
15. ταῖς γυναῖξιν αὐταῖς _____
16. ἡμῖν αὐτοῖς _____

- ιη'. Derived from the αὐτός-ή-ό forms is the adjective αὐτόματος-η-ον, from which we get the English _____.
- ιθ'. From your knowledge of both the English and the Greek, a conjectured meaning for αὐτόματος would be _____.

ιη'. automatic

ιθ'. self-moving, self-acting, spontaneous

P5b: Purpose: αὐτός-ή-ό as an adjective ('the same')

Directions: The recording will provide a statement to which you respond on the pattern:

Recording: ὁρῶ τὸν ἄνδρα· καὶ σὺ ὁρᾷς τὸν ἄνδρα

I see the man; you too see the man.

Reply: ὁρῶμεν τὸν αὐτὸν ἄνδρα.

We see the same man.

- | | | |
|-----------------------|----------------------------|---------------------------------|
| 1. ὁρῶ τὸν φίλον· | καὶ σὺ ὁρᾷς τὸν φίλον. | 1. ὁρῶμεν τὸν αὐτὸν φίλον. |
| 2. ὁρῶ τὴν γυναῖκα· | καὶ σὺ ὁρᾷς τὴν γυναῖκα. | 2. ὁρῶμεν τὴν αὐτὴν γυναῖκα. |
| 3. ὁρῶ τὸ δαιμόνιον· | καὶ σὺ ὁρᾷς τὸ δαιμόνιον. | 3. ὁρῶμεν τὸ αὐτὸ δαιμόνιον. |
| 4. ὁρῶ τοὺς δεσπότης· | καὶ σὺ ὁρᾷς τοὺς δεσπότης. | 4. ὁρῶμεν τοὺς αὐτοὺς δεσπότης. |
| 5. ὁρῶ τὰς φίλας· | καὶ σὺ ὁρᾷς τὰς φίλας. | 5. ὁρῶμεν τὰς αὐτὰς φίλας. |
| 6. ὁρῶ τὰ δῶρα· | καὶ σὺ ὁρᾷς τὰ δῶρα. | 6. ὁρῶμεν τὰ αὐτὰ δῶρα. |
| 7. ὁρῶ τὸν ποιητὴν· | καὶ σὺ ὁρᾷς τὸν ποιητὴν. | 7. ὁρῶμεν τὸν αὐτὸν ποιητὴν. |
| 8. ὁρῶ τὴν νύμφην· | καὶ σὺ ὁρᾷς τὴν νύμφην. | 8. ὁρῶμεν τὴν αὐτὴν νύμφην. |
| 9. ὁρῶ τὸ πλοῖον· | καὶ σὺ ὁρᾷς τὸ πλοῖον. | 9. ὁρῶμεν τὸ αὐτὸ πλοῖον. |
| 10. ὁρῶ τοὺς πατέρας· | καὶ σὺ ὁρᾷς τοὺς πατέρας. | 10. ὁρῶμεν τοὺς αὐτοὺς πατέρας. |
| 11. ὁρῶ τὰς χεῖρας· | καὶ σὺ ὁρᾷς τὰς χεῖρας. | 11. ὁρῶμεν τὰς αὐτὰς χεῖρας. |
| 12. ὁρῶ τὰ θεᾶματα· | καὶ σὺ ὁρᾷς τὰ θεᾶματα. | 12. ὁρῶμεν τὰ αὐτὰ θεᾶματα. |

P6: *The Reflexive Pronoun*

Purpose: To practise use of the Reflexive Pronoun.

P6a: Directions: Combine the sentences in each pair on the following pattern:

Recording: ἔχω τὸν ἵππον. ὁ ἵππος ἐμοῦ ἐστίν.

I own the horse. The horse is mine.

Reply: ἔχω τὸν ἐμαυτοῦ ἵππον.

I own my own horse.

1. ἔχω τὸν ἵππον.
ὁ ἵππος ἐμοῦ ἐστίν.

2. ἔχω τὸν κύνα.
ὁ κύων ἐμοῦ ἐστίν.

3. ἔχεις τὴν πόλιν.
ἡ πόλις σοῦ ἐστίν.

4. ἔχεις τὸ δεῖπνον.
τὸ δεῖπνον σοῦ ἐστίν.

5. ἔχομεν τὸν οἰκέτην.
ὁ οἰκέτης ἡμέτερός ἐστίν.

6. ἔχομεν τὸ δῶρον.
τὸ δῶρον ἡμέτερόν ἐστίν.

7. ἔχετε τὸν πατέρα.
ὁ πατήρ ὑμέτερός ἐστίν.

8. ἔχετε τὴν γραφήν.
ἡ γραφή ὑμετέρᾳ ἐστίν.

9. ἔχω τὴν νίκην.
ἡ νίκη ἐμοῦ ἐστίν.

10. ἔχεις τὸν ὑπηρέτην.
ὁ ὑπηρέτης σοῦ ἐστίν.

11. ἔχομεν τὸ ἔργον.
τὸ ἔργον ἡμέτερόν ἐστίν.

12. ἔχετε τὸν βασιλέα.
ὁ βασιλεὺς ὑμέτερός ἐστίν.

1. ἔχω τὸν ἐμαυτοῦ ἵππον.

2. ἔχω τὸν ἐμαυτοῦ κύνα.

3. ἔχεις τὴν σεαυτοῦ πόλιν.

4. ἔχεις τὸ σεαυτοῦ δεῖπνον.

5. ἔχομεν τὸν ἡμέτερον αὐτῶν οἰκέτην.

6. ἔχομεν τὸ ἡμέτερον αὐτῶν δῶρον.

7. ἔχετε τὸν ὑμέτερον αὐτῶν πατέρα.

8. ἔχετε τὴν ὑμετέρᾳ αὐτῶν γραφήν.

9. ἔχω τὴν ἐμαυτοῦ νίκην.

10. ἔχεις τὸν σεαυτοῦ ὑπηρέτην.

11. ἔχομεν τὸ ἡμέτερον αὐτῶν ἔργον.

12. ἔχετε τὸν ὑμέτερον αὐτῶν βασιλέα.

P6b:

Drill as above.

1. ἔχει τὸν ἵππον.
ὁ ἵππος αὐτοῦ ἐστίν.

2. ἔχει τὸν κύνα.
ὁ κύων αὐτῆς ἐστίν.

3. ἔχουσι τὴν πόλιν.
ἡ πόλις αὐτῶν ἐστίν.

4. ὁ φίλος ἔχει τὸ δῶρον.
τὸ δῶρον τοῦ φίλου ἐστίν.

5. τὸ δαιμόνιον ἔχει ἄρετήν.
ἡ ἄρετὴ τοῦ δαιμονίου ἐστίν.

6. ἡ οἰκίᾱ ἔχει στοᾶν.
ἡ στοᾶ τῆς οἰκίᾱς ἐστίν.

7. οἱ στρατηγοὶ ἔχουσι νίκην.
ἡ νίκη τῶν στρατηγῶν ἐστίν.

8. αἱ φίλαι ἔχουσι τὸ βαλάντιον.
τὸ βαλάντιον τῶν φίλων ἐστίν.

1. ἔχει τὸν ἑαυτοῦ ἵππον.

2. ἔχει τὸν ἑαυτῆς κύνα.

3. ἔχουσι τὴν ἑαυτῶν πόλιν.

4. ὁ φίλος ἔχει τὸ ἑαυτοῦ δῶρον.

5. τὸ δαιμόνιον ἔχει τὴν ἑαυτοῦ ἄρετήν.

6. ἡ οἰκίᾱ ἔχει τὴν ἑαυτῆς στοᾶν.

7. οἱ στρατηγοὶ ἔχουσι τὴν ἑαυτῶν νίκην.

8. αἱ φίλαι ἔχουσι τὸ ἑαυτῶν βαλάντιον.

P6c: Directions: Combine the following pairs into one sentence, on the pattern:

Recording: αὐτὸς μὲν λέγω τοῦτο. ἐμοὶ δὲ λέγω.

Reply: ἐμαυτῷ λέγω.

- | | |
|--|-----------------------------------|
| 1. αὐτὸς μὲν λέγω τοῦτο.
ἐμοὶ δὲ λέγω. | 1. ἐμαυτῷ λέγω τοῦτο. |
| 2. αὐτὸς μὲν δίδωμι τοῦτο.
ἐμοὶ δὲ δίδωμι. | 2. ἐμαυτῷ δίδωμι τοῦτο. |
| 3. αὐτὸς μὲν δείκνυς τοῦτο.
σοὶ δὲ δείκνυς. | 3. σεαυτῷ δείκνυς τοῦτο. |
| 4. αὐτὸς μὲν ἀποδίδως χάριτας.
σοὶ δὲ ἀποδίδως. | 4. σεαυτῷ ἀποδίδως χάριτας. |
| 5. αὐτοὶ μὲν λέγομεν τοῦτο.
ἡμῖν δὲ λέγομεν. | 5. ἡμῖν αὐτοῖς λέγομεν τοῦτο. |
| 6. αὐτοὶ μὲν ποιοῦμεν τὸ ἔργον.
ἡμῖν δὲ ποιοῦμεν. | 6. ἡμῖν αὐτοῖς ποιοῦμεν τὸ ἔργον. |
| 7. αὐτοὶ μὲν ἀγανακτοῦσιν.
αὐτοῖς δ' ἀγανακτοῦσιν. | 7. ἐαυτοῖς ἀγανακτοῦσιν. |
| 8. αὐτοὶ μὲν δίδετε τοῦτο.
ὑμῖν δὲ δίδετε. | 8. ὑμῖν αὐτοῖς δίδετε τοῦτο. |
| 9. αὐτοὶ μὲν μέγα φρονεῖτε.
ἐφ' ὑμῖν δὲ μέγα φρονεῖτε. | 9. ἐφ' ὑμῖν αὐτοῖς μέγα φρονεῖτε. |
| 10. ὁ μὲν ἀνὴρ λαμβάνει ἀργύριον.
τῷ δ' ἀνδρὶ λαμβάνει. | 10. ἐαυτῷ λαμβάνει ἀργύριον. |
| 11. ἡ μὲν πόλις παρατίθησι τοῦτο.
τῇ δὲ πόλει παρατίθησι. | 11. ἐαυτῇ παρατίθησι τοῦτο. |
| 12. τὸ μὲν δαιμόνιον λέγει.
τῷ δὲ δαιμονίῳ λέγει. | 12. ἐαυτῷ λέγει. |
| 13. αὐτὸς μὲν λέγεις ταῦτα.
σοὶ δὲ λέγεις. | 13. σεαυτῷ λέγεις ταῦτα. |
| 14. αὐτοὶ μὲν ποιεῖτε δεῖπνον.
ὑμῖν δὲ ποιεῖτε. | 14. ὑμῖν αὐτοῖς ποιεῖτε δεῖπνον. |
| 15. αἱ πόλεις ἰδρύονται τὰς στοᾶς.
ταῖς πόλεσι ἰδρύονται. | 15. ἐαυταῖς ἰδρύονται τὰς στοᾶς. |

16. αὐτὸς μὲν δείκνυμι τοῦτο.
ἐμοὶ δὲ δείκνυμι.

17. ὁ μὲν τέκτων ποιεῖ οἰκίᾱς.
τῷ δὲ τέκτονι ποιεῖ.

18. ἡ μὲν γυνὴ μέγα φρονεῖ.
ἐπὶ τῇ γυναικὶ μέγα φρονεῖ.

19. αὐτοὶ μὲν ἀποδίδομεν χάριτας.
ἡμῖν δὲ ἀποδίδομεν.

20. οἱ μὲν ἱᾱτροὶ λέγουσι ταῦτα.
τοῖς δὲ ἱᾱτροῖς λέγουσι.

16. ἐμαυτῷ δείκνυμι τοῦτο.

17. ἐαυτῷ ποιεῖ οἰκίᾱς.

18. ἐφ' ἐαυτῇ μέγα φρονεῖ.

19. ἡμῖν αὐτοῖς ἀποδίδομεν χάριτας.

20. ἐαυτοῖς λέγουσι ταῦτα.

P6d: Directions: Replace the sentence given by the recording on the following pattern:

Recording: ἐγὼ αὐτὸς γινώσκω ἐμέ.

Reply: γινώσκω ἐμαυτόν.

Cover this column

- | | |
|--|----------------------------|
| 1. ἐγὼ αὐτὸς γινώσκω ἐμέ. | 1. γινώσκω ἐμαυτόν. |
| 2. ἐγὼ αὐτὴ φιλῶ ἐμέ. | 2. φιλῶ ἐμαυτήν. |
| 3. σὺ αὐτὸς ὀρᾷς σέ. | 3. ὀρᾷς σεαυτόν. |
| 4. σὺ αὐτὴ μῖσεῖς σέ. | 4. μῖσεῖς σεαυτήν. |
| 5. ὁ βασιλεὺς αὐτὸς σώζει τὸν βασιλέα. | 5. σώζει ἐαυτόν. |
| 6. ἡ φίλη αὐτὴ κολάζει τὴν φίλην. | 6. κολάζει ἐαυτήν. |
| 7. τὸ δαιμόνιον αὐτὸ ἐρωτᾷ τὸ δαιμόνιον. | 7. ἐρωτᾷ ἐαυτό. |
| 8. οἱ ἄνδρες αὐτοὶ ἀδικοῦσι τοὺς ἄνδρας. | 8. ἀδικοῦσιν ἐαυτούς. |
| 9. αἱ χεῖρες συνδέουσι τὰς χεῖρας. | 9. συνδέουσιν ἐαυτὰς. |
| 10. τὰ ἔπη ἀπόλλυσι τὰ ἔπη. | 10. ἀπόλλυσιν ἐαυτά. |
| 11. ἡμεῖς αὐτοὶ φιλοῦμεν ἡμᾶς. | 11. φιλοῦμεν ἡμᾶς αὐτούς. |
| 12. ἡμεῖς αὐταὶ ἐστιῶμεν ἡμᾶς. | 12. ἐστιῶμεν ἡμᾶς αὐτὰς. |
| 13. ὑμεῖς αὐτοὶ γινώσκετε ὑμᾶς. | 13. γινώσκετε ὑμᾶς αὐτούς. |
| 14. ὑμεῖς αὐταὶ παρέχετε ὑμᾶς. | 14. παρέχετε ὑμᾶς αὐτὰς. |

9C. GRAMMAR

9C1: *Personal Pronouns*

New forms of the personal pronoun have been introduced with each new unit (See 2C2, 3C2, 6C4, 8C4). It was pointed out in Unit 2 that Greek verbs show a separate ending for each person subject, and consequently a personal pronoun is not needed to signal the actor (2C2). Nonetheless, emphasis, or the desire to set off one person as against all others, may require a person-subject indicator stronger than just the verb ending. In this case the nominative forms of the personal pronouns can be used: e.g.,

ἡμεῖς μὲν φεύγομεν, σὺ δ' οὐ.

WE are fleeing, but YOU (sg.) are not.

Since the endings to Greek verbs show the subject, but not the object (direct or indirect) or possessor, the other cases of the personal pronouns occur regularly, with provision in the singular for emphatic and unemphatic forms. Note that when used to indicate possession, the genitive of personal pronouns, μου, σου, etc., never intervenes between the article and its noun: e.g., always ὁ οἶκός σου.

The complete set of first and second person forms has now been given. To acquire a synoptic view of these you might construct a paradigm, checking the references to earlier lessons given above; then compare *your* diagram with the one shown in the paradigms.

9C2: The *intensive pronoun*, αὐτός, takes the same endings as καλός, except in the neuter singular nominative and accusative. Here the form is αὐτό. The paradigm is given under Pronouns 4.

Three uses of αὐτός are to be noted:

- a) the *intensive* use proper (Cf. Drills P4a, P5a in this unit.)

Here αὐτός stands in apposition to the noun or pronoun: e.g.,

ὁ φίλος αὐτός } - the friend himself
or αὐτὸς ὁ φίλος }

- b) as a *third person pronoun* (Cf. Drill P4b,c,d.): e.g.,

διώκει αὐτούς - he is prosecuting them.

Only the accusative, genitive and dative cases are used in this rôle, since the straightforward signalling of third person subject is done by the verb ending.

c) meaning “*the same, the very (one)*”. In this sense αὐτός stands between the article and the noun (Cf. Drill P5b) : e.g.,

ἡ αὐτὴ γραφή - the same indictment.

τῶν αὐτῶν γεωργῶν - of the same farmers.

9C3: The reflexive pronouns are formed by combining the (stems of) the personal pronouns with αὐτόν, etc. They have no nominative forms. In the first and second person plural, the reflexive is expressed by using the full forms of the personal pronoun together with the proper form of αὐτός. (Cf. Paradigms, Pronouns 4.) For the third person singular, an old form of the third person pronoun is used: ἐ.

The reflexives are for the most part direct: e.g.,

μίσεῖς σεαυτήν - you (sg.) hate yourself.

ἡμῖν αὐτοῖς
λέγομεν τοῦτο - we're saying this to ourselves.

Here the reflexive pronoun refers to an antecedent in the immediate speech situation, in the above examples, to the subject of the verb. At other times, the effect seems as much intensive as reflexive: e.g.,

ὁ σεαυτοῦ υἱός ἐστιν - he is *your own* son,

and the use is indirect. Note: σεαυτόν and ἐαυτόν are often shortened to σεαυτόν and αὐτόν. (See the Paradigms.)

9C4: The Article

By this time you have learned all the forms of the definite article. (Greek, of course has nothing exactly comparable to the English indefinite a/an, - but cf. τις, 9C7.2 below.) The definite article ὁ - ἡ - τό is treated among the pronouns for two reasons: it is itself a *determiner*, specifying in some way the noun to which it refers; and when coupled with the suffix - δε, it forms a demonstrative, e.g., ὅδε, the equivalent of οὗτος, this one. For the paradigm, cf. Pronouns 4 and 10b.

Greek and English show certain marked differences in their respective use of the definite article. The following points about Greek usages are worth noting in particular.

a) the article frequently matches a weak possessive in English:

ὁ δὲ πελάτης ἀποθνήσκει - but *my* dependant died (6A).

b) without a noun, but with the particles μέν - δέ, the article is often used to set up a contrast: e.g.,

ὁ μὲν ὁ δέ - the one the other.

c) without a noun, but with a genitive: e.g.,

τὰ τῶν φίλων - the (things, belongings) of friends.

the article alone can stand for a noun supplied from the general context.

d) the article may occur optionally with proper names, (ὁ Σωκράτης or just Σωκράτης) and abstract nouns (ἡ ὁσιότης). When the article is used with an adjective alone: τὸ ὅσιον, τὸ ἀληθές, English shows a close parallel: e.g., “the holy, the true”.

e) When a noun with its article is further modified by a word or phrase, the modifying material may come in one of two places:

1. between the article and noun (as in English)

ὁ ἀγαθὸς στρατηγός, or

2. after the noun, with the article repeated (unlike English)

ὁ στρατηγὸς ὁ ἀγαθός

In either place the modifying word, here ἀγαθός, is described as standing in “*attributive*” position.

9C5: Relative Pronoun

The relative pronoun, ὅς - ἣ - ὅ, bears many resemblances in shape to the various forms of the definite article. While it must be of the same gender as the noun to which it refers, and show forms for the same number, its case is determined by the function it fills as subject, object, etc., in its own clause: e.g.,

	ὁ δοῦλος		ὅς φεύγει	- the slave		who is fleeing;
but	ὁ δοῦλος		ὃν διώκω	- the slave		whom I am pursuing.

With a verb requiring, e.g., the dative, the relative would show the appropriate form:

ὁ δοῦλος		ὃν ἑπῇ	- the slave		whom you are following.
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(Cf. Drills P3a, b, c, d.) The full paradigms are given under Pronouns 7. Relative Pronoun.

9C6: *Demonstrative Pronouns*

In its use of the demonstrative, Greek displays an interesting contrast with English. Where English says *this person*, Greek uses one of two alternatives: either, *this the person* - οὗτος ὁ ἄνθρωπος or *the person this one* - ὁ ἄνθρωπος οὗτος. Cf. Drills P1 and P2.

With personal names, the article may be omitted: e.g.,

οὗτος ὁ Εὐθύφρων, or

ὁ Εὐθύφρων οὗτος or

Εὐθύφρων οὗτος.

The demonstrative, ὅδε, οὗτος, ἐκεῖνος, is said to stand in *predicative* position. (Cf. above 9C2a).

9C7: *1. Interrogative Pronoun*

The pronoun τίς - τί, with high tone on the first syllable, is the interrogative, *who? what?* (Cf. Drill RD2). Even in one-syllable forms the tone is *never* lowered and is always written with an acute accent. (Cf. Pronouns, 8. Interrogative Pronoun, for full paradigm.)

2. Indefinite Pronoun

τις - τι, when unmarked by high tone, is the indefinite pronoun: *some, any*. (Cf. Drill RD1). Except for the tone, the forms have the same shape as those of the interrogative. While, as we have noted, Greek has nothing quite comparable to the English indefinite article, τις - τι is sometimes less emphatic than *some, any, or a certain* (one), and often may be most comfortably rendered into English by the indefinite article. (Cf. 9C4 above).

9C8: γῆ, υἷός. Two nouns have occurred in the present unit, both of which are characterized by case forms which appear to be unusual. In fact, the forms of the first, ἡ γῆ - the earth (ἡ γαῖη), are simply due to regular contraction:

NV	γέ' + ᾱ (class)	+ ∅	>	γέᾱ	>	γῆ
A	γέ' + ᾱ	+ ν	>	γέᾱν	>	γῆν
G	γέ' + ᾱ	+ ς	>	γέᾱς	>	γῆς
D	γέ' + ᾱ	+ ι	>	γέῤ	>	γῆ

The second, **ὁ υἱός** - the son, may take either the shapes of a regular second declension (o - stem) noun, or those of a third declension, with the stem treated as **υῖ + ε** - for everything but nominative singular. The forms then are:

S. NV (- as for o - declension).

A υῖ + ε + α > υῖέα

G υῖ + ε + ος > υῖέος

D υῖ + ε + ι > υῖεῖ

P. NVA υῖ + ε + :ς > υῖεῖς

G υῖ + ε + ων > υῖέων

D υῖ + ε + σι > υῖέσι(ν)

9C9: **οἶται** - think and **βούλεται** - wish. Note that these two verbs take the forms **βούλει** and **οἶει** in the second person singular, and do not have forms in - η.

9D. SUPPLEMENTARY READINGS

9D1: On various kinds of service

ΣΩΚΡΑΤΗΣ. ἡ ἱ^ατροῖς ὑπηρετικὴ εἰς τίνος
 ἔργου ἀπεργασίαν ἐστὶν
 ὑπηρετικὴ; οὐκ εἰς ὑγείας
 οἷε;

ὁ ἱ^ατρός - physician, surgeon

ἡ ὑγεία - health

ΕΥΘΥΦΡΩΝ. ἔγωγε.

ΣΩΚΡΑΤΗΣ. τί δὲ ἡ ναυπηγοῖς ὑπηρετικὴ;
 εἰς τίνος ἔργου ἀπεργασίαν
 ὑπηρετικὴ ἐστίν;

ὁ ναυπηγός - shipwright

ΕΥΘΥΦΡΩΝ. δῆλον ὅτι, ὦ Σώκρατες, εἰς
 πλοίου.

τὸ πλοῖον - ship, vessel

ΣΩΚΡΑΤΗΣ. καὶ ἡ οἰκοδόμοις γέ που εἰς
 οἰκίας;

ΕΥΘΥΦΡΩΝ. ναί.

ΣΩΚΡΑΤΗΣ. ἡ δὲ θεοῖς ὑπηρετικὴ εἰς τίνος
 ἔργου ἀπεργασίαν ὑπηρετικὴ
 ἐστίν; δῆλον γὰρ ὅτι σὺ
 γινώσκεις, ἐπειδήπερ λέγεις ὅτι
 τὰ γε θεῖα ἐπίστασαι.

ἐπειδήπερ - since, whereas

ΕΥΘΥΦΡΩΝ. καὶ ἀληθῆ γε λέγω, ὦ Σώκρατες.

-- Plato, *Euthyphro*.

1. εἰς τίνος ἔργου ἀπεργασίαν ὑπηρετικὴ ἐστίν ἡ ἱ^ατροῖς ὑπηρετικὴ;
2. τίνες πλοῖα ἀπεργάζονται;

9D2: On perfumes and the like (see 3A3).

ΣΩΚΡΑΤΗΣ. νῆ Δί', ὦ Καλλιᾶ, τελέως ἡμᾶς
ἐστιῶς. οὐ γὰρ μόνον δεῖπνον
ἄμεμπτον **παρατίθης** ἀλλὰ καὶ
θεᾶματα καὶ ἀκροᾶματα παρέχεις.

παρατίθης - place beside; serve up;
offer, provide

ΚΑΛΛΙΑΣ. ἄρα **βούλει** καὶ μύρον, ὦ Σώκρατες;

βούλεται - wish

ΣΩΚΡΑΤΗΣ **οὐδαμῶς**. ὥσπερ γάρ τοι **ἐσθῆς**
ἄλλη μὲν γυναικί, ἄλλη δὲ ἀνδρὶ
καλή, οὕτω καὶ **ὁσμὴ** ἄλλη μὲν
ἀνδρί, ἄλλη δὲ γυναικί **πρέπει**.
καὶ γὰρ ἀνδρὸς μὲν δήπου **ἐνεκα**
ἀνὴρ οὐδεὶς μύρῳ **χρίεται**, αἱ
μέντοι γυναῖκες, **ἄλλως** τε καὶ εἰ
νύμφαι εἰσὶν, ὥσπερ ἡ Νῆκηράτου
τοῦδε καὶ ἡ Κριτοβούλου, μύρου
μὲν τί καὶ **προσδέονται**; αὐταὶ γὰρ
τούτου **ὄζουσιν**. ἐλαίου δὲ τοῦ ἐν
γυμνασίῳ **ὁσμὴ** ἡδεῖα ἐστίν. καὶ
γὰρ δὴ μύρου μὲν καὶ δοῦλος καὶ
ἐλεύθερος εὐθύς ἅπας **ὅμοιον** ὄζει.
αἱ δ' ἀπὸ τῶν **ἐλευθερίων** μόχθων
ὁσμαὶ ἐπιτήδευμάτων τε **πρῶτον**
χρηστῶν καὶ **χρόνου** πολλοῦ
δέονται.

οὐδαμῶς - not at all
ἡ ἐσθῆς - dress, clothing

ἡ ὁσμὴ - smell, scent, odour

πρέπει - be clearly seen, be suitable

ἐνεκα - on account of;

χρίει - anoint

χρίεται - anoint oneself

ἄλλως - otherwise (**ἄλλως τε καὶ** =
especially)

ἡ νύμφη - bride, married woman; Nymph

προσδέεται - stand in need of

ὄζει - smell

τὸ γυμνάσιον - gymnastic school
(τὰ γυμνάσια = bodily exercise)

ἡδύς - sweet, pleasant

ἐλεύθερος - free

ὅμοιος - like, resembling

ἐλευθέριος - like a free man

ὁ μόχθος - toil, trouble, hardship

τὸ ἐπιτήδευμα - pursuit, business,
practice

πρῶτον - first, in the first place

χρηστός - useful, good

ὁ χρόνος - time

δέει - need, lack (act. or dep. med.)

-- Xenophon, *Symposium*.

1. τίσι παρατίθησι ὁ Καλλίᾱς δεῖπνον;
2. ἄρα καὶ μύρον ἐθέλει ὁ Σωκράτης;
3. ἄρ' ἡ τοῦ ἀνδρὸς ἐσθῆς ὁμοίᾱ ἐστὶν τῇ τῆς γυναικός;
4. τίνος ὄξουσιν αἱ νύμφαι;
5. ποῖον ἔλαιον ὀσμὴν ἡδεῖαν παρέχει;
6. τίνα ποιεῖ τὰς ἀπὸ τῶν ἐλευθερίων μόχθων ὀσμᾶς;

9D3: What do you pride yourself on?

ΣΩΚΡΑΤΗΣ. τί γάρ σύ, ἐπὶ τίνι μέγα
φρονεῖς, ὦ Ἀντισθένης;

ΑΝΤΙΣΘΕΝΗΣ. ἐπὶ πλούτῳ.

ΕΡΜΟΓΕΝΗΣ. ἄρ' ἔχεις πολὺ ἀργύριον;

ΑΝΤΙΣΘΕΝΗΣ. οὐ μὰ τὸν Δία, οὐδὲ ὀβολόν.

οὐδέ - nor; not even
ὁ ὀβολός - see word list

ΕΡΜΟΓΕΝΗΣ. ἀλλὰ γῆν πολλήν ἔχεις;

ΑΝΤΙΣΘΕΝΗΣ. οὐ μὰ Δία.

ΣΩΚΡΑΤΗΣ. τί γάρ σύ, ὦ Χαρμίδη, ἐπὶ
τίνι μέγα φρονεῖς;

ὁ Χαρμίδης - see word list

ΧΑΡΜΙΔΗΣ. ἐγὼ αὖ ἐπὶ πενίᾳ μέγα φρονῶ.

αὖ - again; moreover, on the other hand

ΣΩΚΡΑΤΗΣ. νῆ Δί', ἐπ' εὐχαρίτῳ γε
πρᾶγματι.

εὐχάριτος/εὐχάριστος - agreeable

τὸ πρᾶγμα - deed, act; thing, matter

ΚΑΛΛΙΑΣ. σὺ δὲ δῆ, ἐπὶ τίνι μέγα
φρονεῖς, ὦ Σώκρατες;

ΣΩΚΡΑΤΗΣ. ἐπὶ μαστροπείᾳ.

ἡ μαστροπείᾱ - procuring

-- Xenophon, *Symposium*.

1. ἐπὶ τίνι ὁ Ἀντισθένης μέγα φρονεῖ;
2. ἄρ' ἔχει ὁ Ἀντισθένης πολλοὺς ὀβολούς;
3. τίς ἐπὶ πενίᾳ μέγα φρονεῖ;
4. ποῖον πρᾶγμα ἡ πενίᾱ ἐστίν;
5. ἐπὶ τίνι ὁ Σωκράτης μέγα φρονεῖ;

9E. COMPOSITION

9Ea: *Original English*

CALLIAS. I do not follow you, Socrates.

SOCRATES. It's not difficult. If everybody receives money from Wealth, no one achieves anything any more, or engages in any craft or trade or risks personal danger, but everyone is in luxury and shirks hard work. So if you or your neighbour is in pain or falls a victim to illness and you have need of a doctor and offer him money in the hope of his treating you, he backs out of attending you and stays at home. He's got money, you see, anyway. Or again, if you need a prophet or rhapsode or poet, these too do nothing when called on by you or anyone else. In short, nobody enjoys the use of any service from anyone any more, but what unites men in a city does not remain and everyone "does his own thing" as the contemporary phrase of the young has it.¹ All this happens if Wealth gets eyes and wanders everywhere and provides everyone with their necessities.

CALLIAS. I don't agree, Socrates. But it's plain that it is not a simple matter.

Note:

1 Written in July 1969.

9Eb: *Recast of English*

CALLIAS. But¹ (I do) not follow you (dat.), o Socrates.

SOCRATES. But¹ this (is) not difficult. <For> if all (men) receive silver from <the> Wealth, no-one² finishes-off anything (= nothing) nor is concerned-about a-craft or any(= no) trade nor runs-a-risk concerning (his) life-soul, but (everybody)² is-luxurious and runs-from toil. So, if some pain or illness exercises you (plural, for practice) or one of-(your)-neighbours, and there-is-need for-you of-a-doctor and you-offer him money, if in-any-way (he) treats you, he backs-out-of the treatment and stays at home. <For> he-has money, you-see.³ And if again you-(plural)-need a-prophet or a-rhapsode or a-poet, these (men) too do nothing, if you or someone else calls-on them. And as-to-the summary, (the thing) which binds-together <the> men into (a) city, this (thing) does) not remain, but nobody uses anybody (=nobody) (as a) servant any-more, so-that each (man) does the (thing) of-himself, as the young (men) say now.

And all these (things) happen if Wealth receives <the> eyes and goes-around everywhere and provides all (things) of-which (they) are in-need for-all (men).

CALLIAS. (I do) not agree, o Socrates. But that the matter is not simple, (is) clear.⁴

Notes:

- 1 ἀλλὰ ... ἀλλὰ In general the Greeks were not offended by trivial repetitions and did not go out of their way to avoid them.
- 2 Out of οὐδεὶς its opposite, πᾶς, is to be supplied as subject for τρυφᾷ. Cf. Sophocles *Antigone* 263 etc. So in Latin *ut* is to be supplied out of a preceding *ne* at Juvenal xvi. 9, where see Mayor's note. Another instance will occur in Unit 14E, below.
- 3 δῆ (= you see, you know) here adds a perceptible nuance, almost too slight for translation. It virtually corresponds to a written wink or delicate shift of intonation δῆ.
- 4 This and the two preceding pieces are not to be read as ironic comment on the problems of the Welfare State or the economics of the Affluent Society, but that these fundamental issues had not escaped the notice of the Greeks (despite the poverty of their own material resources) emerges from passages such as the Confrontation-scene (=ἀγών-scene) in Aristophanes' comedy entitled *Plutus*. Casual perusal, with the aid of a translation, of e.g. lines 509-599 of this play will disclose the source of inspiration of much of the foregoing. For the ever-present reality of poverty to the Greeks, one recalls the words of Herodotus (vii. 102) τῇ Ἑλλάδι πενίη αἰεὶ σύντροφός ἐστιν ["poverty (Ionic form ending in -ίη) is ever a fellow-nursling of Greece"].

9F. VOCABULARY

9F1: NEW WORD LIST

- * ἄλλως [adverb] - otherwise
- ἀνατρέπει (ἀνατρέπω) [verb] - upset, overturn
- ἅπᾱς (ἅπᾱσα - ἅπαν) [adjective] - (quite) all
- ἀπεργάζεται (ἀπεργάζομαι) [verb - deponent] - finish off
- ἁπλῶς [adverb] - singly, in one way; frankly, simply; in a word
- ἀπόλλυσι (ἀπόλλυμι) [verb] - destroy; slay
- ἡ ἀρετή (τῆς ἀρετῆς) [noun] - goodness, excellence
- ἄσεβής (- ἐς) [adjective] - ungodly, unholy, profane
- * αὖ [adverb] - again, once more, moreover, besides
- * βούλεται (βούλομαι) [verb - deponent] - will, wish, be willing; mean
- * τὸ γυμνάσιον (τοῦ γυμνασίου) [noun] - gymnastic school; (plural) bodily exercises
- * δέει (δέω) [verb] - lack, miss; (middle) be in need, ask for
- ὁ δεσπότης (τοῦ δεσπότης) [noun] - master, lord
- ὁ δοῦλος (τοῦ δούλου) [noun] - slave
- ἡ δύναμις (τῆς δυνάμεως) [noun] - power, might, strength; authority; capacity
- * ἐλευθέριος (ἐλευθερίᾱ - ἐλευθέριον) [adjective] - like a freeman; fit for a freeman
- * ἐλεύθερος (ἐλευθέρᾱ - ἐλεύθερον) [adjective] - free
- * ἔνεκα/ἐνεκεν [preposition] - (+ genitive only, usually following the noun) on account of, for the sake of, because of; as for
- * ἐπεὶ [conjunction] - after, when, since; seeing that (ἐπειδὴ and ἐπειδήπερ are stronger forms of ἐπεὶ)
- ἐπὶ [preposition] - (+ accusative) on (to); up to; against; (+ genitive) upon, over; (+ dative) upon, at, near; besides
- ἐπιμέλειται/ἐπιμελεῖται (ἐπιμέλομαι/ἐπιμελοῦμαι) [verb - deponent] - take care (of)
- * τὸ ἐπιτηδεύμα (τοῦ ἐπιτηδεύματος) [noun] - business, practice, pursuit
- ἡ ἐργασίᾱ (τῆς ἐργασίας) [noun] - work, business
- * ἡ ἐσθῆς (τῆς ἐσθῆτος) [noun] - dress, clothing
- * εὐχάριτος/εὐχάριστος (- ον) [adjective] - agreeable, pleasant
- * ἡδύς (ἡδεῖα - ἡδύ) [adjective] - sweet, pleasant

- * ὁ ἰατρός (τοῦ ἰατροῦ) [noun] - physician, surgeon
 ἴδιος (ἰδίᾱ - ἴδιον) [adjective] - one's own
 κοινός (-ή - όν) [adjective] - common; public; ordinary
 ὁ Λύκων (τοῦ Λύκωνος) [noun] - Lyco (perhaps one of the accusers of Socrates together with Anytus and Meletus - see Unit 2F.)
- * ἡ μαστροπεῖᾱ (τῆς μαστροπεΐας) [noun] - procuring
 μέγας (μεγάλη - μεγά) [adjective] - big, great
- * ὁ μόχθος (τοῦ μόχθου) [noun] - toil, hardship, trouble
- * ὁ ναυπηγός (τοῦ ναυπηγοῦ) [noun] - shipwright
 ἡ νίκη (τῆς νίκης) [noun] - victory
- * ἡ νύμφη (τῆς νύμφης) [noun] - bride; Nymph (female nature spirit)
- * ὁ ὀβολός (τοῦ ὀβολοῦ) [noun] - obol (a very small unit of currency, as we would say, a "penny" or a "cent")
 ὅδε (ἧδε - τόδε) [pronoun] - this
- * ὀζει (ὀζω) [verb] - smell (sweetly or otherwise)
 ὁ οἶκος (τοῦ οἴκου) [noun] - house; household; family
- * ὅμοιος (ὁμοῖᾱ - ὅμοιον) [adjective] - like, resembling
- * ἡ ὀσμή (τῆς ὀσμῆς) [noun] - smell, scent, odour
- * οὐδαμῶς [adverb] - in no way
- * παρατίθῃσι (παρατίθῃμι) [verb] - place beside; serve up; offer, provide
- * τὸ πλοῖον (τοῦ πλοίου) [noun] - ship, vessel
 ὁ πόλεμος (τοῦ πολέμου) [noun] - battle, fight, war
- * τὸ πρᾶγμα (τοῦ πράγματος) [noun] - deed, act; thing, matter
 πράττει (πράττω) [verb] - achieve, accomplish; manage; practise
- * πρέπει (πρέπω) [verb] - be conspicuous; be suitable; be fitting
- * προσδέεται (προσδέομαι) [verb-deponent] - stand in need of
- * πρῶτος (πρώτη - πρῶτον) [adjective] - first (πρῶτον - adverbially used = "first")
 σώζει (σῶζω) [verb] - save; preserve
- * τοι [particle] - surely; (strengthens other particles) [Enclitic]
- * ἡ ὑγίεια (τῆς ὑγιείας) [noun] - health
 ὁ υἱός (τοῦ υἱοῦ/υἱοῦ or υἱέος/υἱέος) [noun] - son

- ὁ ὑπηρέτης** (τοῦ ὑπηρέτου) [noun] - servant, attendant
- ὑπηρετικός** (-ή -όν) [adjective] - menial; of service, doing service
- φρονεῖ** (φρονῶ) [verb] - think, be wise; intend
- * **ὁ Χαρμίδης** (τοῦ Χαρμίδου) [noun] - Charmides (a friend of Socrates, son of Glauco- see Unit 25F.)
- χρῆται** (χρῶμαι) [verb-deponent] - use; treat
- * **χρηστός** (-ή -όν) [adjective] - useful, serviceable; good
- * **χρίει** (χρίω) [verb] - rub, anoint; (middle) anoint oneself
- * **ὁ χρόνος** (τοῦ χρόνου) [noun] - time

9F2: RELATED WORDS

ἀγεννής	ἀλλήλους	ἀνατρέπει	ἅπᾱς		
ἀγνώς	ἄλλος	τρόπος	πάγκαλος		
ἄδικεῖ	ἄλλως		πανταχοῦ		
ἄδικος			πάνυ		
ἄμεμπτος			πᾶς		
ἀνόσιος					
ἀπορεῖ					
ἀσεβής					
ἀπεργάζεται	ἀπεργάζεται	ἀσεβής	αὖ	γυμνάζει	δέει
ἀπεργασίᾱ	ἀπεργασίᾱ	εὐσέβεια	αὖθις	γυμνάσιον	ἐνδεής
ἀπό	γεωργός	εὐσεβής			προσδέεται
ἀποδίδωσι	ἐργασίᾱ				συνδέει
ἀποθνήσκει	ἔργον				
ἀποκρίνει	κακουργεῖ				
ἀπόλλυσι					
ἀποσφάττει					
ἐλευθέριος	ἐπί	εὐγένειος	εὐχάριτος	μαστροπεῖᾱ	
ἐλεύθερος	ἐπίγρῦπος	εὐδιάβολος	χάρις	μαστροπός	
	ἐπιμελεῖται	εὐπειθής			
	ἐπιπόλαιος	εὐσέβεια			
	ἐπίσταται	εὐσεβής			
	ἐπιτήδευμα	εὐχάριτος			

μηδέ	ὄξει	οἰκεῖ	ὅμοιος	οὐ	παρά
μηδεῖς	ὁσμή	οἰκεῖος	ὁμολογεῖ	οὐδαμῶς	παρατίθησι
		οἰκέτης		οὐδέ	παρέχει
		οἰκίᾱ		οὐδεῖς	παροινίᾱ
		οἰκοδόμος		οὐκοῦν	
		οἶκος		οὕτω	
				οὗτοι	
παρατίθησι	πολεμεῖ	πρᾶγμα	πρός		
προτίθησι	πόλεμος	πράττει	προσδέεται		
			προσφιλῆς		
ὑπηρέτης	ὑπηρέτης	φιλοφροσύνη			
ὑπηρετικός	ὑπηρετικός	φρονεῖ			
	ὑπό				
	ὑπόνοια				
	ὑποφέρει				

9F3: IDIOMATIC EXPRESSION

ἄλλως τε καί - “especially”, “above all”.

DERIVATIVES

γυμνάσιον

δεσπότης

δύναμις

εὐχάριστος

ἰατρός

ἴδιος

μέγας

οἶκος

πόλεμος

πρᾶγμα

υἱεία

χρόνος

UNIT TEN

10A. BASIC DIALOGUE

10A1: Do the gods really fight amongst themselves?

SOCRATES. - these things happen/occur

- Do you say that these things
happen in this way?

ΣΩΚΡΑΤΗΣ. - ταῦτα γίγνεται

- ἄρα σὺ λέγεις ὅτι ταῦτα οὕτως
γίγνεται;

EUTHYPHRO.

- I do.

ΕΥΘΥΦΡΩΝ.

- ἔγωγε.

SOCRATES. - many other things of the
sort

- battles and many other
things of the sort

- fearful enmities and battles
and many other things of the
sort

- against each other

- among the gods

- there is war among the gods
against each other

- And that there is war among the
gods against each other, and fear-
ful enmities and battles and many
other things of the sort...

- by the poets

- the sort of things that are said

- such as are told of by the poets

ΣΩΚΡΑΤΗΣ. - ἄλλα τοιαῦτα πολλά

- μάχαι καὶ ἄλλα τοιαῦτα πολλά

- ἔχθραι γε δειναὶ καὶ μάχαι καὶ
ἄλλα τοιαῦτα πολλά

- πρὸς ἀλλήλους

- ἐν τοῖς θεοῖς

- πόλεμός ἐστιν ἐν τοῖς θεοῖς
πρὸς ἀλλήλους

- καὶ ὅτι πόλεμός ἐστιν ἐν τοῖς θεοῖς
πρὸς ἀλλήλους, καὶ ἔχθραι γε δειναὶ
καὶ μάχαι καὶ ἄλλα τοιαῦτα πολλά;

- ὑπὸ τῶν ποιητῶν

- οἷα λέγεται

- οἷα λέγεται ὑπὸ τῶν ποιητῶν

- the things are adorned
 - the sacred things are adorned
 - the other sacred places of ours are adorned
 - by the painters
 - by the good painters
 - (with which) our other sacred places are adorned by our good friends the painters
 - such as are both told of by the poets, and with which our other sacred places are adorned by our good friends the painters
- καταποικίλλεται
 - τὰ ἱερὰ καταποικίλλεται
 - τὰ ἄλλα ἱερὰ ἡμῖν καταποικίλλεται
 - ὑπὸ τῶν γραφέων
 - ὑπὸ τῶν ἀγαθῶν γραφέων
 - (οἷς) ὑπὸ τῶν ἀγαθῶν γραφέων τὰ ἄλλα ἱερὰ ἡμῖν καταποικίλλεται
 - οἷα λέγεται τε ὑπὸ τῶν ποιητῶν καὶ ὑπὸ τῶν ἀγαθῶν γραφέων τὰ ἄλλα ἱερὰ ἡμῖν καταποικίλλεται
-
- towards the Acropolis
 - it is carried up to the Acropolis
 - the robe (which) is carried up to the Acropolis
 - of decorations
 - full of decorations
 - the robe, full of such decorations, (which) is carried up to the Acropolis
 - at the Panathenaea
 - at the Great Panathenaea
 - the robe, full of such decorations, is carried up to the Acropolis at the Great Panathenaea
 - such as are told of by the poets and with which our sacred places are adorned by our good friends the painters, and especially the robe full of such decorations which is carried up to the Acropolis at the Great Panathenaea?
- εἰς τὴν ἀκρόπολιν
 - ἀνάγεται εἰς τὴν ἀκρόπολιν
 - ὁ πέπλος (ὅς) ἀνάγεται εἰς τὴν ἀκρόπολιν
 - τῶν ποικιλιμάτων
 - μεστὸς τῶν ποικιλιμάτων
 - ὁ πέπλος, μεστὸς τῶν τοιούτων ποικιλιμάτων (ὅς) ἀνάγεται εἰς τὴν ἀκρόπολιν
 - τοῖς Παναθηναίοις
 - τοῖς μεγάλοις Παναθηναίοις
 - τοῖς μεγάλοις Παναθηναίοις ὁ πέπλος μεστὸς τῶν τοιούτων ποικιλιμάτων ἀνάγεται εἰς τὴν ἀκρόπολιν
 - οἷα λέγεται τε ὑπὸ τῶν ποιητῶν καὶ ὑπὸ τῶν ἀγαθῶν γραφέων τὰ τε ἄλλα ἱερὰ ἡμῖν καταποικίλλεται, καὶ δὴ καὶ τοῖς μεγάλοις Παναθηναίοις ὁ πέπλος μεστὸς τῶν τοιούτων ποικιλιμάτων ἀνάγεται εἰς τὴν ἀκρόπολιν;

- are these things true, Euthyphro?

- ταῦτα ἀληθῆ ἐστίν, ὦ Εὐθύφρων;

EUTHYPHRO.

ΕΥΘΥΦΡΩΝ.

- Certainly they are.

- πάνυ γε.

-- Plato, *Euthyphro*.

10A2: It appears that the same things are both loved and hated by the gods. (See 3D1, 5A1, 8A1, 8D1).

SOCRATES.

- they hate the opposite of these things
- they love these things
- they also love these things, and the opposite to these things they hate
- just things
- good things and just things
- fine things and good things and just things
- they consider
- each of them consider
- the things which each of them consider fine and good and just
- then whatever the gods in each group consider fine and good and just they also love, and the opposite to these things they hate?

ΣΩΚΡΑΤΗΣ.

- τὰ ἐναντία τούτων μῖσοῦσιν
- ταῦτα φιλοῦσιν
- ταῦτα καὶ φιλοῦσιν, τὰ δὲ ἐναντία τούτων μῖσοῦσιν
- δίκαια
- ἀγαθὰ καὶ δίκαια
- καλὰ καὶ ἀγαθὰ καὶ δίκαια
- ἡγοῦνται
- ἡγοῦνται ἕκαστοι
- ἃ καλὰ ἡγοῦνται ἕκαστοι καὶ ἀγαθὰ καὶ δίκαια
- οὐκοῦν ἅπερ καλὰ ἡγοῦνται ἕκαστοι καὶ ἀγαθὰ καὶ δίκαια ταῦτα καὶ φιλοῦσιν, τὰ δὲ ἐναντία τούτων μῖσοῦσιν;

EUTHYPHRO.

ΕΥΘΥΦΡΩΝ.

- Certainly.

- πάνυ γε.

- SOCRATES.
- they battle with each other
 - they both quarrel and battle with each other
 - concerning which they both quarrel and battle with each other
 - other gods think things unjust
 - some gods think things just
 - some gods think things just, others unjust
 - the same things
 - some gods consider just and others unjust the very same things
 - But, according to what you say, some gods consider just and others unjust the very same things, concerning which they quarrel and battle with each other. Is this not what you say?

EUTHYPHRO.

- It is.

- SOCRATES.
- the same things are both hateful to and beloved of the gods
 - (these things) are loved by the gods
 - (these things) are both hated and loved by the gods
 - as it appears
 - Then as it appears, the same things are both hated and loved by the gods, and the same things are both hateful to and beloved of the gods.

- ΣΩΚΡΑΤΗΣ.
- πολεμοῦσιν ἀλλήλοις
 - στασιάζουσί τε καὶ πολεμοῦσιν ἀλλήλοις
 - περὶ ᾧ στασιάζουσί τε καὶ πολεμοῦσιν ἀλλήλοις
 - οἱ δὲ ἄδικοι ἡγοῦνται
 - οἱ μὲν δίκαιοι ἡγοῦνται
 - οἱ μὲν δίκαιοι ἡγοῦνται, οἱ δὲ ἄδικοι
 - ταῦτά
 - ταῦτά γε οἱ μὲν δίκαιοι ἡγοῦνται, οἱ δὲ ἄδικοι
 - ταῦτά δέ γε, ὥς σὺ φῆς, οἱ μὲν δίκαιοι ἡγοῦνται, οἱ δὲ ἄδικοι, περὶ ᾧ στασιάζουσί τε καὶ πολεμοῦσιν ἀλλήλοις· ἄρα οὐχ οὕτω;

ΕΥΘΥΦΡΩΝ.

- οὕτω.

- ΣΩΚΡΑΤΗΣ.
- θεομίση τε καὶ θεοφιλή ταῦτ' ἐστίν
 - ὑπὸ τῶν θεῶν φιλεῖται
 - μισεῖται τε ὑπὸ τῶν θεῶν καὶ φιλεῖται
 - ὥς φαίνεται
 - ταῦτ' ἄρα, ὥς φαίνεται, μισεῖται τε ὑπὸ τῶν θεῶν καὶ φιλεῖται, καὶ θεομίση τε καὶ θεοφιλή ταῦτ' ἐστίν.

EUTHYPHRO.

- So it appears.

ΕΥΘΥΦΡΩΝ.

- φαίνεται.

-- Plato, *Euthyphro*.

10B. DRILLS

M: MIMICRY DRILLS

M1: Purpose: To contrast active and passive forms.

Directions: Repeat the following exchanges across each row only.

M1a:

- | | |
|------------------------|-------------------------------|
| 1. εἰ σὺ πέμπεις ἐμέ, | 1. ἐγὼ δὴ πέμπομαι ὑπὸ σοῦ. |
| If you send me, | then I am being sent by you. |
| 2. εἰ σὺ διώκεις ἐμέ, | 2. ἐγὼ δὴ διώκομαι ὑπὸ σοῦ. |
| 3. εἰ σὺ καλεῖς ἐμέ, | 3. ἐγὼ δὴ καλοῦμαι ὑπὸ σοῦ. |
| 4. εἰ σὺ ἐστιῶς ἐμέ, | 4. ἐγὼ δὴ ἐστιῶμαι ὑπὸ σοῦ. |
| 5. εἰ σὺ ἀπόλλυς ἐμέ, | 5. ἐγὼ δὴ ἀπόλλυμαι ὑπὸ σοῦ. |
| 6. εἰ σὺ προτίθης ἐμέ, | 6. ἐγὼ δὴ προτίθεμαι ὑπὸ σοῦ. |

M1b:

- | | |
|-------------------------|--------------------------------|
| 1. εἰ ἐγὼ πέμπω σέ, | 1. σὺ δὴ πέμπῃ ὑπ' ἐμοῦ. |
| 2. εἰ ἐγὼ ἀδικῶ σέ, | 2. σὺ δὴ ἀδικῇ ὑπ' ἐμοῦ. |
| 3. εἰ ἐγὼ ἐστιῶ σέ, | 3. σὺ δὴ ἐστιῇ ὑπ' ἐμοῦ. |
| 4. εἰ ἐγὼ δείκνυμι σέ, | 4. σὺ δὴ δείκνυσαι ὑπ' ἐμοῦ. |
| 5. εἰ ἐγὼ προτίθημι σέ, | 5. σὺ δὴ προτίθειςαι ὑπ' ἐμοῦ. |

M1c:

- | | |
|------------------------------|----------------------------------|
| 1. εἰ ἡμεῖς διώκομεν ὑμᾶς, | 1. ὑμεῖς δὴ διώκεσθε ὑφ' ἡμῶν. |
| 2. εἰ ἡμεῖς λυποῦμεν ὑμᾶς, | 2. ὑμεῖς δὴ λυπεῖσθε ὑφ' ἡμῶν. |
| 3. εἰ ἡμεῖς ἐστιῶμεν ὑμᾶς, | 3. ὑμεῖς δὴ ἐστιᾶσθε ὑφ' ἡμῶν. |
| 4. εἰ ἡμεῖς ἀπόλλυμεν ὑμᾶς, | 4. ὑμεῖς δὴ ἀπόλλυσθε ὑφ' ἡμῶν. |
| 5. εἰ ἡμεῖς προτίθεμεν ὑμᾶς, | 5. ὑμεῖς δὴ προτίθεσθε ὑφ' ἡμῶν. |

M1d:

1. εἰ ὑμεῖς παιδεύετε ἡμᾶς,
2. εἰ ὑμεῖς φιλεῖτε ἡμᾶς,
3. εἰ ὑμεῖς ἐστιᾶτε ἡμᾶς,
4. εἰ ὑμεῖς ἀπόλλυτε ἡμᾶς,
5. εἰ ὑμεῖς προτίθετε ἡμᾶς,

1. ἡμεῖς δὲ παιδευόμεθα ὑφ' ὑμῶν.
2. ἡμεῖς δὲ φιλούμεθα ὑφ' ὑμῶν.
3. ἡμεῖς δὲ ἐστιώμεθα ὑφ' ὑμῶν.
4. ἡμεῖς δὲ ἀπολλύμεθα ὑφ' ὑμῶν.
5. ἡμεῖς δὲ προτιθέμεθα ὑφ' ὑμῶν.

M1e:

1. εἰ ἐγὼ πέμπω τὸν φίλον,
2. εἰ ἐγὼ λυπῶ τὸν φίλον,
3. εἰ ἐγὼ ἐστιῶ τὸν φίλον,
4. εἰ ἐγὼ δείκνυμι τὸν φίλον,
5. εἰ ἐγὼ κρίνω τοὺς φίλους,
6. εἰ ἐγὼ ἀδικῶ τοὺς φίλους,
7. εἰ ἐγὼ ἐστιῶ τοὺς φίλους,
8. εἰ ἐγὼ ἀπόλλυμι τοὺς φίλους,

1. οὗτος δὲ πέμπεται ὑπ' ἐμοῦ.
2. οὗτος δὲ λυπεῖται ὑπ' ἐμοῦ.
3. οὗτος δὲ ἐστιᾶται ὑπ' ἐμοῦ.
4. οὗτος δὲ δείκνυται ὑπ' ἐμοῦ.
5. οὗτοι δὲ κρίνονται ὑπ' ἐμοῦ.
6. οὗτοι δὲ ἀδικοῦνται ὑπ' ἐμοῦ.
7. οὗτοι δὲ ἐστιῶνται ὑπ' ἐμοῦ.
8. οὗτοι δὲ ἀπόλλυνται ὑπ' ἐμοῦ.

Problems:

- α'. In Unit 7 forms of the middle voice were introduced. All verbs in the right-hand column above show subject endings the same as those of the _____ voice. Here, however, the meaning is not middle but _____ .
- β'. Given the following active forms, supply the corresponding passives. Cover the right-hand column, moving the paper down a line after each item to check your answer.

ἄγω
δείκνυμι
πέμπεις
ἐστιῶς
τίθησι
καλεῖ
διώκουσι
διδόασι
κρίνετε
παιδεύετε
φιλοῦμεν
ἀπόλλυμεν

ἄγομαι
δείκνυμαι
πέμπη
ἐστιῶ
τίθεται
καλεῖται
διώκονται
δίδονται
κρίνεσθε
παιδεύεσθε
φιλούμεθα
ἀπολλύμεθα

α'. middle; passive

R: RECOGNITION DRILLS

R1: Purpose: The following is a quick recognition drill to refresh you in the immediate identification of person-subject endings.

R1a: Purpose: To drill quick recognition of progressive middle-passive endings.

Directions: The recording will give you a verb. Repeat the verb, prefixing it with the appropriate subject pronoun: e.g.,

Recording: _____ ἄγεται.

Reply: οὗτος ἄγεται.

- | | |
|-----------------------|-----------------------|
| 1. _____ πέμπεται | 1. οὗτος πέμπεται |
| 2. _____ ἐστιῶμαι | 2. ἐγὼ ἐστιῶμαι |
| 3. _____ λαμβάνη | 3. σὺ λαμβάνη |
| 4. _____ παρατίθενται | 4. οὗτοι παρατίθενται |
| 5. _____ δεικνύμεθα | 5. ἡμεῖς δεικνύμεθα |
| 6. _____ κολάζεσθε | 6. ὑμεῖς κολάζεσθε |
| 7. _____ καλῇ | 7. σὺ καλῇ |
| 8. _____ ἀδικούμεθα | 8. ἡμεῖς ἀδικούμεθα |
| 9. _____ φιλοῦνται | 9. οὗτοι φιλοῦνται |
| 10. _____ προδίδοσαι | 10. σὺ προδίδοσαι |
| 11. _____ ὀρᾷσθε | 11. ὑμεῖς ὀρᾷσθε |
| 12. _____ κρίνονται | 12. οὗτοι κρίνονται |
| 13. _____ προτίθεμαι | 13. ἐγὼ προτίθεμαι |
| 14. _____ ἀγόμεθα | 14. ἡμεῖς ἀγόμεθα |
| 15. _____ φαίνομαι | 15. ἐγὼ φαίνομαι |
| 16. _____ προδίδοται | 16. οὗτος προδίδοται |
| 17. _____ ἀπόλλυσθε | 17. ὑμεῖς ἀπόλλυσθε |
| 18. _____ θεραπεύεται | 18. οὗτος θεραπεύεται |

R2: Purpose: To show recognition of passives by producing the corresponding active forms.

R2a: Directions: Transform each verb in the passive into the corresponding active form, making other changes required: (Note that the meaning changes) e.g.,

Recording: δῖωκη ὑπὸ τοῦ φίλου.

You (sg.) are being pursued by your friend.

Reply: δῖωκεις τὸν φίλον.

You (sg.) are pursuing your friend.

Cover this column

- | | |
|-----------------------------------|-------------------------------|
| 1. δῖωκη ὑπὸ τοῦ φίλου. | 1. δῖωκεις τὸν φίλον. |
| 2. κρίνεσθε ὑπὸ τοῦ υἱοῦ. | 2. κρίνετε τὸν υἱόν. |
| 3. πέμπομαι ὑπὸ τοῦ στρατηγοῦ. | 3. πέμπω τὸν στρατηγόν. |
| 4. καλεῖται ὑπὸ τῶν δούλων. | 4. καλεῖ τοὺς δούλους. |
| 5. ἀπόλλυνται ὑπ' ἐμοῦ. | 5. ἀπολλύᾱσιν ἐμέ. |
| 6. κολάζεσθε ὑπὸ τῶν δεσποτῶν. | 6. κολάζετε τοὺς δεσπότης. |
| 7. διαφθειρόμεθα ὑπὸ τῶν νέων. | 7. διαφθείρομεν τοὺς νέους. |
| 8. φιλοῦνται ὑπὸ τῶν ἀνδρῶν. | 8. φιλοῦσι τοὺς ἄνδρας. |
| 9. ἐστιᾷ ὑπὸ τῶν γραφέων. | 9. ἐστιᾷς τοὺς γραφεῖς. |
| 10. σφάζομεθα ὑπὸ τοῦ δαιμονίου. | 10. σφάζομεν τὸ δαιμόνιον. |
| 11. κακουργεῖται ὑπὸ τῶν ἐχθρῶν. | 11. κακουργεῖ τοὺς ἐχθρούς. |
| 12. λῦποῦμαι ὑπὸ τῆς φίλης. | 12. λῦπῶ τὴν φίλην. |
| 13. καταβάλλεσθε ὑπὸ τῶν ποιητῶν. | 13. καταβάλλετε τοὺς ποιητᾶς. |
| 14. διώκονται ὑπὸ τῆς γυναικός. | 14. διώκουσιν τὴν γυναῖκα. |
| 15. δείκνυσαι ὑπὸ τοῦ τέκτονος. | 15. δείκνῡς τὸν τέκτονα. |
| 16. ὀρώμεθα ὑπὸ τοῦ Διός. | 16. ὀρῶμεν τὸν Δία. |
| 17. ἀφίεται ὑπὸ τοῦ ἀσεβοῦς. | 17. ἀφίησι τὸν ἀσεβῆ. |
| 18. συνδέομαι ὑπὸ τῶν γεωργῶν. | 18. συνδέω τοὺς γεωργοὺς. |

R3: *Purpose:* To show recognition of the active-passive relationship by transforming passives into the *reciprocal* active construction.

R3a: *Directions:* Transform each of the following into the corresponding active construction: (Note that the meaning remains roughly the same) e.g.,

Recording: ἀνάγη ὑπὸ τοῦ φίλου.

Reply: ὁ φίλος ἀνάγει σέ.

Cover this column.

- | | |
|--|--------------------------------------|
| 1. ἀνάγη ὑπὸ τοῦ φίλου. | 1. ὁ φίλος ἀνάγει σέ. |
| 2. φιλῇ ὑπὸ τοῦ φίλου. | 2. ὁ φίλος φιλεῖ σέ. |
| 3. οὗτος ἀδικεῖται ὑπὸ σοῦ. | 3. σὺ ἀδικεῖς τοῦτον. |
| 4. οὗτος γινώσκεται ὑπὸ σοῦ. | 4. σὺ γινώσκεις τοῦτον. |
| 5. σφύζομαι ὑπὸ τοῦ γραφέως. | 5. ὁ γραφεὺς σφύζει ἐμέ. |
| 6. πέμπομαι ὑπὸ τοῦ τέκτονος. | 6. ὁ τέκτων πέμπει ἐμέ. |
| 7. καλεῖσθε ὑπὸ τοῦ δούλου. | 7. ὁ δοῦλος καλεῖ ὑμᾶς. |
| 8. διώκεσθε ὑπὸ τοῦ ποιητοῦ. | 8. ὁ ποιητὴς διώκει ὑμᾶς. |
| 9. κολαζόμεθα ὑπὸ τῶν οἰκετῶν. | 9. οἱ οἰκέται κολάζουσιν ἡμᾶς. |
| 10. κρινόμεθα ὑπὸ τῶν δικαίων. | 10. οἱ δίκαιοι κρίνουσιν ἡμᾶς. |
| 11. οὗτοι μῖσοῦνται ὑπὸ τῶν υἱῶν. | 11. οἱ υἱοὶ μῖσοῦσιν τούτους. |
| 12. οὗτοι συνδέονται ὑπὸ τῶν γεωργῶν. | 12. οἱ γεωργοὶ συνδέουσιν τούτους. |
| 13. ἀπολλύμεθα ὑπὸ τῶν νόσων. | 13. αἱ νόσοι ἀπολλύουσιν ἡμᾶς. |
| 14. ἐκεῖνο τίθεται ὑπὸ τούτων. | 14. οὗτοι τιθέουσιν ἐκεῖνο. |
| 15. ἀδικῇ ὑπὸ τοῦ στρατηγοῦ. | 15. ὁ στρατηγὸς ἀδικεῖ σέ. |
| 16. ἀδικεῖσθε ὑπὸ τῶν ἀνδρῶν. | 16. οἱ ἄνδρες ἀδικοῦσιν ὑμᾶς. |
| 17. οὗτοι δείκνυνται ὑπὸ τῶν γυναικῶν. | 17. αἱ γυναῖκες δεικνύουσιν τούτους. |
| 18. ἀπόλλυμαι ὑπὸ τοῦ λιμοῦ. | 18. ὁ λιμὸς ἀπόλλυσιν ἐμέ. |
| 19. ἡ δίκη ἀπόλλυται ὑπὸ σοῦ. | 19. σὺ ἀπόλλυς τὴν δίκην. |
| 20. κακουργοῦμαι ὑπὸ τοῦ ῥίγους. | 20. τὸ ῥίγος κακουρεῖ ἐμέ. |

R4: *Purpose:* To practise distinction between *middle* and *passive*.

R4a: *Directions:* The forms for middle and passive are identical in shape, but in the following drill each occurs in a different context. Distinguish between the two by replying on the pattern:

Recording: διώκομαι ὑπό τινος. (Passive)

Reply: ὑπ' ἄλλου διώκομαι.

I am pursued by another.

OR

Recording: διώκομαί τινα. (Middle)

Reply: αὐτὸς διώκομαι.

I myself am chasing.

(Just remember that αὐτός becomes αὐτοί if the subject is plural.)

Cover this column

- | | |
|-----------------------------------|------------------------------|
| 1. διώκομαί ὑπό τινος. | 1. ὑπ' ἄλλου διώκομαι. |
| 2. διώκομαί τινα. | 2. αὐτὸς διώκομαι. |
| 3. ἄγομαί τινα. | 3. αὐτὸς ἄγομαι. |
| 4. δείκνυσταί τινα. | 4. αὐτὸς δείκνυσται. |
| 5. ἀπόλλυνται ὑπό τινος. | 5. ὑπ' ἄλλου ἀπόλλυνται. |
| 6. κολάζεται τινα. | 6. αὐτὸς κολάζεται. |
| 7. καλεῖσθε ὑπό τινος. | 7. ὑπ' ἄλλου καλεῖσθε. |
| 8. ἀποδίδοται ὑπό τινος. | 8. ὑπ' ἄλλου ἀποδίδοται. |
| 9. κρίνη ὑπὸ τοῦ υἱοῦ. | 9. ὑπ' ἄλλου κρίνη. |
| 10. διωκόμεθα τὸν δοῦλον. | 10. αὐτοὶ διωκόμεθα. |
| 11. παρατίθενται τὸ θέᾱμα. | 11. αὐτοὶ παρατίθενται. |
| 12. κακουργούμεθα ὑπὸ τοῦ ρίγους. | 12. ὑπ' ἄλλου κακουργούμεθα. |
| 13. διαφθείρεσθε ὑπὸ Σωκράτους. | 13. ὑπ' ἄλλου διαφθείρεσθε. |
| 14. ποιοῦμαι δεῖπνον. | 14. αὐτὸς ποιοῦμαι. |
| 15. μῖσοῦνται ὑπὸ τοῦ ἄσεβοῦς. | 15. ὑπ' ἄλλου μῖσοῦνται. |
| 16. παρατίθεσθαι τὸν οἶνον. | 16. αὐτὸς παρατίθεσθαι. |

P: *PRODUCTION DRILLS*

P1: *Purpose:* To transform known active forms into the corresponding passives.

Directions: Cover the right-hand column of M1 and anticipate the response. The response on the recording will check you and allow you to repeat once more.

P1a = *M1a*

P1b = *M1b*

P1c = *M1c*

P1d = *M1d*

P1e = *M1e*

P2: *Purpose:* To practise transformation from the active to the corresponding passive.

P2a: *Directions:* The recording will give you a short statement which you are to transform on the pattern:

Recording: ἐγὼ διώκω σε.

Reply: σὺ διώκη ὑπ' ἐμοῦ.

Cover this column

- | | |
|--------------------------------|------------------------------------|
| 1. ἐγὼ διώκω σε. | 1. σὺ διώκη ὑπ' ἐμοῦ. |
| 2. σὺ ἀδικεῖς τοῦτον. | 2. οὗτος ἀδικεῖται ὑπὸ σοῦ. |
| 3. οὗτος ἄγει ἡμᾶς. | 3. ἡμεῖς ἀγόμεθα ὑπὸ τούτου. |
| 4. ἡμεῖς θεραπεύομεν ὑμᾶς. | 4. ὑμεῖς θεραπεύεσθε ὑφ' ἡμῶν. |
| 5. ὑμεῖς πέμπετε τούτους. | 5. οὗτοι πέμπονται ὑφ' ὑμῶν. |
| 6. οὗτοι ἐστιῶσί σε. | 6. σὺ ἐστιᾷ ὑπὸ τούτων. |
| 7. σὺ ἀπόλλυς ἡμᾶς. | 7. ἡμεῖς ἀπολλύμεθα ὑπὸ σοῦ. |
| 8. ἡμεῖς σώζομεν ὑμᾶς. | 8. ὑμεῖς σώζεσθε ὑφ' ἡμῶν. |
| 9. ὑμεῖς ἀποδίδοτέ με. | 9. ἐγὼ ἀποδίδομαι ὑφ' ὑμῶν. |
| 10. ἐγὼ φιλῶ τοῦτον. | 10. οὗτος φιλεῖται ὑπ' ἐμοῦ. |
| 11. οὗτος ὀρᾷ τούτους. | 11. οὗτοι ὀρῶνται ὑπὸ τούτου. |
| 12. οὗτοι παρατιθέασιν ἐκεῖνο. | 12. ἐκεῖνο παρατίθεται ὑπὸ τούτων. |
| 13. ἡμεῖς δείκνυμέν σε. | 13. σὺ δείκνυσαι ὑφ' ἡμῶν. |
| 14. σὺ καλεῖς τούτους. | 14. οὗτοι καλοῦνται ὑπὸ σοῦ. |
| 15. οὗτοι ἀπολλύασί με. | 15. ἐγὼ ἀπόλλυμαι ὑπὸ τούτων. |
| 16. ἐγὼ προτίθημι ὑμᾶς. | 16. ὑμεῖς προτίθεσθε ὑπ' ἐμοῦ. |
| 17. ὑμεῖς γινώσκετε τοῦτον. | 17. οὗτος γινώσκεται ὑφ' ὑμῶν. |
| 18. οὗτος ἀνάγει ἡμᾶς. | 18. ἡμεῖς ἀναγόμεθα ὑπὸ τούτου. |

P3. Purpose: To practise the transformation of active constructions into the corresponding middle and passive.

P3a. Directions: Complete the statement on the recording by transforming it into the corresponding *middle* form which carries the same message, e.g.,

Recording: εἰ ἄγω τινὰ ἐμαυτῷ . . .

Reply: ἄγομαί τινα

Cover this column

- | | |
|--|---------------------|
| 1. εἰ καλῶ τινὰ ἐμαυτῷ . . . | 1. καλοῦμαί τινα |
| 2. εἰ δίδωμι τινὰ σεαυτῷ . . . | 2. δίδοσαί τινα |
| 3. εἰ κρίνει τινὰ ἑαυτῷ . . . | 3. κρίνεταιί τινα |
| 4. εἰ δείκνυμέν τινὰ ἡμῖν αὐτοῖς . . . | 4. δεικνύμεθά τινα |
| 5. εἰ ἄγετέ τινὰ ὑμῖν αὐτοῖς . . . | 5. ἄγεσθέ τινα |
| 6. εἰ ποιοῦσιν λόγους ἑαυτοῖς . . . | 6. ποιοῦνται λόγους |
| 7. εἰ χρίει ἑαυτόν . . . | 7. χρίεται |
| 8. εἰ τίθετέ τινὰ ὑμῖν αὐτοῖς . . . | 8. τίθεσθέ τινα |

γ'. Forms of the middle and passive are identical in the present progressive. They can be told apart however by their context. As in the above drill, middle forms often take a direct object in the _____ case. (Note that in No. 7, repetition of ἑαυτόν would be redundant.)

γ'. accusative

P3b. Directions: Complete the statement on the recording by transforming it into the corresponding *passive* form which carries the same message, e.g.,

Recording: εἴ τις ἄγει μέ . . .

Reply: ἄγομαι ὑπό τινος.

Cover this column

- | | |
|-----------------------------------|--------------------------|
| 1. εἴ τις ἀδικεῖ μέ . . . | 1. ἀδικοῦμαι ὑπό τινος. |
| 2. εἰ ἐγὼ διώκω σέ . . . | 2. διώκῃ ὑπ' ἐμοῦ. |
| 3. εἰ σὺ θεραπεύεις τινά . . . | 3. θεραπεύεται ὑπὸ σοῦ. |
| 4. εἴ τις λυπεῖ ἡμᾶς . . . | 4. λυπούμεθα ὑπό τινος. |
| 5. εἰ ἡμεῖς ἀπόλλυμεν ὑμᾶς . . . | 5. ἀπόλλυσθε ὑφ' ἡμῶν. |
| 6. εἰ ὑμεῖς ἀποδίδοτέ τινας . . . | 6. ἀποδίδονται ὑφ' ὑμῶν. |
| 7. εἴ τινες φιλοῦσιν αὐτήν . . . | 7. φιλεῖται ὑπό τινων. |
| 8. εἴ τις δείκνυσι σέ . . . | 8. δείκνυσαι ὑπό τινος. |

- δ'. In this drill, passive forms are clearly recognizable as such since what was the *subject* in the active becomes the *agent* in the passive, and is expressed by ὑπό plus the _____ case.

δ'. genitive

P3c: Directions: Complete the statement on the recording by transforming it into the corresponding *middle* or *passive* form which carries the same message: e.g.,

Recording: A) εἰ ἄγω τινὰ ἐμαυτῶ,

B) εἴ τις ἄγει με,

Reply: A) ἄγομαί τινα.

B) ἄγομαι ὑπό τινος.

Cover this column

- | | |
|---|-------------------------------------|
| 1. εἰ ἄγω τινὰ ἐμαυτῶ, _____ | 1. _____ ἄγομαί τινα. |
| 2. εἴ τις ἄγει με, _____ | 2. _____ ἄγομαι ὑπό τινος. |
| 3. εἰ σὺ ἀποσφάττεις τινά, _____ | 3. _____ ἀποσφάττεται ὑπὸ σοῦ. |
| 4. εἰ ἐγὼ φιλῶ ὑμᾶς, _____ | 4. _____ φιλεῖσθε ὑπὸ ἐμοῦ. |
| 5. εἴ τις ἀπόλλυσί σε, _____ | 5. _____ ἀπόλλυσαι ὑπό τινος. |
| 6. εἰ κρίνεις αὐτοὺς σεαυτῶ, _____ | 6. _____ κρίνῃ αὐτούς. |
| 7. εἰ σὺ προτίθης αὐτοὺς σεαυτῶ, _____ | 7. _____ προτίθεται αὐτούς. |
| 8. εἰ ἡμεῖς ἐστιῶμεν φίλους, _____ | 8. _____ ἐστιῶνται ὑφ' ἡμῶν. |
| 9. εἰ σὺ καλεῖς τινα σεαυτῶ, _____ | 9. _____ καλῇ τινα. |
| 10. εἰ ἐγὼ δείκνυμι ὑμᾶς, _____ | 10. _____ ὑμεῖς δείκνυσθε ὑπ' ἐμοῦ. |
| 11. εἰ ὑμεῖς ἰδρῦετε τοῦτο ὑμῖν αὐτοῖς, _____ | 11. _____ ἰδρῦεσθε τοῦτο. |
| 12. εἴ τις δείκνυσί με ἐαυτῶ, _____ | 12. _____ δείκνυταί με. |
| 13. εἰ ἡμεῖς πέμπομεν αὐτοὺς ἡμῖν αὐτοῖς, _____ | 13. _____ πεμπόμεθα αὐτούς. |
| 14. εἰ ἐγὼ παρατίθημι αὐτὴν ἐμαυτῶ, _____ | 14. _____ παρατίθεται αὐτήν. |
| 15. εἰ ὑμεῖς ἐκκαθαίρετε ἡμᾶς, _____ | 15. _____ ἐκκαθαίρομεθα ὑφ' ὑμῶν. |
| 16. εἴ τινες τιθέασιν ἡμᾶς ἔνθα ἐαυτοῖς, _____ | 16. _____ τίθενται ἡμᾶς ἔνθα. |
| 17. εἰ διώκεις αὐτούς, _____ | 17. _____ διώκονται ὑπὸ σοῦ. |
| 18. εἰ διαφθείρω σε ἐμαυτῶ, _____ | 18. _____ διαφθείρομαί σε. |

TONE DRILLS

TD1. Purpose: To practise the effect on the tonal accent of lengthening a final short syllable.

Directions: Transform each utterance on the following patterns:

TD1a. Model:

Recording: ἐπαινοῦνται οἱ ἄνθρωποι.

Reply: ἐπαινῶ τοὺς ἀνθρώπους.

- | | |
|------------------------------|---------------------------|
| 1. ἐπαινοῦνται οἱ ἄνθρωποι. | 1. ἐπαινῶ τοὺς ἀνθρώπους. |
| 2. ἐπαινοῦνται οἱ τράχηλοι. | 2. ἐπαινῶ τοὺς τραχήλους. |
| 3. ἐπαινοῦνται οἱ πόλεμοι. | 3. ἐπαινῶ τοὺς πολέμους. |
| 4. ἐπαινοῦνται οἱ βάρβαροι. | 4. ἐπαινῶ τοὺς βαρβάρους. |
| 5. ἐπαινοῦνται αἱ ἀλήθειαι. | 5. ἐπαινῶ τὰς ἀληθείας. |
| 6. ἐπαινοῦνται αἱ εὐσέβειαι. | 6. ἐπαινῶ τὰς εὐσεβείας. |
| 7. ἐπαινοῦνται αἱ ὑπόνοιαι. | 7. ἐπαινῶ τὰς ὑπονοίᾱς. |
| 8. ἐπαινοῦνται αἱ πότνιαι. | 8. ἐπαινῶ τὰς ποτνίᾱς. |

- ε ' . In the column to the left, above, the high tone falls on the third to last syllable, and in each case the final syllable is counted as short. Where the final syllable is lengthened it has the effect of drawing the high tone one syllable nearer the _____ of the word, that is, to the _____ to last syllable, or just _____ the final one which was lengthened.
- ς ' . If the final syllables are short in the left-hand column, this means that final ____ and ____ are counted as short in determining the position of the tone.

ε ' . end, second, before
ς ' . οἱ, αἱ

(In the adverb οἴκοι the final οἱ is long and in one set of forms you will meet in Unit 18.)

TD1b.

Model:

Recording: ἐνθάδε εἰσὶν οἱ μέτοικοι.

Reply: λέγει περὶ τῶν μετοίκων.

1. ἐνθάδε εἰσὶν οἱ μέτοικοι.

2. ἐνθάδε εἰσὶν οἱ δίκαιοι.

3. ἐνθάδε εἰσὶν οἱ ἕτεροι.

4. ἐνθάδε εἰσὶν οἱ κόρακες.

5. ἐνθάδε ἐστὶν τὰ στρατόπεδα.

6. ἐνθάδε ἐστὶν τὰ ὑποζύγια.

7. ἐνθάδε ἐστὶν τὰ θεᾶματα.

8. ἐνθάδε ἐστὶν τὰ βαλάντια.

1. λέγει περὶ τῶν μετοίκων.

2. λέγει περὶ τῶν δικαίων.

3. λέγει περὶ τῶν ἐτέρων.

4. λέγει περὶ τῶν κοράκων.

5. λέγει περὶ τῶν στρατοπέδων.

6. λέγει περὶ τῶν ὑποζυγίων.

7. λέγει περὶ τῶν θεᾶμάτων.

8. λέγει περὶ τῶν βαλαντίων.

TD1c.

Model:

Recording: τοῦτο δέχονται αἱ βασιλειαί.

Reply: τοῦτο δίδομεν ταῖς βασιλείαις.

1. τοῦτο δέχονται αἱ βασιλειαί.

2. τοῦτο δέχονται αἱ ὕστεραι.

3. τοῦτο δέχονται αἱ θεραπείαι.

4. τοῦτο δέχονται οἱ ἄγγελοι.

5. τοῦτο δέχονται οἱ σύμμαχοι.

6. τοῦτο δέχονται οἱ τύραννοι.

7. τοῦτο δέχεται τὰ δικαστήρια.

8. τοῦτο δέχεται τὰ εἰδῶλα.

9. τοῦτο δέχεται τὰ πρόβατα.

1. τοῦτο δίδομεν ταῖς βασιλείαις.

2. τοῦτο δίδομεν ταῖς ὑστέραις.

3. τοῦτο δίδομεν ταῖς θεραπαίαις.

4. τοῦτο δίδομεν τοῖς ἄγγελοις.

5. τοῦτο δίδομεν τοῖς συμμάχοις.

6. τοῦτο δίδομεν τοῖς τυράννοις.

7. τοῦτο δίδομεν τοῖς δικαστηρίοις.

8. τοῦτο δίδομεν τοῖς εἰδώλοις.

9. τοῦτο δίδομεν τοῖς προβάτοις.

TD1d.

Model:

Recording: ἐνθάδε εἰσὶν αἱ γέφυραι.
εἶμι εἰς τὰς ____.

Reply: εἶμι εἰς τὰς γεφύρας.

1. ἐνθάδε εἰσὶν αἱ γέφυραι.

εἶμι εἰς τὰς ____

1. τὰς γεφύρας.

2. ἐνθάδε ἐστὶν τὰ κειμήλια.

μέγα φρονῶ ἐπὶ τοῖς ____

2. τοῖς κειμηλίοις.

3. ἐνθάδε εἰσὶν οἱ πόταμοι.

εἶμι εἰς τοὺς ____

3. τοὺς ποτάμους.

4. ἐνθάδε εἰσὶν οἱ κατάσκοποι.

φεύγω ἀπὸ τῶν ____

4. τῶν κατασκόπων.

5. ἐνθάδε ἐστὶν τὰ μυστήρια.

μέγα φρονῶ ἐπὶ τοῖς ____

5. τοῖς μυστηρίοις.

6. ἐνθάδε εἰσὶν οἱ ἄδικοι.

φεύγω ἀπὸ τῶν ____

6. τῶν ἀδίκων.

7. ἐνθάδε εἰσὶν αἱ κεύθοι.

διατρίβω ἐν ταῖς ____

7. ταῖς κεύθοις.

8. ἐνθάδε εἰσὶν οἱ κινδῦνοι.

εἶμι εἰς τοὺς ____

8. τοὺς κινδύνους.

9. ἐνθάδε ἐστὶν τὰ ἄροτρα.

φεύγω ἀπὸ τῶν ____

9. τῶν ἀρότρων.

TD2. Purpose: To practise the effect on final high tones of the addition of new words in an utterance. A reinforcement drill.

Directions: Build up the utterances by adding the new elements in the spaces marked, and making the required change in tone, on the following pattern:

Model:

Original: [τήν _____]

Recording: ὀργήν

Reply: τὴν ὀργήν

TD2a.

1. ὀργήν _____]
1. ὀργήν _____
τὴν ὀργήν
2. συνίημι
2. τὴν ὀργήν _____]
τὴν ὀργήν συνίημι
3. ἀλλά
3. [_____ τὴν ὀργήν συνίημι]
ἀλλὰ τὴν ὀργήν συνίημι
4. σὴν
4. [ἀλλὰ τὴν _____ ὀργήν συνίημι]
ἀλλὰ τὴν σὴν ὀργήν συνίημι
5. αἰ
5. [ἀλλὰ τὴν σὴν ὀργήν _____ συνίημι]
ἀλλὰ τὴν σὴν ὀργήν αἰ συνίημι
6. ἐγώ
6. [ἀλλὰ τὴν σὴν ὀργήν _____ αἰ συνίημι]
ἀλλὰ τὴν σὴν ὀργήν ἐγώ αἰ συνίημι
7. καί
7. [ἀλλὰ τὴν σὴν ὀργήν _____ ἐγώ αἰ συνίημι]
ἀλλὰ τὴν σὴν ὀργήν καὶ ἐγώ αἰ συνίημι

TD2b.

1. ποιῶ
καλὰ ποιῶ
2. [καλὰ — ποιῶ]
καλὰ ἐγὼ ποιῶ
3. καί
καὶ καλὰ ἐγὼ ποιῶ
4. [καὶ — καλὰ ἐγὼ ποιῶ]
καὶ δὴ καλὰ ἐγὼ ποιῶ
5. καὶ αἰσχροῖα
καὶ δὴ καλὰ καὶ αἰσχροῖα ἐγὼ ποιῶ
6. καὶ ἀγαθὰ
καὶ δὴ καλὰ καὶ αἰσχροῖα καὶ ἀγαθὰ ἐγὼ ποιῶ
7. καὶ κακὰ
καὶ δὴ καλὰ καὶ αἰσχροῖα καὶ ἀγαθὰ καὶ κακὰ ἐγὼ ποιῶ
8. τὰ
καὶ δὴ τὰ καλὰ καὶ τὰ αἰσχροῖα καὶ τὰ ἀγαθὰ καὶ τὰ κακὰ ἐγὼ ποιῶ
9. αἰ
καὶ δὴ τὰ καλὰ καὶ τὰ αἰσχροῖα καὶ τὰ ἀγαθὰ καὶ τὰ κακὰ αἰ ἐγὼ ποιῶ

TD2c.

- | | |
|----------|---|
| | 1. [καινούς —] |
| 1. θεούς | καινούς θεούς |
| | 2. [καινούς θεούς —] |
| 2. ποιῶ | καινούς θεούς ποιῶ |
| | 3. [— καινούς θεούς ποιῶ] |
| 3. τούς | τούς καινούς θεούς ποιῶ |
| | 4. [τούς — καινούς θεούς ποιῶ] |
| 4. μέν | τούς μέν καινούς θεούς ποιῶ |
| | 5. [— τούς μέν καινούς θεούς ποιῶ] |
| 5. καί | καί τούς μέν καινούς θεούς ποιῶ |
| | 6. [καί — τούς μέν καινούς θεούς ποιῶ] |
| 6. δὴ | καί δὴ τούς μέν καινούς θεούς ποιῶ |
| | 7. [καί — δὴ τούς μέν καινούς θεούς ποιῶ] |
| 7. γάρ | καί γὰρ δὴ τούς μέν καινούς θεούς ποιῶ |
| | 8. [καί γὰρ δὴ τούς μέν καινούς θεούς — ποιῶ] |
| 8. ἐγώ | καί γὰρ δὴ τούς μέν καινούς θεούς ἐγὼ ποιῶ |

10C: GRAMMAR

10C1: The Passive Voice

The passive voice in Greek, as in English, represents action ON the subject of the verb by some other agent: e.g.,

ὁ υἱὸς φιλεῖται ὑπὸ τοῦ πατρός.

The son is loved by the father.

Compare the active:

ὁ υἱὸς φιλῇ τὸν πατέρα.

The son loves the father.

In the passive construction, the personal agent, or doer of the action, is normally expressed by ὑπὸ + *the genitive*. Where the agent is inanimate, rather than a person or living creature, this is often expressed by the dative: e.g.,

τοῖς λόγοις αὐτοῦ καταβαλλόμεθα.

We are cast down by his words.

10C2: As you have by now discovered, the passive voice has no endings of its own for the present progressive (nor for any other form of the verb). It is distinguished from the Middle by the context in which it occurs. In the environment of ὑπὸ + *genitive*, or of the *instrumental dative*, a form which might otherwise be a middle will be taken as a passive. (Cf. Drills R4a, P3.)

To the verbal categories already learned may now be added the PASSIVE voice:

TENSE	ASPECT	MOOD	STATE	VOICE
PRESENT	PROGRESSIVE	ASSERTIVE	INDICATIVE	ACTIVE
				MIDDLE
				PASSIVE

10C3: Deponents

Some deponents must, from their use, be interpreted as active in meaning, but passive rather than middle, in form (Cf. 7C2). One such verb is φαίνεται - it appears. Cf. active φαίνει - "make clear, disclose, make to appear".

10C4: The Reciprocal Pronoun

To the pronouns learned in the last unit may now be added ἀλλήλους - each other. It is formed by reduplicating the stem of ἄλλος - another, i.e., ἄλλ - αλλο - becomes ἀλληλο-. There are no nominative forms and, of course, no singular. With this reservation, the endings follow the regular pattern as in ἄλλους.

10D. SUPPLEMENTARY READINGS

10D1: Euthyphro complains about the inconsistency of his family (see 4D1, 6A1).

ΕΥΘΥΦΡΩΝ. ταῦτα δὴ οὖν καὶ ἀγανακτεῖ
ὅ τε πατήρ καὶ οἱ ἄλλοι
οἰκεῖοι, ὅτι ἐγὼ ὑπὲρ τοῦ
ἀνδροφόνου τῷ πατρὶ φόνου
ἐπεξέρχομαι. ἐμοὶ δὲ
χαλεπαίνουσιν ὅτι τῷ πατρὶ
ἐπεξέρχομαι, καὶ οὕτως αὐτοὶ
αὐτοῖς τὰ ἐναντία λέγουσι
περὶ τε τῶν θεῶν καὶ περὶ
ἐμοῦ.

ἐπεξέρχεται - go out against (+ dat.)
prosecute (+ dat.)
χαλεπαίνει - be angry (+ dat.)

ΣΩΚΡΑΤΗΣ. ἄρα γε, ὦ Εὐθύφρων, τοῦτ' ἔστιν οὖνεκα τὴν γραφὴν
φεύγω, ὅτι τὰ τοιαῦτα εἴ τις
περὶ τῶν θεῶν λέγει, δυσχερῶς
πῶς ἀποδέχομαι;

δυσχερῶς - reluctantly

ἀποδέχεται - accept, admit

-- Plato, *Euthyphro*.

1. τί ἀγανακτοῦσιν οἱ οἰκεῖοι;
2. τίνι χαλεπαίνουσιν;
3. ἄρ' οἱ οἰκεῖοι τὰ αὐτὰ περὶ πάντων λέγουσιν;

10D2: Euthyphro tries to define the holy and the unholy (see 3A2, 5A1).

ΣΩΚΡΑΤΗΣ. λέγεις ὅτι μιᾷ ιδέᾳ τὰ τε
 ἁνόσια ἁνόσιά ἐστι καὶ τὰ
 ὅσια ὅσια ἢ οὐ λέγεις;

εἷς - one
 ἢ ιδέα - form, appearance, kind, class,
 species

ΕΥΘΥΦΡΩΝ. ἔγωγε.

ΣΩΚΡΑΤΗΣ. τίς ποτέ ἐστὶν αὕτη ἡ ιδέα;

ΕΥΘΥΦΡΩΝ. ἐστὶ τοίνυν τὸ μὲν τοῖς θεοῖς
 προσφιλές ὅσιον, τὸ δὲ μὴ
 προσφιλές ἁνόσιον.

μή - (negator)

ΣΩΚΡΑΤΗΣ. τί δὴ λέγομεν; τὸ μὲν θεοφιλές
 τε καὶ θεοφιλῆς ἄνθρωπος ὅσιος,
 τὸ δὲ θεομίσης καὶ ὁ θεομίσης
 ἁνόσιος· οὐ ταῦτόν δ' ἐστὶν,
 ἀλλὰ τὸ ἐναντίον τὸ ὅσιον τῷ
 ἁνοσίῳ· οὐχ οὕτως;

ΕΥΘΥΦΡΩΝ. οὕτω μὲν οὔν.

ΣΩΚΡΑΤΗΣ. οὐκοῦν καὶ ὅτι στασιάζουσιν
 οἱ θεοί, ὥς Εὐθύφρων, καὶ
 διαφέρονται ἀλλήλοις καὶ
 ἔχθρᾱ ἐστὶν ἐν αὐτοῖς πρὸς
 ἀλλήλους, καὶ τοῦτο λέγεις;

ΕΥΘΥΦΡΩΝ. ἔγωγε.

-- Plato, *Euthyphro*.

1. τί λέγει ὁ Εὐθύφρων;
2. τί τὸ ὀσιόν ἐστιν, κατὰ τὸν Εὐθύφρονα;
3. πρὸς τίνας - ὡς λέγει ὁ Εὐθύφρων - πολεμοῦσιν οἱ θεοί;

10D3: Callias is questioned on his method of making men just (see 4A2).

ΑΝΤΙΣΘΕΝΗΣ. οἱ δὲ ἄνθρωποι, ὦ Καλλίᾳ,
πότερον ἐν ταῖς ψυχαῖς ἢ **πότερον** - whether?
 ἐν τῷ βαλαντίῳ τὸ δίκαιον
 ἔχουσιν;

ΚΑΛΛΙΑΣ. ἐν ταῖς ψυχαῖς.

ΑΝΤΙΣΘΕΝΗΣ. **κᾶπειτα** σὺ εἰς τὸ βαλαντίον **ἔπειτα** - thereupon, then, thereafter
 δίδως ἀργύριον, καὶ οὕτως
 τὰς ψυχὰς δικάϊας ποιεῖς;

ΚΑΛΛΙΑΣ. **μάλιστα**. **μάλιστα** - certainly

ΑΝΤΙΣΘΕΝΗΣ. ἤ καὶ σοὶ ἀποδιδόασιν ὅ τι
 λαμβάνουσιν;

ΚΑΛΛΙΑΣ. μὰ τὸν Δί', οὐ μὲν δή.

ΑΝΤΙΣΘΕΝΗΣ. τί δέ, **ἀντί** τοῦ ἀργυρίου **ἀντί** - (+ gen.) instead of, for
 χάριτας;

ΚΑΛΛΙΑΣ. οὐ μὰ τὸν Δί', οὐδέ τοῦτο.

-- Xenophon, *Symposium*.

1. εἰς τί δίδωσιν ὁ Καλλίᾳς τὸ ἀργύριον;
2. τίνας δικάϊας ποιεῖ;
3. τί οὐκ ἀποδιδόασιν οἱ ἄνθρωποι;
4. τί λαμβάνουσιν;

10E. COMPOSITION

10Ea: *Original English*

SOCRATES. Are there some people who escape your notice, though thinking and uttering self-contradictory propositions?

CALLIAS. Perhaps you are talking sense, Socrates, but I fail to understand your point.

SOCRATES. I have a friend who in his conversation and behaviour is never consistent with what went before. If I take him up on it and ask for his real views, he isn't resentful, but just laughs. At one moment he says that the old-worldly is to his taste and that he doesn't care for what's in fashion, at another that he can't stand the old but loves the new. By turns and perhaps at the same time he's either uttering or performing inconsistencies. So at one moment he regales his friends with sweet food and sweet wine - not even Wealth does people so proud - the next moment he's depressed and all who are entertained by him go thirsty and are done to death by hunger - Poverty herself is the personification of liberality by comparison with him.

CALLIAS. What an odd person you are speaking of. He's like one of those modern over-garments (*peplos*), decorated with lots of pretty patterns by our womenfolk. The whole production has a certain charm, but if you look properly the details appear self-contradictory.

10Eb: *Recast of English*

SOCRATES. Are-there (those) who escape-notice-of you, because (they)themselves think and say (things) contrary to-themselves?

CALLIAS. You, Socrates, (are) perhaps saying something, but I (do) not understand.

SOCRATES. There-is to-me a friend who in (the things) which he-does and says never says the same (things-as) the previous (things). If I-follow him (up) and ask what (he) truly thinks, (he is) not vexed, but laughs. Now on-the-one-hand¹ he-says that the old (things) are pleasing to-him but (he does) not have-care of-the novel (things), now on-the-other-hand² that he-hates the old (things) but loves the novel (things). For in-part and perhaps in-the same time (he) either announces or does <the> contrary (things). So now on-the-one-hand he-sets-before his-friends sweet food and sweet wine³- not-even Wealth provides so-many (things) - (but) now again on-the-other-hand he-is-cast-down and whoever are-entertained by him thirst and are-destroyed by hunger - Poverty herself is liberal, by Jove, in-comparison-with (παρὰ + accusative) this (man).

CALLIAS. What-sort-of man you-speak-of. He-is like a new-fangled peplos which is-decorated with-many and beautiful decorations by the women. There-is a certain charm to-the whole (thing), but, if you-see rightly, the in-accordance-with each (things) appear contrary to-themselves.⁴

Notes:

- 1 The μὲν here is answered by the δὲ following νῦν at note 2; the internal μὲν...δὲ complex (τὰ μὲν ἀρχαῖα...τῶν δὲ καινῶν...) is self-contained and is "sandwiched in" within the νῦν μὲν ... νῦν δὲ frame-work.
- 2 See note 1.
- 3 ἡδεῖαν μὲν ... ἡδὺν δὲ ... repetition of the same word before μὲν and δὲ ("epanaphora", ἐπαναφορᾶ) shows how μὲν . . . δὲ can in some contexts approximate to τε . . . καὶ. The implication is that the food is as sweet as the wine: cf. e.g., ... ἀρεστὸν μὲν ἀνδρί, ἀρεστὸν δὲ γυναικί - "as pleasing to a man as to a woman".
- 4 One hardly needs to be a devotee of Horace to sense that this character-sketch owes something to the description of Tigellius Sardus in *Satires* 1, 3 lines 3-19.

10F. VOCABULARY

10F1: NEW WORD LIST

- ἡ ἀκρόπολις (τῆς ἀκροπόλεως) [noun] - upper city, citadel; Acropolis
- ἀληθῶς [adverb] - truly; really
- ἀνάγει (ἀνάγω) [verb] - lead up
- * ἀντί [preposition] - (+ genitive only) instead of
- * ἀποδέχεται (ἀποδέχομαι) [verb - deponent] - accept; approve
- γίγνεται (γίγνομαι) [verb - deponent] - come into being; take place; become
- ὁ γραφεύς (τοῦ γραφέως) [noun] - painter
- δεινός (-ή -όν) [adjective] - terrible, dire; mighty; strange
- * διαφέρει (διαφέρω) [verb] - carry over; endure; make a difference; (passive) differ, be at odds
- * δυσχερῶς [adverb] - in an ill-tempered manner, with annoyance
- * εἷς (μία - ἓν) [adjective] - one
- * ἔπειτα [adverb] - thereupon; then; therefore
- * ἐπεξέρχεται/ἐπέξεισι (ἐπεξέρχομαι/ἐπέξειμι) [verb] - go out against; prosecute
- * ἡ ἰδέα (τῆς ἰδέας) [noun] - form; outward appearance; kind, sort; class, species
- ιερός (-ᾶ -όν) [adjective] - divine; holy
- καταποικίλλει (καταποικίλλω) [verb] - adorn with various colours
- * μάλιστα [adverb] - most of all; certainly
- ἡ μάχη (τῆς μάχης) [noun] - battle, fight, combat
- μεστός (-ή -όν) [adjective] - full of
- * μή [particle] - (negator) - (There will be special drills on μή in Units 17-18)
- τὰ Παναθήναια (τῶν Παναθηναίων) [noun] - Panathenaea (festival at Athens, celebrated annually, and with greater ceremony every fourth year <the Great Panathenaea>. The Panathenaic procession forms the subject of the frieze of the Parthenon)
- ὁ πέπλος (τοῦ πέπλου) [noun] - robe

τὸ ποίκιλμα (τοῦ ποικίλματος) [noun] - brocade; a variety

- * **πότερον** [adverb] - (used to begin a question, usually - but not always - of two parts;
e.g., Is it this or that?)

φαίνει (φαίνω) [verb] - bring to light; make clear, explain; give light; (passive) come to light, be seen, appear

- * **χαλεπαίνει** (χαλεπαίνω) [verb] - be severe; be very angry (with)

10F2: RELATED WORDS

ἄγει	Ἀθηναῖος	ἀκρόπολις	ἄληθής	
ἀνάγει	Παναθήναια	πόλις	ἄληθῶς	
στρατηγός				
ἀνάγει	ἄπᾱς	ἀπεργάζεται	γραφεύς	
ἀνατρέπει	πάγκαλος	ἀπεργασίᾱ	γραφή	
	πανταχοῦ	ἀπό		
	παναθήναια	ἀποδέχεται		
	πάνυ	ἀποδίδωσι		
	πᾶς	ἀποθνήσκει		
		ἀποκρίνει		
		ἀπόλλυσι		
		ἀποσφάττει		
διά	διαφέρει	δυσχερῶς	εἷς	ἐκ
διατρίβει	διαφορά	χείρ	μηδείς	ἐκκαθαίρει
διαφέρει	ὑποφέρει		οὐδείς	ἐξηγητής
διαφορά				ἐπεξέρχεται
διαφθείρει				
διότι				
εὐδιάβολος				
ἐπεῖ	ἐπεξέρχεται	ἐπεξέρχεται	κατά	καταποικίλλει
ἔπειτα	ἐπὶ	περιέρχεται	καταβάλλει	ποίκιλμα
	ἐπίγρῦπος		καταποικίλλει	
	ἐπιμελεῖται			
	ἐπιπόλαιος			
	ἐπίσταται			
	ἐπιτήδευμα			

μή	χάλεπαίνει
μηδέ	χάλεπός
μηδείς	

10F3: IDIOMATIC EXPRESSION

καὶ δὴ καί - “and what is more”

DERIVATIVES

- ἀκρόπολις
- ἰδέα
- ἱερός

UNIT ELEVEN

11A. BASIC DIALOGUE

Note: From now on, the "Build-ups" of the Basic Dialogues are not printed in the text, although, of course, they are used in the recordings.

11A1: Reverence does not always appear where fear exists, and similarly holiness does not appear where justice exists. (See 3D2, 7A2, 7D1).

- | | | | |
|------------|--|-----------|--|
| SOCRATES. | It is not correctly said that "where there is fear, there reverence also is", but on the contrary, where there is reverence, there also is fear, but reverence is not everywhere where fear is, for reverence is a part of fear, just as the odd is a part of number, so that the odd does not appear wherever there is number, but rather number exists where the odd is. Now do you follow me? | ΣΩΚΡΑΤΗΣ. | οὐκ ὀρθῶς λέγεται ἵνα γὰρ δέος ἐνθα καὶ αἰδώς, ἀλλ' ἵνα μὲν αἰδώς ἐνθα καὶ δέος, οὐ μέντοι ἵνα γε δέος πανταχοῦ αἰδώς· μόριον γὰρ αἰδώς δέους ὥσπερ ἀριθμοῦ περιττόν, ὥστε οὐχ ἵναπερ ἀριθμὸς ἐνθα καὶ περιττόν, ἵνα δὲ περιττόν ἐνθα καὶ ἀριθμός. ἔπη γὰρ που νῦν γε; |
| EUTHYPHRO. | I do indeed. | ΕΥΘΥΦΡΩΝ. | πάνυ γε. |
| SOCRATES. | Now this is the sort of thing I am asking: is there holiness where there is justice? Or rather is there justice where there is holiness, but holiness is not everywhere where justice is, because holiness is a part of justice? Is this what we say, or do you think otherwise? | ΣΩΚΡΑΤΗΣ. | τὸ τοιοῦτον τοίνυν ἐρωτῶ· ἄρα ἵνα δίκαιον ἐνθα καὶ ὅσιον; ἢ ἵνα μὲν ὅσιον ἐνθα καὶ δίκαιον, ἵνα δὲ δίκαιον οὐ πανταχοῦ ὅσιον· μόριον γὰρ τοῦ δικαίου τὸ ὅσιον; οὕτω λέγομεν ἢ ἄλλως σοι δοκεῖ; |
| EUTHYPHRO. | No, I agree, for you are right. | ΕΥΘΥΦΡΩΝ. | οὐκ, ἀλλ' οὕτω· ὀρθῶς γὰρ λέγεις. |

-- Plato, *Euthyphro*.

11A2: Socrates tries unsuccessfully to pin Euthyphro down on the question of holiness. (See 3D3).

SOCRATES. Now don't you see that you are saying that what is beloved by the gods is holy? And what else is this than what is loved by the gods? Or isn't it?

ΣΩΚΡΑΤΗΣ. νῦν οὐκ ἐννοεῖς ὅτι λέγεις ὅτι τὸ τοῖς θεοῖς φίλον ὁσιόν ἐστιν; τοῦτο δ' ἄλλο τι ἢ θεοφιλὲς γίγνεται; ἢ οὐ;

EUTHYPHRO. Certainly.

ΕΥΘΥΦΡΩΝ. πάνυ γε.

SOCRATES. Then either our agreement is wrong or our assumption is incorrect.

ΣΩΚΡΑΤΗΣ οὐκοῦν ἢ οὐ καλῶς ὁμολογοῦμεν ἢ οὐκ ὀρθῶς τιθέμεθα.

EUTHYPHRO. So it appears.

ΕΥΘΥΦΡΩΝ. φαίνεται.

SOCRATES. Then we must examine all over again from the beginning what holiness is. But what is the truth? For you are aware of it, if any other man is, and, just like Proteus, you must not be let free.

ΣΩΚΡΑΤΗΣ. ἐξ ἀρχῆς ἄρα ἡμῖν πάλιν σκεπτέον τί ἐστι τὸ ὅσιον. ἀλλὰ τίς ἐστιν ἡ ἀλήθεια; σὺ γὰρ γινώσκεις, εἴπερ τις ἄλλος ἀνθρώπων, καὶ οὐκ ἀφετέος εἰ ὥσπερ ὁ Πρωτεύς.

EUTHYPHRO. Some other time Socrates, I'm in a hurry now.

ΕΥΘΥΦΡΩΝ εἰς αὖθις τοίνυν, ὦ Σώκρατες· νῦν γὰρ σπεύδω ποί.

SOCRATES. My friend, what are you doing? You are casting me down from the high hope which I have.

ΣΩΚΡΑΤΗΣ. οἶα ποιεῖς, ὦ ἑταῖρε. ἀπ' ἐλπίδος με καταβάλλεις μεγάλης ἣν ἔχω.

— Plato, *Euthyphro*.

11B. DRILLS

M: MIMICRY DRILLS

M1a: Purpose: To show the relation in form between adjective and adverb.

Directions: Repeat after the recording, across each row: e.g.,

Recording: τοὺς λόγους λέγει ἀνδρῶν δικαίων.

He speaks the words of *just* men.

Reply: δικαίως λέγει.

He speaks *justly*.

- | | |
|--------------------------------------|-------------------|
| 1. τοὺς λόγους λέγει ἀνδρῶν δικαίων. | 1. δικαίως λέγει. |
| 2. τοὺς λόγους λέγει ἀνδρῶν ἀδίκων. | 2. ἀδίκως λέγει. |
| 3. τοὺς λόγους λέγει ἀνδρῶν ἄλλων. | 3. ἄλλως λέγει. |
| 4. τοὺς λόγους λέγει ἀνδρῶν καλῶν. | 4. καλῶς λέγει. |
| 5. τοὺς λόγους λέγει ἀνδρῶν κακῶν. | 5. κακῶς λέγει. |
| 6. τοὺς λόγους λέγει ἀνδρῶν ὀρθῶν. | 6. ὀρθῶς λέγει. |
| 7. τοὺς λόγους λέγει ἀνδρῶν ἀληθῶν. | 7. ἀληθῶς λέγει. |
| 8. τοὺς λόγους λέγει ἀνδρῶν ἀσεβῶν. | 8. ἀσεβῶς λέγει. |
| 9. τοὺς λόγους λέγει ἀνδρῶν τούτων. | 9. οὕτως λέγει. |
| 10. τοὺς λόγους λέγει ἀνδρῶν ἀγαθῶν. | 10. εὖ λέγει. |

Problems:

- α'. The genitive plural forms, to the left above, end in -ων. The corresponding adverbs, except for the last two, differ in form from the genitive only by replacing the ν of -ων with __, to yield the adverb ending - __.
- β'. The tone on both genitive plural and adverb forms is the ____.
- γ'. Given each of the following adjectives, cover the right-hand column and predict the form of the adverb. Uncover a line at a time for the answers.

ὀσίων	ὀσίως
σαφῶν	σαφῶς
δικαίων	δικαίως
ἐκείνων	ἐκείνως
τούτων	οὕτως
ἀμέμπτων	ἀμέμπτως
ἀξίων	ἀξίως
ἀγαθῶν	εὖ

α'. ς, -ως

β'. same

M1b: Purpose: To teach the use of adverb + ἔχει.

Directions: The sentences on the left mean approximately the same thing as those on the right. Repeat the exchanges after the recording. (τὸ πρᾶγμα = the matter, the thing.)

- | | |
|-----------------------------|----------------------------|
| 1. τὸ πρᾶγμα ὀρθόν ἐστίν. | 1. τὸ πρᾶγμα ὀρθῶς ἔχει. |
| 2. τὸ πρᾶγμα καλόν ἐστίν. | 2. τὸ πρᾶγμα καλῶς ἔχει. |
| 3. τὸ πρᾶγμα κακόν ἐστίν. | 3. τὸ πρᾶγμα κακῶς ἔχει. |
| 4. τὸ πρᾶγμα χαλεπόν ἐστίν. | 4. τὸ πρᾶγμα χαλεπῶς ἔχει. |
| 5. τὸ πρᾶγμα τοῦτό ἐστίν. | 5. τὸ πρᾶγμα οὕτως ἔχει. |
| 6. τὸ πρᾶγμα ἐκεῖνό ἐστίν. | 6. τὸ πρᾶγμα ἐκείνως ἔχει. |
| 7. τὸ πρᾶγμα ἄλλο ἐστίν. | 7. τὸ πρᾶγμα ἄλλως ἔχει. |
| 8. τὸ πρᾶγμα δίκαιόν ἐστίν. | 8. τὸ πρᾶγμα δικαίως ἔχει. |
| 9. τὸ πρᾶγμα ἀδικόν ἐστίν. | 9. τὸ πρᾶγμα ἀδίκως ἔχει. |
| 10. τὸ πρᾶγμα ἀληθές ἐστίν. | 10. τὸ πρᾶγμα ἀληθῶς ἔχει. |
| 11. τὸ πρᾶγμα ἀσεβές ἐστίν. | 11. τὸ πρᾶγμα ἀσεβῶς ἔχει. |
| 12. τὸ πρᾶγμα ἀγαθόν ἐστίν. | 12. τὸ πρᾶγμα εὖ ἔχει. |

δ'. Assuming that the sentences on the left mean approximately the same as those on the right, what is required to complete the equation:

adjective + ἐστίν = adverb + _____ .

ε'. Another way of saying χαλεπός ἐστίν, then, is χαλεπῶς _____ .

δ'. ἔχει

ε'. ἔχει

M2a: Purpose: To practise the *personal* and *passive* use of the verbal adjective.

Directions: Repeat the following exchanges after the pattern:

Recording: ἀνάγκη λυπεῖς τὸν ἄνδρα.

Perforce you aggravate the man.

Reply: σοὶ λυπητέος ἐστὶν ὁ ἀνὴρ.

You *must* aggravate the man.

(lit. "By you the man is to-be-aggravated".)

- | | |
|-------------------------------------|----------------------------------|
| 1. ἀνάγκη λυπεῖς τὸν ἄνδρα. | 1. σοὶ λυπητέος ἐστὶν ὁ ἀνὴρ. |
| 2. ἀνάγκη φιλεῖς τὸν ἄνδρα. | 2. σοὶ φιλητέος ἐστὶν ὁ ἀνὴρ. |
| 3. ἀνάγκη νοεῖς τὸν ἄνδρα. | 3. σοὶ νοητέος ἐστὶν ὁ ἀνὴρ. |
| 4. ἀνάγκη φῆς τὸν λόγον. | 4. σοὶ φατέος ἐστὶν ὁ λόγος. |
| 5. ἀνάγκη λέγεις τὴν γυναῖκα. | 5. σοὶ λεκτέα ἐστὶν ἡ γυνή. |
| 6. ἀνάγκη διώκεις τὴν γυναῖκα. | 6. σοὶ διωκτέα ἐστὶν ἡ γυνή. |
| 7. ἀνάγκη σκέπτῃ τὴν γυναῖκα. | 7. σοὶ σκεπτέα ἐστὶν ἡ γυνή. |
| 8. ἀνάγκη ὀρᾷς τὴν γυναῖκα. | 8. σοὶ ὀρατέα ἐστὶν ἡ γυνή. |
| 9. ἀνάγκη ἐρωτᾷς τὸ τέκνον (child). | 9. σοὶ ἐρωτητέον ἐστὶ τὸ τέκνον. |
| 10. ἀνάγκη δείκνυς τὸ τέκνον. | 10. σοὶ δεικτέον ἐστὶ τὸ τέκνον. |
| 11. ἀνάγκη ἀφίης τὸ τέκνον. | 11. σοὶ ἀφετέον ἐστὶ τὸ τέκνον. |
| 12. ἀνάγκη φεύγεις τὸ τέκνον. | 12. σοὶ φευκτέον ἐστὶ τὸ τέκνον. |

- ς'. The verb forms ending in -τέος -ᾱ -ον in the right-hand column above are built on a verb stem, but declined like adjectives. They are known as _____ adjectives.
- ζ'. The subject of the active verb on the left is expressed with the verbal adjective by the _____ case.
- η'. The meaning of the verb is expressed by the verbal adjective as "to be _____, must be _____". That is, instead of expressing things in the active voice, the verbal adjective used with persons, expresses things in the _____.
- θ'. When the adjectival inflections -ος -ᾱ -ον, are removed from the verbal adjective ending, -τέος -ᾱ -ον, what is left is the small segment, _____.
- ι'. This means _____ or _____.
- ια'. The sentence, ἀνάγκη λείπω τὸ τέκνον, "I am leaving the child perforce", expressed with the verbal adjective would be ἐμοὶ _____ ἐστὶ τὸ τέκνον.

- ς'. verbal
- ζ'. dative
- η'. passive
- θ'. -τέ-
- ι'. "has to be ----", or "must be ----" (An answer such as *obligation* or *necessity* is acceptable.)
- ια'. λειπτέον

M2b: Purpose: To learn the forms and *impersonal* and *active* use of the verbal adjective.

Directions: Repeat the following exchanges after the pattern:

Recording: ἀνάγκη νῦν λέγομεν.

We are now speaking perforce.

Reply: ἡμῖν λεκτέον νῦν ἐστίν.

We *must* now speak.
(lit. "for us it is now to-speak")

- | | |
|-----------------------------|---------------------------------|
| 1. ἀνάγκη νῦν λέγομεν. | 1. ἡμῖν λεκτέον νῦν ἐστίν. |
| 2. ἀνάγκη φεύγομεν δεῦρο. | 2. ἡμῖν φευκτέον ἐστὶ δεῦρο. |
| 3. ἀνάγκη οὕτως πράττομεν. | 3. ἡμῖν οὕτως πράκτέον ἐστίν. |
| 4. ἀνάγκη νῦν σπεύδομεν. | 4. ἡμῖν σπευστέον νῦν ἐστίν. |
| 5. ἀνάγκη ἐνθάδε σιωπῶμεν. | 5. ἡμῖν σιωπητέον ἐνθάδε ἐστίν. |
| 6. ἀνάγκη αἰὶ πολεμοῦμεν. | 6. ἡμῖν πολεμητέον αἰὶ ἐστίν. |
| 7. ἀνάγκη νῦν ἀποθνήσκομεν. | 7. ἡμῖν ἀποθανετέον νῦν ἐστίν. |
| 8. ἀνάγκη ἀδικοῦμεν. | 8. ἡμῖν ἀδικητέον ἐστίν. |
| 9. ἀνάγκη ἐνθάδε μένομεν. | 9. ἡμῖν ἐνθάδε μενετέον ἐστίν. |

ιβ'. The intransitive verbs above are without an object, and their action is considered active, whether carried out by a subject or agent. The verbal adjective in such cases is considered as _____.

ιβ'. active

M2c: Purpose: To learn a further *impersonal* and *active* use of the verbal adjective.

Directions: Repeat the following exchanges on the pattern:

Recording: ἀνάγκη σκεπτόμεθα ταῦτα.

We are considering these (things) *perforce*.

Reply: ἡμῖν σκεπτέον ἐστὶ ταῦτα.

We *must* consider (lit., it is necessary for us to consider) these things.

Note: ταῦτα is the object of the verb in both cases.

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|----------------------------------|-------------------------------------|
| 1. ἀνάγκη σκεπτόμεθα ταῦτα. | 1. ἡμῖν σκεπτέον ἐστὶ ταῦτα. |
| 2. ἀνάγκη φαμέν ταῦτα. | 2. ἡμῖν φατέον ἐστὶ ταῦτα. |
| 3. ἀνάγκη ὀρώμεν ταῦτα. | 3. ἡμῖν ὀρατέον ἐστὶ ταῦτα. |
| 4. ἀνάγκη ἐρωτῶμεν ταῦτα. | 4. ἡμῖν ἐρωτητέον ἐστὶ ταῦτα. |
| 5. ἀνάγκη νοοῦμεν ταῦτα. | 5. ἡμῖν νοητέον ἐστὶ ταῦτα. |
| 6. ἀνάγκη ἡγούμεθα ταῦτα. | 6. ἡμῖν ἡγητέον ἐστὶ ταῦτα. |
| 7. ἀνάγκη φιλοῦμεν ταῦτα. | 7. ἡμῖν φιλητέον ἐστὶ ταῦτα. |
| 8. ἀνάγκη δείκνυμεν ταῦτα. | 8. ἡμῖν δεικτέον ἐστὶ ταῦτα. |
| 9. ἀνάγκη ἀφίεμεν ταῦτα. | 9. ἡμῖν ἀφετέον ἐστὶ ταῦτα. |
| 10. ἀνάγκη συνιέμεν ταῦτα. | 10. ἡμῖν συνετέον ἐστὶ ταῦτα. |
| 11. ἀνάγκη προορῶμεν ταῦτα. | 11. ἡμῖν προοπτέον ἐστὶ ταῦτα. |
| 12. ἀνάγκη γράφεις τὸ ἐγκλημα. | 12. σοὶ γραπτέον ἐστὶ τὸ ἐγκλημα. |
| 13. ἀνάγκη ποιεῖς βιβλίον. | 13. σοὶ ποιητέον ἐστὶ βιβλίον. |
| 14. ἀνάγκη ἀποδίδως τὸ ἀργύριον. | 14. σοὶ ἀποδοτέον ἐστὶ τὸ ἀργύριον. |
| 15. ἀνάγκη παρατίθης δεῖπνα. | 15. σοὶ παραθετέον ἐστὶ δεῖπνα. |

ιγ'. In the above cases, the object of the active verb form is also the object of the verbal adjective. This implies that, as with intransitive verbs, so with an impersonal object, the verbal adjective is not passive in force but _____.

ιγ'. active

R: RECOGNITION DRILLS

R1a: Purpose: To recognize the relation of the adverb to the corresponding adjective.

Directions: To each question on the recording reply on the pattern:

Recording: τίς δικαίως πράττει;

Reply: ἄνὴρ δίκαιος δικαίως πράττει.

Cover this column.

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|------------------------------|-------------------------------------|
| 1. τίς δικαίως πράττει; | 1. ἄνὴρ δίκαιος δικαίως πράττει. |
| 2. τίς ἀδίκως λέγει; | 2. ἄνὴρ ἄδικος ἀδίκως λέγει. |
| 3. τίς ἄλλως κρίνει; | 3. ἄνὴρ ἄλλος ἄλλως κρίνει. |
| 4. τίς ὀρθῶς φησι; | 4. ἄνὴρ ὀρθὸς ὀρθῶς φησι. |
| 5. τίς οὕτως σιωπᾷ; | 5. ἄνὴρ οὗτος οὕτως σιωπᾷ. |
| 6. τίς ἀληθῶς νομίζει; | 6. ἄνὴρ ἀληθὴς ἀληθῶς νομίζει. |
| 7. τίνες ἀσεβῶς φεύγουσιν; | 7. ἄνδρες ἀσεβεῖς ἀσεβῶς φεύγουσιν. |
| 8. τίνες κακῶς κακουργοῦσιν; | 8. ἄνδρες κακοὶ κακῶς κακουργοῦσιν. |
| 9. τίνες καλῶς μανθάνουσιν; | 9. ἄνδρες καλοὶ καλῶς μανθάνουσιν. |
| 10. τίνες εὖ ἔχουσιν; | 10. ἄνδρες ἀγαθοὶ εὖ ἔχουσιν. |
| 11. τίνες πολὺ σιωπῶσιν; | 11. πολλοὶ ἄνδρες πολὺ σιωπῶσιν. |
| 12. τίνες πάντως συνιᾶσιν; | 12. πάντες ἄνδρες πάντως συνιᾶσιν. |

Repeat this drill until your responses are correct and unhesitating.

R1b: Purpose: To recognize the relation of *adverb* + *έχει* to the corresponding *adjective* + *έστίιν*.

Directions: To each question on the recording reply on the pattern:

Recording: τί όρθώς έχει;

Reply: τοῦτο ὁ όρθόν έστιν όρθώς έχει.

Cover this column

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|-----------------------|---|
| 1. τί όρθώς έχει; | 1. τοῦτο ὁ όρθόν έστιν όρθώς έχει. |
| 2. τί δεινώς έχει; | 2. τοῦτο ὁ δεινόν έστι δεινώς έχει. |
| 3. τί άμέμπτως έχει; | 3. τοῦτο ὁ άμεμπτόν έστιν άμέμπτως έχει. |
| 4. τί καλώς έχει; | 4. τοῦτο ὁ καλόν έστι καλώς έχει. |
| 5. τί άσεβώς έχει; | 5. τοῦτο ὁ άσεβές έστιν άσεβώς έχει. |
| 6. τί θαυμασίως έχει; | 6. τοῦτο ὁ θαυμάσιόν έστι θαυμασίως έχει. |
| 7. τί άπλώς έχει; | 7. τοῦτο ὁ άπλοῦν έστιν άπλώς έχει. |
| 8. τί παγκάλως έχει; | 8. τοῦτο ὁ πάγκαλόν έστι παγκάλως έχει. |
| 9. τί εὔ έχει; | 9. τοῦτο ὁ άγαθόν έστιν εὔ έχει. |
| 10. τί άληθώς έχει; | 10. τοῦτο ὁ άληθές έστιν άληθώς έχει. |
| 11. τί δικαίως έχει; | 11. τοῦτο ὁ δίκαιόν έστι δικαίως έχει. |
| 12. τί άλλως έχει; | 12. τοῦτο ὁ άλλο έστιν άλλως έχει. |

R2a: *Purpose:* To recognize the impersonal use and active force of the verbal adjective.

Directions: Reply to the recorded sentence on the following pattern:

Recording: τῷ ἀνδρὶ **πρᾶκτέον** ἐστί.

The man has to act.

Reply: ὁ ἀνὴρ ἀνάγκη **πράττει**.

The man is acting of necessity.

Cover this column

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|---|---|
| 1. τῷ ἀνδρὶ πρᾶκτέον ἐστί. | 1. ὁ ἀνὴρ ἀνάγκη πράττει . |
| 2. τῷ ἀνδρὶ διωκτέον ἐστί. | 2. ὁ ἀνὴρ ἀνάγκη διώκει . |
| 3. τῷ ἀνδρὶ φευκτέον ἐστί. | 3. ὁ ἀνὴρ ἀνάγκη φεύγει . |
| 4. τῇ φίλῃ σιωπητέον ἐστί. | 4. ἡ φίλῃ ἀνάγκη σιωπᾷ . |
| 5. τῇ φίλῃ σπευστέον ἐστί. | 5. ἡ φίλῃ ἀνάγκη σπεύδει . |
| 6. τῇ φίλῃ σκεπτέον ἐστί. | 6. ἡ φίλῃ ἀνάγκη σκέπτεται . |
| 7. τοῖς οἰκέταις ἐρωτητέον ἐστί. | 7. οἱ οἰκέται ἀνάγκη ἐρωτῶσιν . |
| 8. τοῖς οἰκέταις μαθητέον ἐστί. | 8. οἱ οἰκέται ἀνάγκη μανθάνουσιν . |
| 9. ὑμῖν σωστέον ἐστὶ τᾶς στοᾶς. | 9. ὑμεῖς ἀνάγκη σώζετε τᾶς στοᾶς. |
| 10. ὑμῖν ἀφετέον ἐστὶ τὴν γυναῖκα. | 10. ὑμεῖς ἀνάγκη ἀφίετε τὴν γυναῖκα. |
| 11. ἐμοὶ ἰδρυτέον ἐστὶ τὴν πόλιν. | 11. ἐγὼ ἀνάγκη ἰδρύω τὴν πόλιν. |
| 12. ἐμοὶ ἀνακτέον ἐστὶ τὸν πέπλον. | 12. ἐγὼ ἀνάγκη ἀνάγω τὸν πέπλον. |

R2b: Purpose: To recognize the personal use and passive force of the verbal adjective.

Directions: Reply to each recorded sentence as follows:

Recording: ὁ δοῦλος σωστέος ἐστίν.

The slave has to be saved.

Reply: ὁ δοῦλος ἀνάγκη σῶζεται.

The slave is of necessity being saved.

Cover this column

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|---------------------------------------|---|
| 1. ὁ δοῦλος σωστέος ἐστίν. | 1. ὁ δοῦλος ἀνάγκη σῶζεται. |
| 2. ὁ στρατηγὸς πεμπτέος ἐστίν. | 2. ὁ στρατηγὸς ἀνάγκη πέμπεται. |
| 3. τὸ ἔργον ποιητέον ἐστίν. | 3. τὸ ἔργον ἀνάγκη ποιεῖται. |
| 4. οἱ ἐχθροὶ διωκτέοι εἰσίν. | 4. οἱ ἐχθροὶ ἀνάγκη διώκονται. |
| 5. αἱ φίλαι κλητέαι εἰσίν. | 5. αἱ φίλαι ἀνάγκη καλοῦνται. |
| 6. τὰ ῥίγη μῖσητέα ἐστίν. | 6. τὰ ῥίγη ἀνάγκη μῖσεῖται. |
| 7. οὗτος δίκαιος ὀνομαστέος ἐστίν. | 7. οὗτος δίκαιος ἀνάγκη ὀνομάζεται. |
| 8. αὗται αἱ ἀρεταὶ φιλητέαι εἰσίν. | 8. αὗται αἱ ἀρεταὶ ἀνάγκη φιλοῦνται. |
| 9. τοῦτο τὸ δεῖπνον παραθετέον ἐστίν. | 9. τοῦτο τὸ δεῖπνον ἀνάγκη παρατίθεται. |
| 10. τὸ ἀργύριον προθετέον ἐστίν. | 10. τὸ ἀργύριον ἀνάγκη προτίθεται. |
| 11. αἱ χάριτες ἀποδοτέαι εἰσίν. | 11. αἱ χάριτες ἀνάγκη ἀποδίδονται. |
| 12. οἱ λόγοι συνετέοι εἰσίν. | 12. οἱ λόγοι ἀνάγκη συνιένται. |

R2c: *Purpose:* To practise transforming the verbal adjective with agent in the dative, to the indicative active with agent shown by the person ending.

Directions: Respond to each recorded sentence by transforming the expression of the agent from the dative to the appropriate person-number ending of the verb: e.g.,

Recording: ὁ δοῦλος ἡμῖν σωστέος ἐστίν.

Reply: τὸν δοῦλον ἀνάγκη σῶζομεν.

Cover this column

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|--------------------------------------|-----------------------------------|
| 1. ὁ δοῦλος ἡμῖν σωστέος ἐστίν. | 1. τὸν δοῦλον ἀνάγκη σῶζομεν. |
| 2. ὁ στρατηγὸς ἡμῖν πεμπτέος ἐστίν. | 2. τὸν στρατηγὸν ἀνάγκη πέμπομεν. |
| 3. τὸ ἔργον ἡμῖν ποιητέον ἐστίν. | 3. τὸ ἔργον ἀνάγκη ποιοῦμεν. |
| 4. οἱ ἐχθροὶ αὐτοῖς φευκτέοι εἰσίν. | 4. τοὺς ἐχθροὺς ἀνάγκη φεύγουσι. |
| 5. αἱ φίλαι αὐτοῖς κλητέαι εἰσίν. | 5. τὰς φίλας ἀνάγκη καλοῦσι. |
| 6. τὰ ῥίγη αὐτοῖς μῖσητέα ἐστίν. | 6. τὰ ῥίγη ἀνάγκη μῖσοῦσι. |
| 7. ὁ πέπλος ἐμοὶ ἀνακτέος ἐστίν. | 7. τὸν πέπλον ἀνάγκη ἀνάγω. |
| 8. αἱ ἄρεταί ἐμοὶ φιλητέαι εἰσίν. | 8. τὰς ἀρετὰς ἀνάγκη φιλῶ. |
| 9. τὸ δαιμόνιον ἐμοὶ φοβητέον ἐστίν. | 9. τὸ δαιμόνιον ἀνάγκη φοβοῦμαι. |
| 10. ἡ στοὰ ὑμῖν ἰδρυτέα ἐστίν. | 10. τὴν στοάν ἀνάγκη ἰδρύετε. |
| 11. οἱ ἵπποι ὑμῖν κλητέοι εἰσίν. | 11. τοὺς ἵππους ἀνάγκη καλεῖτε. |
| 12. ὁ τέκτων ὑμῖν διωκτέος ἐστίν. | 12. τὸν τέκτονα ἀνάγκη διώκετε. |
| 13. τὸ ἐναντίον σοὶ λεκτέον ἐστίν. | 13. τὸ ἐναντίον ἀνάγκη λέγεις. |
| 14. ἡ πόλις σοὶ σωστέα ἐστίν. | 14. τὴν πόλιν ἀνάγκη σῶζεις. |
| 15. ὁ λιμὸς σοὶ μῖσητέος ἐστίν. | 15. τὸν λιμὸν ἀνάγκη μῖσεῖς. |
| 16. τὰ ἐγκλήματα ἐμοὶ λεκτέα ἐστίν. | 16. τὰ ἐγκλήματα ἀνάγκη λέγω. |
| 17. αἱ βλάσται σοὶ σωστέαι εἰσίν. | 17. τὰς βλάστας ἀνάγκη σῶζεις. |
| 18. τὸ ὄσιον ὑμῖν φοβητέον ἐστίν. | 18. τὸ ὄσιον ἀνάγκη φοβεῖσθε. |
| 19. ὁ λόγος ἡμῖν νομιστέος ἐστίν. | 19. τὸν λόγον ἀνάγκη νομίζομεν. |
| 20. ἡ νόσος αὐτῷ θεραπευτέα ἐστίν. | 20. τὴν νόσον ἀνάγκη θεραπεύει. |

R2d: Purpose: To practise the transformation as above, where the agent is expressed by a noun.

Directions: Transform the expression of agent from dative with the verbal adjective to the indicative active with appropriate subject endings: e.g.,

Recording: ὁ μάντις τῷ ἀνδρὶ κλητέος ἐστί.

Reply: ὁ ἀνὴρ ἀνάγκη καλεῖ τὸν μάντιν.

Cover this column

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|--|---|
| 1. ὁ μάντις τῷ ἀνδρὶ κλητέος ἐστί. | 1. ὁ ἀνὴρ ἀνάγκη καλεῖ τὸν μάντιν. |
| 2. τὸ ἀργύριον τῇ πόλει σωστέον ἐστί. | 2. ἡ πόλις ἀνάγκη σφύζει τὸ ἀργύριον. |
| 3. τὸ μύρον τῷ παιδὶ ἀποδοτέον ἐστί. | 3. ὁ παῖς ἀνάγκη ἀποδίδωσι τὸ μύρον. |
| 4. τὸ ἔργον τοῖς τέκτοσι ποιητέον ἐστί. | 4. οἱ τέκτονες ἀνάγκη ποιοῦσι τὸ ἔργον. |
| 5. οἱ φίλοι ταῖς γυναιξὶ φιλητέοι εἰσίν. | 5. αἱ γυναῖκες ἀνάγκη φιλοῦσι τοὺς φίλους. |
| 6. ἡ εὐσέβεια τοῖς δαιμονίοις φοβητέα ἐστίν. | 6. τὰ δαιμόνια ἀνάγκη φοβεῖται τὴν εὐσέβειαν. |
| 7. ὁ ὑπηρέτης τῷ δεσπότῃ ἐρωτητέος ἐστί. | 7. ὁ δεσπότης ἀνάγκη ἐρωτᾷ τὸν ὑπηρέτην. |
| 8. τὸ ἀνόσιον τῇ θεᾷ μῖσητέον ἐστί. | 8. ἡ θεὰ ἀνάγκη μῖσει τὸ ἀνόσιον. |
| 9. ὁ οἶνος ταῖς γυναιξὶ καταβλητέος ἐστί. | 9. αἱ γυναῖκες ἀνάγκη καταβάλλουσι τὸν οἶνον. |
| 10. αἱ νῆκαι τοῖς βασιλεῦσι φιλητέαι εἰσίν. | 10. οἱ βασιλεῖς ἀνάγκη φιλοῦσι τὰς νῆκας. |

By now you will have observed that the verbal adjective, although verbal and passive in meaning, functions in other respects like adjectives which you have already drilled. It shows the normal changes in gender, number and case required by the words it modifies.

P: PRODUCTION DRILLS

P1: Purpose:

Directions: Repeat M1a, covering the right-hand column, and giving the reply in the right-hand column before the recording. The recorded response will act as your check.

P1a = M1a

P2a: Purpose: Given the adjective, to produce the corresponding adverb.

Directions: Answer the questions on the pattern:

Recording: πῶς πράττει ὁ δίκαιος;

Reply: δικαίως πράττει.

Cover this column

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|----------------------------|----------------------|
| 1. πῶς πράττει ὁ δίκαιος; | 1. δικαίως πράττει. |
| 2. πῶς πράττει ὁ ἄδικος; | 2. ἀδίκως πράττει. |
| 3. πῶς πράττει ὁ ἄληθής; | 3. ἀληθῶς πράττει. |
| 4. πῶς πράττει ὁ καλός; | 4. καλῶς πράττει. |
| 5. πῶς πράττει ὁ κακός; | 5. κακῶς πράττει. |
| 6. πῶς πράττει ὁ ἀγαθός; | 6. εὖ πράττει. |
| 7. πῶς πράττει ἡ ἄλλη; | 7. ἄλλως πράττει. |
| 8. πῶς πράττει ὁ ἀσεβής; | 8. ἀσεβῶς πράττει. |
| 9. πῶς πράττει ἡ θεοφιλής; | 9. θεοφιλῶς πράττει. |
| 10. πῶς πράττει αὕτη; | 10. οὕτως πράττει. |
| 11. πῶς πράττει ἐκείνη; | 11. ἐκείνως πράττει. |
| 12. πῶς πράττει ἡ ὀρθή; | 12. ὀρθῶς πράττει. |

P2b: Purpose: To drill production of the construction, *adverb* + **ἔχει**, from the parallel *adjective* + **ἐστίν**.

Directions: Answer the following, on the pattern:

Recording: **ὀρθὸν** μέν ἐστι· πῶς δ' ἄλλως λέγεται;

Reply: λέγεται δὴ ὅτι **ὀρθῶς** ἔχει.

Cover this column

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|---|--|
| 1. ὀρθὸν μέν ἐστι· πῶς δ' ἄλλως λέγεται; | 1. λέγεται δὴ ὅτι ὀρθῶς ἔχει. |
| 2. κακὸν μέν ἐστι· πῶς δ' ἄλλως λέγεται; | 2. λέγεται δὴ ὅτι κακῶς ἔχει. |
| 3. δίκαιον μέν ἐστι· πῶς δ' ἄλλως λέγεται; | 3. λέγεται δὴ ὅτι δικαίως ἔχει. |
| 4. καλὸν μέν ἐστι· πῶς δ' ἄλλως λέγεται; | 4. λέγεται δὴ ὅτι καλῶς ἔχει. |
| 5. ὅμοιον μέν ἐστι· πῶς δ' ἄλλως λέγεται; | 5. λέγεται δὴ ὅτι ὁμοίως ἔχει. |
| 6. ἄλλο μέν ἐστι· πῶς δ' ἄλλως λέγεται; | 6. λέγεται δὴ ὅτι ἄλλως ἔχει. |
| 7. τοῦτο μέν ἐστι· πῶς δ' ἄλλως λέγεται; | 7. λέγεται δὴ ὅτι οὕτως ἔχει. |
| 8. ἐκεῖνο μέν ἐστι· πῶς δ' ἄλλως λέγεται; | 8. λέγεται δὴ ὅτι ἐκεῖνως ἔχει. |
| 9. ἄδικον μέν ἐστι· πῶς δ' ἄλλως λέγεται; | 9. λέγεται δὴ ὅτι ἀδίκως ἔχει. |
| 10. σαφές μέν ἐστι· πῶς δ' ἄλλως λέγεται; | 10. λέγεται δὴ ὅτι σαφῶς ἔχει. |
| 11. ἀληθές μέν ἐστι· πῶς δ' ἄλλως λέγεται; | 11. λέγεται δὴ ὅτι ἀληθῶς ἔχει. |
| 12. ἀγαθὸν μέν ἐστι· πῶς δ' ἄλλως λέγεται; | 12. λέγεται δὴ ὅτι εὖ ἔχει. |

P3: Purpose: Substitution Drill

P3a: Purpose: To practise the use of adverb - like words in a frame.

Directions: Begin by repeating the basic sentence given on the recording (twice). As the recording adds another item, substitute it for the adverb and repeat the sentence. The recording will check you.

1. ἡμῖν **πάλιν** σκεπτέον τί ἐστὶ τὸ ὄσιον (twice).
2. **νῦν**
3. **εἰς αὖθις**
4. **οὕτω**
5. **εὐθὺς**
6. **πανταχοῦ**
7. **οὕτως**
8. **πάνυ μὲν**
9. **γοῦν**
10. **ἐνθάδε**
11. **μόνον**
12. **δὴ**

P3b: Purpose: To practise the substitution of different parts of speech in a frame.

Directions: Repeat the sentence, substituting new items for the same part of speech. The recording will correct you.

1. ἡμῖν εἰς αὐτοῖς τοίνυν σκεπτέον τί ἐστὶ τὸ ὄσιον
2. οὕτω *
3. εὐθὺς *
4. που *
5. γοῦν *
6. πᾶσιν
7. ὁμολογητέον *
8. ἀληθῶς *
9. πῶς ἔχει *
10. τὰ πράγματα *

P4: *Purpose:* Drills on the *Verbal Adjective*

P4a: *Purpose:* To drill production of the verbal adjective.

Directions: Respond to the recorded question on the pattern:

Recording: διὰ τί οὐ καλεῖς;

Why don't you call?

Reply: διότι κλητέον οὐκ ἔστι.

Because one musn't call.

Cover this column

- | | |
|------------------------|------------------------------|
| 1. διὰ τί οὐ καλεῖς; | 1. διότι κλητέον οὐκ ἔστι. |
| 2. διὰ τί οὐ φοβῆ; | 2. διότι φοβητέον οὐκ ἔστι. |
| 3. διὰ τί οὐ σιωπᾷς; | 3. διότι σιωπητέον οὐκ ἔστι. |
| 4. διὰ τί οὐκ ἐρωτᾷς; | 4. διότι ἐρωτητέον οὐκ ἔστι. |
| 5. διὰ τί οὐ φεύγεις; | 5. διότι φευκτέον οὐκ ἔστι. |
| 6. διὰ τί οὐ διώκεις; | 6. διότι διωκτέον οὐκ ἔστι. |
| 7. διὰ τί οὐ πράττεις; | 7. διότι πράκτέον οὐκ ἔστι. |
| 8. διὰ τί οὐ σπεύδεις; | 8. διότι σπευστέον οὐκ ἔστι. |
| 9. διὰ τί οὐ νομίζεις; | 9. διότι νομιστέον οὐκ ἔστι. |
| 10. διὰ τί οὐ δείκνυς; | 10. διότι δεικτέον οὐκ ἔστι. |
| 11. διὰ τί οὐ συνίης; | 11. διότι συνετέον οὐκ ἔστι. |
| 12. διὰ τί οὐ φῆς; | 12. διότι φατέον οὐκ ἔστι. |

P4b: Purpose: To drill the personal use of the verbal adjective.

Directions: Reply to each statement on the pattern:

Recording: ἀνάγκη οὐ καλεῖται ὁ δεσπότης.

Reply: οὐ δὴ κλητέος ὁ δεσπότης. (ἐστί is often omitted.)

Cover this column

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|------------------------------------|--------------------------------|
| 1. ἀνάγκη οὐ καλεῖται ὁ δεσπότης. | 1. οὐ δὴ κλητέος ὁ δεσπότης. |
| 2. ἀνάγκη οὐ μῖσεῖται ὁ δεσπότης. | 2. οὐ δὴ μῖσητέος ὁ δεσπότης. |
| 3. ἀνάγκη οὐκ ἐρωτᾶται ὁ δεσπότης. | 3. οὐ δὴ ἐρωτητέος ὁ δεσπότης. |
| 4. ἀνάγκη οὐχ ὀρᾶται ὁ δεσπότης. | 4. οὐ δὴ ὀρᾶτέος ὁ δεσπότης. |
| 5. ἀνάγκη οὐκ ἄγεται ὁ δεσπότης. | 5. οὐ δὴ ἀκτέος ὁ δεσπότης. |
| 6. ἀνάγκη οὐ διώκεται ὁ δεσπότης. | 6. οὐ δὴ διωκτέος ὁ δεσπότης. |
| 7. ἀνάγκη οὐ σφίζεται ἡ γυνή. | 7. οὐ δὴ σωστέᾳ ἡ γυνή. |
| 8. ἀνάγκη οὐ κολάζεται ἡ γυνή. | 8. οὐ δὴ κολαστέᾳ ἡ γυνή. |
| 9. ἀνάγκη οὐ δείκνυται ἡ γυνή. | 9. οὐ δὴ δεικτέᾳ ἡ γυνή. |
| 10. ἀνάγκη οὐ προτίθεται ἡ γυνή. | 10. οὐ δὴ προθετέᾳ ἡ γυνή. |
| 11. ἀνάγκη οὐκ ἀφίεται ἡ γυνή. | 11. οὐ δὴ ἀφετέᾳ ἡ γυνή. |
| 12. ἀνάγκη οὐκ ἀποδίδεται ἡ γυνή. | 12. οὐ δὴ ἀποδοτέᾳ ἡ γυνή. |

P4c: Purpose: To drill expression of the agent by means of the dative with the verbal adjective.

Directions: Reply to the recorded statements on the pattern:

Recording: ἀνάγκη οὐ σῶζω τὴν οἰκίαν.

Reply: ἐμοὶ οὐ σωστέᾳ ἡ οἰκία.

Cover this column

- | | |
|--|--------------------------------------|
| 1. ἀνάγκη οὐ σῶζω τὴν οἰκίαν. | 1. ἐμοὶ οὐ σωστέᾳ ἡ οἰκία. |
| 2. ἀνάγκη οὐ νομίζεις τοὺς θεοὺς. | 2. σοὶ οὐ νομιστέοι οἱ θεοί. |
| 3. ἀνάγκη οὐ πέμπομεν τὰς φίλας. | 3. ἡμῖν οὐ πεμπτέαι αἱ φίλαι. |
| 4. ἀνάγκη οὐχ οὕτως πράττετε. | 4. ὑμῖν οὐχ οὕτως πράκτεόν. |
| 5. ἀνάγκη δεικνύασι τὸν κύνα. | 5. αὐτοῖς δεικτέος ὁ κύων. |
| 6. ἀνάγκη καλεῖ τὸν βασιλέα. | 6. αὐτῷ κλητέος ὁ βασιλεύς. |
| 7. ἀνάγκη ὁ ἀνὴρ ἄγει τὸν ἵππον. | 7. τῷ ἀνδρὶ ἄκτέος ὁ ἵππος. |
| 8. ἀνάγκη τὸ δαιμόνιον λέγει θαυμαστά. | 8. τῷ δαιμονίῳ λεκτέα θαυμαστά. |
| 9. ἀνάγκη ἡ νίκη σῶζει τὴν πόλιν. | 9. τῇ νίκῃ σωστέᾳ ἡ πόλις. |
| 10. ἀνάγκη οἱ φίλοι συνιᾶσι τὰς δίκας. | 10. τοῖς φίλοις συνετέαι αἱ δίκαι. |
| 11. ἀνάγκη τὰ δεσμὰ συνδέει τοὺς πόδας. | 11. τοῖς δεσμοῖς συνδετέοι οἱ πόδες. |
| 12. ἀνάγκη αἱ θεαὶ κολάζουσι τὸν ἄδικον. | 12. ταῖς θεαῖς κολαστέος ὁ ἄδικος. |

11C. GRAMMAR

11C1: Adverbs

Most adverbs are closely patterned in form on the corresponding adjective. Where the genitive plural ending of the adjective is -ων, the ending of the adverb is -ως, with the same tone pattern on the adverb as on the genitive plural (Cf. Drill M1a). In some cases adverbial endings other than -ως are used: e.g., -πολλά - many; πολλ-άκις - many times; in others, the word may not conform to the usual adverbial shape, but may nonetheless fit into the same patterns in phrases and longer utterances: εὖ, the adverb matching ἀγαθός, is a case in point. Adverb-like words which differ in shape from most adverbs, but are the same in function, we call *adverbials*. Some of these you have met already: εὖ, αἶψά, αὐθις, etc.

11C2: Adverb + ἔχει

Adverbs are often used with ἔχει as the equivalent to an adjective with ἐστί (M1b), e.g.,

- πῶς ἔχεις; - How are you?
 καλῶς ἔχω. - I am fine.
 κακῶς ἔχει. - He is ill.
 τὸ γεγονὸς εὖ ἔχει. - The outcome is good.

11C3: Verbal Adjective

1. Greek has a verbal construction which patterns with the English "has to be, must be": The signal of *obligation* or *necessity* is -τέ - plus the first and second declension endings: e.g.,

ποιητέον ἐστί - it must be done.

This is known as the *verbal adjective*.

Two uses are common:

- a) the *impersonal* use, in which the verbal adjective takes neuter forms and the word expressing the agent, if any, is in the dative: e.g.,

(ἡμῖν) σκεπτέον ἐστί.

It is necessary (for us) to consider.

This represents a further use of the dative case, perhaps more closely allied to the *dative of interest* (8C1a), than to the *instrumental dative* (8C1c). ἐστί, while it fills out the construction, is often omitted.

σκεπτέον, in the above example, can also take a direct object: e.g.,

ἡμῖν σκεπτέον ἐστὶ ταῦτα.

It is *necessary* (for us) *to consider* these things.

i.e., - We must consider these things.

b) the *personal use*, in which the construction is passive and the verbal adjective shows agreement with the subject: e.g.,

οὐκ ἀφετέος εἶ.

You (sg.) are not *to-be-let-go*.

The agent is expressed by the dative: e.g.,

ἡμῖν οὐκ ἀφετέος εἶ.

You (sg.) are not *to-be-let-go* by us.

2. In form the verbal adjectives have the same endings as νέος-ᾶ-ον.

11D. SUPPLEMENTARY READINGS

11D1: Is the holy holy because it is loved, or vice versa?

ΣΩΚΡΑΤΗΣ. τί δὴ οὖν λέγομεν περὶ τοῦ
ὁσίου, ὃ Εὐθύφρων; ἄλλο τι
φιλεῖται ὑπὸ θεῶν πάντων,
ὥς ὁ σὸς λόγος;

ΕΥΘΥΦΡΩΝ. ναί.

ΣΩΚΡΑΤΗΣ. ἄρα διὰ τοῦτο, ὅτι ὁσίον
ἐστίν, ἢ δι' ἄλλο τι;

ΕΥΘΥΦΡΩΝ. οὐκ, ἀλλὰ διὰ τοῦτο.

ΣΩΚΡΑΤΗΣ. διότι ἄρα ὁσίον ἐστίν
φιλεῖται, ἀλλ' οὐχ ὅτι
φιλεῖται, διὰ τοῦτο ὁσίον
ἐστίν;

ΕΥΘΥΦΡΩΝ. φαίνεται.

ΣΩΚΡΑΤΗΣ. ἀλλὰ μὲν δὴ διότι γε φιλεῖται
ὑπὸ θεῶν θεοφιλές ἐστίν.

ΕΥΘΥΦΡΩΝ. πῶς γὰρ οὐ;

ΣΩΚΡΑΤΗΣ. οὐκ ἄρα τὸ θεοφιλές ὁσίον
ἐστίν, ὃ Εὐθύφρων, οὐδὲ
τὸ ὁσίον θεοφιλές, ὥς σὺ
λέγεις, ἀλλ' ἕτερον τοῦτο
τούτου.

ΕΥΘΥΦΡΩΝ. πῶς δὴ, ὦ Σώκρατες;

ΣΩΚΡΑΤΗΣ. ὅτι τὸ μὲν ὅσιον διὰ τοῦτο
φιλεῖται ὅτι ὁσιόν ἐστιν,
ἀλλ' οὐ διότι φιλεῖται ὁσιόν
ἐστιν· ἢ οὐχ ὁμολογεῖς οὕτω;

ΕΥΘΥΦΡΩΝ. ἔγωγε.

ΣΩΚΡΑΤΗΣ. τὸ δέ γε θεοφιλές ὅτι
φιλεῖται ὑπὸ θεῶν θεοφιλές
ἐστιν, ἀλλ' οὐχ ὅτι θεοφιλές,
διὰ τοῦτο φιλεῖται.

ΕΥΘΥΦΡΩΝ. ἀληθῆ λέγεις.

-- Plato, *Euthyphro*.

1. τί φιλεῖται ὑπὸ θεῶν πάντων;
2. διὰ τί φιλεῖται;
3. τί θεοφιλές ἐστιν, ὡς λέγει ὁ Εὐθύφρων;
4. διὰ τί φιλεῖται τὸ ὅσιον;
5. διὰ τί τὸ θεοφιλές θεοφιλές ἐστιν;

11D2: On the gifts which men give to the gods (see 6D3).

- ΣΩΚΡΑΤΗΣ. τίς ἡ ὠφελίᾱ τοῖς θεοῖς ἐστίν
 ἀπὸ τῶν δώρων ὧν παρ' ἡμῶν
 λαμβάνουσιν; ἃ μὲν γὰρ διδόασιν
 παντὶ δῆλον· οὐδὲν γὰρ ἡμῖν
 ἐστίν ἀγαθὸν ὃ ἐκεῖνοι οὐ
 διδόασιν. ἃ δὲ παρ' ἡμῶν
 λαμβάνουσιν, τί ὠφελοῦνται;
 ἢ τοσοῦτον αὐτῶν πλεονεκτοῦμεν
 κατὰ τὴν ἐμπορίαν, ὥστε πάντα
 τὰ ἀγαθὰ παρ' αὐτῶν λαμβάνομεν,
 ἐκεῖνοι δὲ παρ' ἡμῶν οὐδέν;
- ΕΥΘΥΦΡΩΝ. ἀλλ' ἐννοεῖς, ὦ Σώκρατες, ὅτι
 οἱ θεοὶ ὠφελοῦνται ἀπὸ τούτων
 ἃ παρ' ἡμῶν λαμβάνουσιν;
- ΣΩΚΡΑΤΗΣ. ἀλλὰ τί δήποτ' ἐστὶ ταῦτα, ὦ
 Εὐθύφρων, τὰ παρ' ἡμῶν δῶρα
 τοῖς θεοῖς;
- ΕΥΘΥΦΡΩΝ τί δ' οἶει ἄλλο ἢ τιμὴ τε καὶ γέρα
 καὶ χάρις;

-- Plato, *Euthyphro*.

1. ὅρ' οἱ θεοὶ ὠφελοῦνται ἀπὸ τούτων ἃ παρ' ἀνθρώπων λαμβάνουσιν;
2. τίσι δίδοται δῶρα;

11D3: What do you pride yourself on? (See 9D3).

ΣΩΚΡΑΤΗΣ. τί γάρ σύ, ὦ Χαρμίδη,
ἐπὶ τίνι μέγα φρονεῖς;

ΧΑΡΜΙΔΗΣ. ἐγὼ αὖ, ἐπὶ πενία μέγα
φρονῶ.

ΣΩΚΡΑΤΗΣ. νῆ Δί', ἐπ' εὐχαρίτῳ γε
πράγματι. τοῦτο γάρ δὴ
καὶ ἀφύλακτον σφύζεται.

ἀφύλακτος - unguarded

-- Xenophon, *Symposium*.

1. τί ἀφύλακτον σφύζεται;
2. ἄρ' ὁ Χαρμίδης πλοῦτον πολὺν ἔχει;

11E. COMPOSITION

11Ea: Original English

- CALLIAS. Isn't justice an ancient deity among men, Socrates?
- SOCRATES. She is ancient, as you say, but she is not recognized in the *Iliad* or in the *Odyssey* either.
- CALLIAS. What are you saying? Or don't you recall the poet's words ".... and which is δίκη of divine kings"?¹
- SOCRATES. This however escapes you, in that you are superficial.
- CALLIAS. I'm fed up with you, Socrates. But I damp down my fury simply because we have been friends for a long time past. What are you saying?
- SOCRATES. You don't notice, apparently, that in the *Iliad* no one prosecutes anyone at law or proceeds against anybody. They haven't yet got lawsuits. So they don't understand the concept of injustice, and their gods don't either, as it seems.
- CALLIAS. So if A takes what is B's special property and so has an advantage, but B resents what he is putting up with, what must B do?
- SOCRATES. He must proclaim to all and sundry that his own honour is being destroyed by the other party, and at once the enmity that is stirred up is violent. His companions understand that individual honours must be preserved and not abandoned unprotected. They are all slaves to honour, which they always glorify.

Note:

1 *Odyssey* 4.691 ἢ τ' ἐστὶ δίκη θείων βασιλῆων (Ionic for βασιλέων).

11Eb: Recast of English

CALLIAS. Is(n't) justice an ancient goddess among men, o Socrates?

SOCRATES. (She) *is* ancient, as you-say, but (she *is*) not recognized in the *Iliad* nor in the *Odyssey* (either).

CALLIAS. What are-you-saying? Or (do you) not remember the words of-the poet: ¹
 ἢ τ' ἐστὶ δίκη θείων βασιλῶν; ²

SOCRATES. This however escapes you(r notice), that you-are superficial.

CALLIAS. I-am-annoyed-with you, o Socrates; but (I) lay-to-rest (my) anger only because we-are friends from much time.³ But what (do) you-say?

SOCRATES. (You do) not perceive, it-appears, that in the *Iliad* no-one pursues anyone (= no one) (at law) nor follows-up no-one (dat.). For lawsuits are not-yet to-them. So (they do) not understand injustice, whatever is the underlying-meaning (of it), nor (do) their gods (either), as (it) seems.

CALLIAS. Therefore if someone takes the (things) peculiar-to (use *gen.*) someone other and thus has-the-advantage, and (if)⁴ he⁵ is-vexed over (the things) which he-submits-to,⁶ what is-to-be-done by-him?

SOCRATES. (He) must-proclaim towards all (men) that (his) individual honour is-being-destroyed by the other (man) and at-once much (is) the enmity (which is) woken-up. For his companions understand that the(ir) honours (must) be preserved by-each (man) and are not to-be-sent-away unguarded. For all (men) are as slaves to-honour, in-which they always glory. ⁷

Notes:

- 1 ὁ ποιητῆς, if not otherwise specified, meant Homer for the Greeks.
- 2 *Odyssey* IV. 691; βασιλήων is the Ionic form for βασιλέων.
- 3 Most languages other than English retain the present tense in expressions equivalent to "I *have been* doing for a long time": so Latin *iamdudum facio*, French *je fais depuis longtemps*, German *seitlang mache ich*, even Swahili *siku nyingi nina fanya*, where in each case the verb is in the present Indicative.
- 4 Watch the "bi-membered" or "double-barrelled" form of the εἰ - clause ("protasis") - "if it is a case of somebody taking X's property and (if) X is angry" <then> ... [cf. next version 12.e.]
- 5 The unadventurous would insert <ἕτερος> but ὁ δὲ suffices.
- 6 ἐφ' οἷς is relative attraction for ἐπ' (ἐκείνοις) ᾧ (acc.) ὑποφέρει.
- 7 For an excellent account of the transition from the shame-culture values of the Homeric age to the guilt-culture of Classical times, see E. R. Dodds *The Greeks and the Irrational* (Sather Lectures, Berkeley, 1951) ch. 2, pp. 28-63. Much misunderstanding of Greek myth, and, in consequence, of Greek Tragedy, can be traced to sheer ignorance of the importance of shame-culture values in the early age of Greece.

11F. VOCABULARY

11F1: NEW WORD LIST

- ἡ ἀλήθεια (τῆς ἀληθείας) [noun] - truth; reality
- ἡ ἀρχή (τῆς ἀρχῆς) [noun] - beginning; command; empire; magistracy, public office
- ἀφίησι (ἀφίημι) [verb] - send forth, let loose; set free; neglect
- * ἀφύλακτος (-ον) [adjective] - unguarded; off one's guard
- ἡ ἐλπίς (τῆς ἐλπίδος) [noun] - hope, expectation
- πάλιν [adverb] - back; contrariwise; again, once more
- ὁ Πρωτεύς (τοῦ Πρωτέως) [noun] - Proteus (a sea-god, able to change his shape; if held on to, he resumes his true shape and will answer questions.)
- σκέπτεται (σκέπτομαι) [verb] - (deponent) - look after, watch; examine
- τὸ τέκνον (τοῦ τέκνου) [noun] - child (Drill M2a)
- τίθησι (τίθημι) [verb] - put
- * ἡ ὠφελίᾱ (τῆς ὠφελίᾱς) [noun] - help, aid; use, profit, advantage, benefit

11F2: RELATED WORDS

ἀγεννής	ἀλήθεια	ἀπεργάζεται	ἀρχαῖος
ἀγνώς	ἀληθής	ἀπεργασίᾱ	ἀρχή
ἄδικεῖ	ἀληθῶς	ἀπό	
ἄδικος		ἀποδέχεται	
ἄμεμπτος		ἀποδίδωσι	
ἀνόσιος		ἀποθνήσκει	
ἀπορεῖ		ἀποκρίναι	
ἀσεβής		ἀπόλλυσι	
ἀφύλακτος		ἀποσφάττει	
		ἀφίησι	
ἀφίησι	παραιτίθησι	ὠφελεῖ	
συνίησι	προτιθήσι	ὠφελίᾱ	
	τίθησι		

11F3: IDIOMATIC EXPRESSION

ἄλλο τι; - (literally: “anything else?”) - used to imply an affirmative answer.

DERIVATIVES

ἀρχή

UNIT TWELVE

12A. BASIC DIALOGUE

12A1: Socrates and Euthyphro accuse each other of creating confusion. (See 7A1)

SOCRATES. The things which you are saying, Euthyphro, are like the works of my ancestor, Daedalus. And if I were saying them or proposing them, perhaps you would laugh at me, on the grounds that, on account of my relationship to him, my works in words are running away and don't remain where we put them; but in this instance the proposals are yours. We need some other jest, for they don't stay put, as you yourself see.

EUTHYPHRO. But I think you are the Daedalus, Socrates, since as far as I am concerned, they would stay where they are.

ΣΩΚΡΑΤΗΣ. τοῦ ἡμετέρου προγόνου, ὃ Εὐθύφρων, Δαιδάλου, φαίνεται ταῦτα ἃ λέγεις. καὶ εἰ μὲν αὐτὰ ἐγὼ ἔλεγον καὶ ἐτίθην, ἴσως ἂν με ἐπέσκωπτες ὥς ἄρα καὶ ἐμοὶ κατὰ τὴν ἐκείνου συγγένειαν τὰ ἐν τοῖς λόγοις ἔργα ἀποδιδρασκεῖ, καὶ οὐ μένει ὅπου αὐτὰ ἐτίθεν· νῦν δὲ σαὶ γὰρ αἱ ὑποθέσεις εἰσὶν. ἄλλου δὴ τινος δεῖ σκώμματος· οὐ γὰρ σοὶ μένουσιν, ὥς καὶ αὐτῷ σοὶ δοκεῖ.

ΕΥΘΥΦΡΩΝ. ἀλλὰ σύ μοι δοκεῖς ὁ Δαίδαλος, ὃ Σώκρατες, ἐπεὶ ἐμοῦ γε ἔνεκα ἔμμεν ἂν ταῦτα οὕτως.

— Plato, *Euthyphro*.

12A2: Enter a dancing girl.

After this a hoop was brought in, set all around with swords upright. Now the dancing girl performed a tumbling act into the hoop, doing somersaults over them. The audience was terrified, but she went through her performance courageously and safely.

SOCRATES. Courage, too, is something that can be taught, Antisthenes, since this girl leaps so boldly in among the swords!

CHARMIDES. It appears that you are praising the dancing-master, Socrates.

SOCRATES. I am indeed. And for yet another reason, that no part of the body was idle during the dance, but neck, legs, and arms were all active together.

Μετὰ τοῦτο κύκλος εἰσεφέρετο περίμεστος ξιφῶν ὀρθῶν. εἰς οὖν ταῦτα ἡ ὀρχηστρίς ἐκυβίστα τε καὶ ἐξεκυβίστα ὑπὲρ αὐτῶν. ὥστε οἱ μὲν ἐφοβοῦντο, ἡ δὲ θαρρύντως τε καὶ ἀσφαλῶς ταῦτα διεπράττετο.

ΣΩΚΡΑΤΗΣ. καὶ ἡ ἀνδρεία, ὦ Ἀντίσθενης, διδακτόν, ὁπότε αὕτη οὕτω τολμηρῶς εἰς τὰ ξίφη ἵεται.

ΧΑΡΜΙΔΗΣ. ἐπαινεῖς, ὥς φαίνεται, ὦ Σώκρατες, τὸν ὀρχηστο-διδάσκαλον.

ΣΩΚΡΑΤΗΣ. ναὶ μὰ τὸν Δία, καὶ γὰρ δι' ἄλλο τι ὅτι οὐδὲν ἄργον τοῦ σώματος ἐν τῇ ὀρχήσει ἦν, ἀλλ' ἅμα καὶ τράχηλος καὶ σκέλη καὶ χεῖρες ἐγυμνάζοντο.

-- Xenophon, *Symposium*.

12B. DRILLS

M: MIMICRY DRILLS

Purpose: To practise the Past Progressive Tense in contrast with the Present Tense.

Directions: Mimic the recording, first across, then down the right-hand column.

M1a:

- | | |
|---|--|
| 1. νῦν μὲν ἡμεῖς λέγομεν. | 1. τότε δ' ἡμεῖς οὐκ ἔλέγομεν. |
| 2. νῦν μὲν ἡμεῖς γελῶμεν. | 2. τότε δ' ἡμεῖς οὐκ ἐγελῶμεν. |
| 3. νῦν μὲν ἡμεῖς φρονοῦμεν. | 3. τότε δ' ἡμεῖς οὐκ ἐφρονοῦμεν. |
| 4. νῦν μὲν ἡμεῖς δηλοῦμεν. (19) | 4. τότε δ' ἡμεῖς οὐκ ἐδηλοῦμεν. |
| 5. νῦν μὲν ἡμεῖς δίδομεν. | 5. τότε δ' ἡμεῖς οὐκ ἐδίδομεν. |
| 6. νῦν μὲν ἡμεῖς τίθεμεν. | 6. τότε δ' ἡμεῖς οὐκ ἐτίθεμεν. |
| 7. νῦν μὲν ἡμεῖς δείκνυμεν. | 7. τότε δ' ἡμεῖς οὐκ ἐδείκνυμεν. |
| 8. νῦν μὲν ἡμεῖς ἀνθίσταμεν. | 8. τότε δ' ἡμεῖς οὐκ ἀνθίσταμεν. |
| 9. νῦν μὲν ἡμεῖς ἔχομεν πάντα. | 9. τότε δ' ἡμεῖς οὐκ εἶχομεν πάντα. |
| 10. νῦν μὲν ἡμεῖς ὀρῶμεν τοὺς κύνας. | 10. τότε δ' ἡμεῖς οὐχ ἐωρῶμεν τοὺς κύνας. |
| 11. νῦν μὲν ἡμεῖς ἐπαινοῦμεν τὸν ἄνδρα. | 11. τότε δ' ἡμεῖς οὐκ ἐπηνοῦμεν τὸν ἄνδρα. |
| 12. νῦν μὲν ἡμεῖς παρατίθεμεν τὸ δεῖπνον. | 12. τότε δ' ἡμεῖς οὐ παρατίθεμεν τὸ δεῖπνον. |

Problems:

- α'. In Nos. 1-7 above, past time is marked by the prefixed element ____.
- β'. In No. 12 this follows the prefix, παρ-, and still takes the form ____.
- γ'. In Nos. 8 and 11 also, the past-time marker comes between the prefix and ____.
- δ'. In both Nos. 8 and 11 the base begins with a vowel. In both cases the past-time marker is shown by a _____ of the vowel.
- ε'. In No. 10 the past-time marker seems to be a combination of both ____ and _____ of the initial vowel of the verb base.
- ς'. No. 9 is quite regular in that the time marker, ε-, plus initial ε of ἔχουεν combine to form ____.
- ζ'. We may say then that the past-time marker (often called the *augment*) is manifested in three basic ways: by
- a) by the simple augment ____.
 - b) by _____ the initial vowel of the verb base;
 - c) as in ἔώρων by a _____ of the two.

Now note how these principles are observed throughout the following drills.

- α'. ἐ-
- β'. ε-
- γ'. base
- δ'. lengthening
- ε'. ἐ-, lengthening
- ς'. εἰ-
- ζ'. a) ἐ-
- b) lengthening
- c) combination

M1b:

1. νῦν μὲν ὑμεῖς λέγετε.
2. νῦν μὲν ὑμεῖς γελάτε.
3. νῦν μὲν ὑμεῖς φρονεῖτε.
4. νῦν μὲν ὑμεῖς δηλοῦτε.
5. νῦν μὲν ὑμεῖς δίδοτε.
6. νῦν μὲν ὑμεῖς τίθετε.
7. νῦν μὲν ὑμεῖς δείκνυτε.
8. νῦν μὲν ὑμεῖς ἀνθίστατε.
9. νῦν μὲν ὑμεῖς ἔχετε πάντα.
10. νῦν μὲν ὑμεῖς ὁρᾶτε τοὺς κύνας.
11. νῦν μὲν ὑμεῖς ἐπαινεῖτε τὸν ἄνδρα.
12. νῦν μὲν ὑμεῖς παρατίθετε τὸ δεῖπνον.

1. ἄρτι δ' ὑμεῖς οὐκ ἐλέγετε.
2. ἄρτι δ' ὑμεῖς οὐκ ἐγέλατε.
3. ἄρτι δ' ὑμεῖς οὐκ ἐφρονεῖτε.
4. ἄρτι δ' ὑμεῖς οὐκ ἐδηλοῦτε.
5. ἄρτι δ' ὑμεῖς οὐκ ἐδίδοτε.
6. ἄρτι δ' ὑμεῖς οὐκ ἐτίθετε.
7. ἄρτι δ' ὑμεῖς οὐκ ἐδείκνυτε.
8. ἄρτι δ' ὑμεῖς οὐκ ἀνθίστατε.
9. ἄρτι δ' ὑμεῖς οὐκ εἴχετε πάντα.
10. ἄρτι δ' ὑμεῖς οὐχ ἐωρᾶτε τοὺς κύνας.
11. ἄρτι δ' ὑμεῖς οὐκ ἐπηνεῖτε τὸν ἄνδρα.
12. ἄρτι δ' ὑμεῖς οὐ παρατίθετε τὸ δεῖπνον.

M1c:

1. νῦν μὲν ἐκεῖνοι λέγουσι.
2. νῦν μὲν ἐκεῖνοι γελῶσι.
3. νῦν μὲν ἐκεῖνοι φρονοῦσι.
4. νῦν μὲν ἐκεῖνοι δηλοῦσι.
5. νῦν μὲν ἐκεῖνοι ἔχουσι πάντα.
6. νῦν μὲν ἐκεῖνοι ὁρῶσι τοὺς κύνας.
7. νῦν μὲν ἐκεῖνοι ἐπαινοῦσι τὸν ἄνδρα.
8. νῦν μὲν ἐκεῖνοι ἀνάγουσι τὸν λόγον ἐπ' ἀρχήν.

1. τότε δ' ἐκεῖνοι οὐκ ἐλέγον.
2. τότε δ' ἐκεῖνοι οὐκ ἐγέλων.
3. τότε δ' ἐκεῖνοι οὐκ ἐφρόνου.
4. τότε δ' ἐκεῖνοι οὐκ ἐδήλουν.
5. τότε δ' ἐκεῖνοι οὐκ εἶχον πάντα.
6. τότε δ' ἐκεῖνοι οὐχ ἐώρων τοὺς κύνας.
7. τότε δ' ἐκεῖνοι οὐκ ἐπῆνουν τὸν ἄνδρα.
8. τότε δ' ἐκεῖνοι οὐκ ἀνῆγον τὸν λόγον ἐπ' ἀρχήν.

M1d:

1. νῦν μὲν ἐκεῖνοι διδόασιν.
2. νῦν μὲν ἐκεῖνοι τιθέασιν.
3. νῦν μὲν ἐκεῖνοι δεικνύασιν.
4. νῦν μὲν ἐκεῖνοι ἀνθιστάσιν.
5. νῦν μὲν ἐκεῖνοι παρατιθέασιν
τὸ δεῖπνον.
6. νῦν μὲν ἐκεῖνοι ἀποδιδόασιν
τᾶς χάριτας.
7. νῦν μὲν ἐκεῖνοι συνιᾶσιν τὸν λόγον.
8. νῦν μὲν ἐκεῖνοι ἀπολλύασιν τοὺς
ἐχθρούς.

1. ἄρτι δ' ἐκεῖνοι οὐκ ἐδίδοσαν.
2. ἄρτι δ' ἐκεῖνοι οὐκ ἐτίθесαν.
3. ἄρτι δ' ἐκεῖνοι οὐκ ἐδείκνυσαν.
4. ἄρτι δ' ἐκεῖνοι οὐκ ἀνθίστασαν.
5. ἄρτι δ' ἐκεῖνοι οὐκ παρειθέσαν τὸ
δεῖπνον.
6. ἄρτι δ' ἐκεῖνοι οὐκ ἀπεδίδοσαν τὰς
χάριτας.
7. ἄρτι δ' ἐκεῖνοι οὐκ συνιέσαν τὸν λόγον.
8. ἄρτι δ' ἐκεῖνοι οὐκ ἀπώλλυσαν τοὺς
ἐχθρούς.

M1e:

1. νῦν μὲν οὗτος λέγει.
2. νῦν μὲν οὗτος γελᾷ.
3. νῦν μὲν οὗτος φρονεῖ.
4. νῦν μὲν οὗτος δηλοῖ.
5. νῦν μὲν οὗτος δίδωσι.
6. νῦν μὲν οὗτος τίθησι.
7. νῦν μὲν οὗτος δείκνυσι.
8. νῦν μὲν οὗτος ἀνθίστησι.
9. νῦν μὲν οὗτος ἔχει πάντα.
10. νῦν μὲν οὗτος ὀρᾷ τοὺς κύνας.
11. νῦν μὲν οὗτος ἐπαινεῖ τὸν ἄνδρα.
12. νῦν μὲν οὗτος παρατίθησι τὸ δεῖπνον.

1. τότε δ' οὗτος οὐκ ἔλεγε(ν).
2. τότε δ' οὗτος οὐκ ἐγελᾷ.
3. τότε δ' οὗτος οὐκ ἐφρόνει.
4. τότε δ' οὗτος οὐκ ἐδήλου.
5. τότε δ' οὗτος οὐκ ἐδίδου.
6. τότε δ' οὗτος οὐκ ἐτίθει.
7. τότε δ' οὗτος οὐκ ἐδείκνυ.
8. τότε δ' οὗτος οὐκ ἀνθίστη.
9. τότε δ' οὗτος οὐκ εἶχε πάντα.
10. τότε δ' οὗτος οὐχ ἐώρᾳ τοὺς κύνας.
11. τότε δ' οὗτος οὐκ ἐπῆγει τὸν ἄνδρα.
12. τότε δ' οὗτος οὐκ παρειτίθει τὸ δεῖπνον.

M1f:

1. νῦν μὲν ἐγὼ λέγω.
2. νῦν μὲν ἐγὼ γελῶ.
3. νῦν μὲν ἐγὼ φρονῶ.
4. νῦν μὲν ἐγὼ δηλῶ.
5. νῦν μὲν ἐγὼ δίδωμι.
6. νῦν μὲν ἐγὼ τίθημι.
7. νῦν μὲν ἐγὼ δείκνυμι.
8. νῦν μὲν ἐγὼ ἀνθίστημι.
9. νῦν μὲν ἐγὼ ἔχω πάντα.
10. νῦν μὲν ἐγὼ ὀρῶ τοὺς κύνας.
11. νῦν μὲν ἐγὼ ἐπαινῶ τὸν ἄνδρα.
12. νῦν μὲν ἐγὼ παρατίθημι τὸ δεῖπνον.

1. ἄρτι δ' ἐγὼ οὐκ ἔλεγον.
2. ἄρτι δ' ἐγὼ οὐκ ἐγέλω.
3. ἄρτι δ' ἐγὼ οὐκ ἐφρόνουν.
4. ἄρτι δ' ἐγὼ οὐκ ἐδήλουν.
5. ἄρτι δ' ἐγὼ οὐκ ἐδίδουν.
6. ἄρτι δ' ἐγὼ οὐκ ἐτίθην.
7. ἄρτι δ' ἐγὼ οὐκ ἐδείκνυν.
8. ἄρτι δ' ἐγὼ οὐκ ἀνθίστην.
9. ἄρτι δ' ἐγὼ οὐκ εἶχον πάντα.
10. ἄρτι δ' ἐγὼ οὐχ ἐώρων τοὺς κύνας.
11. ἄρτι δ' ἐγὼ οὐκ ἐπῆνουν τὸν ἄνδρα.
12. ἄρτι δ' ἐγὼ οὐ παρετίθην τὸ δεῖπνον.

M1g:

1. νῦν μὲν σὺ λέγεις.
2. νῦν μὲν σὺ γελῶς.
3. νῦν μὲν σὺ φρονεῖς.
4. νῦν μὲν σὺ δηλοῖς.
5. νῦν μὲν σὺ δίδως.
6. νῦν μὲν σὺ τίθης.
7. νῦν μὲν σὺ δείκνυς.
8. νῦν μὲν σὺ ἀνθίστης.
9. νῦν μὲν σὺ ἔχεις πάντα.
10. νῦν μὲν σὺ ὀρᾷς τοὺς κύνας.
11. νῦν μὲν σὺ ἐπαινεῖς τὸν ἄνδρα.
12. νῦν μὲν σὺ παρατίθης τὸ δεῖπνον.

1. τότε δέ σὺ οὐκ ἔλεγες.
2. τότε δέ σὺ οὐκ ἐγέλᾳς.
3. τότε δέ σὺ οὐκ ἐφρόνεις.
4. τότε δέ σὺ οὐκ ἐδήλους.
5. τότε δέ σὺ οὐκ ἐδίδους.
6. τότε δέ σὺ οὐκ ἐτίθεις.
7. τότε δέ σὺ οὐκ ἐδείκνυς.
8. τότε δέ σὺ οὐκ ἀνθίστης.
9. τότε δέ σὺ οὐκ εἶχες πάντα.
10. τότε δέ σὺ οὐχ ἐώρᾳς τοὺς κύνας.
11. τότε δέ σὺ οὐκ ἐπῆνεις τὸν ἄνδρα.
12. τότε δέ σὺ οὐ παρετίθεις τὸ δεῖπνον.

- η'. The Past Progressive forms introduced in this unit show a new set of person-subject endings. Those occurring with present tense already learned are known as *primary* endings. The new set, in the drills above, are known as _____ endings.
- θ'. Examine Drills M1a-g in turn and try to isolate the secondary ending common to each person subject. After you have drilled M2a-c, expand your list to account for the facts. Check your results with the chart in 12C3.

η'. secondary

M2a:

1. νῦν μὲν οὗτος καλὸς ἐστίν.
2. νῦν μὲν σὺ καλὸς εἶ.
3. νῦν μὲν ἐγὼ καλὸς εἰμι.
4. νῦν μὲν οὗτοι καλοὶ εἰσιν.
5. νῦν μὲν ὑμεῖς καλοὶ ἐστε.
6. νῦν μὲν ἡμεῖς καλοὶ ἐσμεν.

1. ἄρτι δ' οὗτος καλὸς οὐκ ἦν.
2. ἄρτι δὲ σὺ καλὸς οὐκ ἦσθα.
3. ἄρτι δ' ἐγὼ καλὸς οὐκ ἦ/ἦν.
4. ἄρτι δ' οὗτοι καλοὶ οὐκ ἦσαν.
5. ἄρτι δ' ὑμεῖς καλοὶ οὐκ ἦτε.
6. ἄρτι δ' ἡμεῖς καλοὶ οὐκ ἦμεν.

M2b:

1. νῦν μὲν ἐκεῖνος οὕτως φησί.
2. νῦν μὲν σὺ οὕτως φῆς.
3. νῦν μὲν ἐγὼ οὕτως φημί.
4. νῦν μὲν ἐκεῖνοι οὕτως φασίν.
5. νῦν μὲν ὑμεῖς οὕτως φατέ.
6. νῦν μὲν ἡμεῖς οὕτως φαμέν.

1. τότε δ' ἐκεῖνος οὕτως οὐκ ἔφη.
2. τότε δὲ σὺ οὕτως οὐκ ἔφησθα.
3. τότε δ' ἐγὼ οὕτως οὐκ ἔφην.
4. τότε δ' ἐκεῖνοι οὕτως οὐκ ἔφασαν.
5. τότε δ' ὑμεῖς οὕτως οὐκ ἔφατε.
6. τότε δ' ἡμεῖς οὕτως οὐκ ἔφαμεν.

M2c:

1. ἐν μὲν τῷ ἔπειτα ὁ λόγος περίεσι.
2. ἐν μὲν τῷ ἔπειτα σὺ περίει.
3. ἐν μὲν τῷ ἔπειτα ἐγὼ περίειμι.
4. ἐν μὲν τῷ ἔπειτα οἱ λόγοι περιῖασι.
5. ἐν μὲν τῷ ἔπειτα ὑμεῖς περίιτε.
6. ἐν μὲν τῷ ἔπειτα ἡμεῖς περίιμεν.

1. ἐν δὲ τῷ ἄρτι ὁ λόγος οὐ περιῖει.
2. ἐν δὲ τῷ ἄρτι σὺ οὐ περιῖεισθα.
3. ἐν δὲ τῷ ἄρτι ἐγὼ οὐ περιῖα.
4. ἐν δὲ τῷ ἄρτι οἱ λόγοι οὐ περιῖσαν.
5. ἐν δὲ τῷ ἄρτι ὑμεῖς οὐ περιῖτε.
6. ἐν δὲ τῷ ἄρτι ἡμεῖς οὐ περιῖμεν.

M3a:

- | | |
|---|---|
| 1. νῦν μέν ἡμεῖς γιγνόμεθα. | 1. τότε δ' ἡμεῖς οὐκ ἐγιγνόμεθα. |
| 2. νῦν μέν ἡμεῖς γελώμεθα. | 2. τότε δ' ἡμεῖς οὐκ ἐγελώμεθα. |
| 3. νῦν μέν ἡμεῖς φοβούμεθα. | 3. τότε δ' ἡμεῖς οὐκ ἐφοβούμεθα. |
| 4. νῦν μέν ἡμεῖς θυμούμεθα. (18) | 4. τότε δ' ἡμεῖς οὐκ ἐθυμούμεθα. |
| 5. νῦν μέν ἡμεῖς διδόμεθα. | 5. τότε δ' ἡμεῖς οὐκ ἐδιδόμεθα. |
| 6. νῦν μέν ἡμεῖς τιθέμεθα. | 6. τότε δ' ἡμεῖς οὐκ ἐτιθέμεθα. |
| 7. νῦν μέν ἡμεῖς ἀπολλύμεθα. | 7. τότε δ' ἡμεῖς οὐκ ἀπωλλύμεθα. |
| 8. νῦν μέν ἡμεῖς ἀνθιστάμεθα. | 8. τότε δ' ἡμεῖς οὐκ ἀνθιστάμεθα. |
| 9. νῦν μέν ἡμεῖς ἀποκρῖνόμεθα
πρὸς αὐτόν. | 9. τότε δ' ἡμεῖς οὐκ ἀπεκρῖνόμεθα
πρὸς αὐτόν. |
| 10. νῦν μέν ἡμεῖς αἰδούμεθα
τοὺς θεούς. | 10. τότε δ' ἡμεῖς οὐκ ᾔδούμεθα
τοὺς θεούς. |
| 11. νῦν μέν ἡμεῖς ὀρώμεθα ὑπ'
ἐκείνου. | 11. τότε δ' ἡμεῖς οὐχ ὠρώμεθα ὑπ'
ἐκείνου. |
| 12. νῦν μέν ἡμεῖς ἀποδιδόμεθα
τὸν οἰκέτην. | 12. τότε δ' ἡμεῖς οὐκ ἀπεδιδόμεθα
τὸν οἰκέτην. |

M3b:

1. νῦν μὲν ὑμεῖς γίγνεσθε.
2. νῦν μὲν ὑμεῖς γελᾶσθε.
3. νῦν μὲν ὑμεῖς φοβεῖσθε.
4. νῦν μὲν ὑμεῖς θυμοῦσθε.
5. νῦν μὲν ὑμεῖς δίδοσθε.
6. νῦν μὲν ὑμεῖς τίθεσθε.
7. νῦν μὲν ὑμεῖς ἀπόλλυσθε.
8. νῦν μὲν ὑμεῖς ἀνθίστασθε.
9. νῦν μὲν ὑμεῖς ἀποκρίνεσθε
πρὸς αὐτόν.
10. νῦν μὲν ὑμεῖς αἰδεῖσθε τοὺς
θεούς.
11. νῦν μὲν ὑμεῖς ὀρᾶσθε ὑπ’
ἐκείνου.
12. νῦν μὲν ὑμεῖς ἀποδίδοσθε
τὸν οἰκέτην.

1. ἄρτι δ’ ὑμεῖς οὐκ ἐγίγνεσθε.
2. ἄρτι δ’ ὑμεῖς οὐκ ἐγελᾶσθε.
3. ἄρτι δ’ ὑμεῖς οὐκ ἐφοβεῖσθε.
4. ἄρτι δ’ ὑμεῖς οὐκ ἐθυμοῦσθε.
5. ἄρτι δ’ ὑμεῖς οὐκ ἐδίδοσθε.
6. ἄρτι δ’ ὑμεῖς οὐκ ἐτίθεσθε.
7. ἄρτι δ’ ὑμεῖς οὐκ ἀπώλλυσθε.
8. ἄρτι δ’ ὑμεῖς οὐκ ἀνθίστασθε.
9. ἄρτι δ’ ὑμεῖς οὐκ ἀπεκρίνεσθε
πρὸς αὐτόν.
10. ἄρτι δ’ ὑμεῖς οὐκ ἠδεῖσθε τοὺς
θεούς.
11. ἄρτι δ’ ὑμεῖς οὐχ ὥρᾶσθε ὑπ’
ἐκείνου.
12. ἄρτι δ’ ὑμεῖς οὐκ ἀπεδίδοσθε
τὸν οἰκέτην.

M3c:

1. νῦν μὲν οὗτοι γίγνονται.
2. νῦν μὲν οὗτοι γελῶνται.
3. νῦν μὲν οὗτοι φοβοῦνται.
4. νῦν μὲν οὗτοι θυμοῦνται.
5. νῦν μὲν οὗτοι δίδονται.
6. νῦν μὲν οὗτοι τίθενται.
7. νῦν μὲν οὗτοι ἀπόλλυνται.
8. νῦν μὲν οὗτοι ἀνθίστανται.
9. νῦν μὲν οὗτοι ἀποκρίνονται
πρὸς αὐτόν.
10. νῦν μὲν αὗτοι αἰδοῦνται
τοὺς θεούς.
11. νῦν μὲν οὗτοι ὀρῶνται
ὑπ' ἐκείνου.
12. νῦν μὲν οὗτοι ἀποδίδονται
τὸν οἰκέτην.

1. τότε δ' οὗτοι οὐκ ἐγίγνοντο.
2. τότε δ' οὗτοι οὐκ ἐγελῶντο.
3. τότε δ' οὗτοι οὐκ ἐφοβοῦντο.
4. τότε δ' οὗτοι οὐκ ἐθυμοῦντο.
5. τότε δ' οὗτοι οὐκ ἐδίδοντο.
6. τότε δ' οὗτοι οὐκ ἐτίθεντο.
7. τότε δ' οὗτοι οὐκ ἀπώλλυντο.
8. τότε δ' οὗτοι οὐκ ἀνθίσταντο.
9. τότε δ' οὗτοι οὐκ ἀπεκρίνοντο
πρὸς αὐτόν.
10. τότε δ' οὗτοι οὐκ ᾔδοῦντο
τοὺς θεούς.
11. τότε δ' οὗτοι οὐχ ὤρῶντο
ὑπ' ἐκείνου.
12. τότε δ' οὗτοι οὐκ ἀπεδίδοντο
τὸν οἰκέτην.

M3d:

- | | |
|--|---|
| 1. νῦν μὲν οὗτος γίγνεται. | 1. ἄρτι δ' οὗτος οὐκ ἐγίγνετο. |
| 2. νῦν μὲν οὗτος γελᾷται. | 2. ἄρτι δ' οὗτος οὐκ ἐγελᾷτο. |
| 3. νῦν μὲν οὗτος φοβεῖται. | 3. ἄρτι δ' οὗτος οὐκ ἐφοβεῖτο. |
| 4. νῦν μὲν οὗτος θῦμοῦται. | 4. ἄρτι δ' οὗτος οὐκ ἐθῦμοῦτο. |
| 5. νῦν μὲν οὗτος δίδοται. | 5. ἄρτι δ' οὗτος οὐκ ἐδίδοτο. |
| 6. νῦν μὲν οὗτος τίθεται. | 6. ἄρτι δ' οὗτος οὐκ ἐτίθετο. |
| 7. νῦν μὲν οὗτος ἀπόλλυται. | 7. ἄρτι δ' οὗτος οὐκ ἀπώλλυτο. |
| 8. νῦν μὲν οὗτος ἀνθίσταται. | 8. ἄρτι δ' οὗτος οὐκ ἀνθίστατο. |
| 9. νῦν μὲν οὗτος ἀποκρίνεται
πρὸς αὐτόν. | 9. ἄρτι δ' οὗτος οὐκ ἀπεκρίνετο
πρὸς αὐτόν. |
| 10. νῦν μὲν οὗτος αἰδεῖται
τοὺς θεούς. | 10. ἄρτι δ' οὗτος οὐκ ᾔδεῖτο
τοὺς θεούς. |
| 11. νῦν μὲν οὗτος ὁρᾶται
ὑπ' ἐκείνου. | 11. ἄρτι δ' οὗτος οὐχ ᾔωρᾶτο
ὑπ' ἐκείνου. |
| 12. νῦν μὲν οὗτος ἀποδίδοται
τὸν οἰκέτην. | 12. ἄρτι δ' οὗτος οὐκ ἀπεδίδοτο
τὸν οἰκέτην. |

M3e:

1. νῦν μὲν ἐγὼ γίγνομαι.
2. νῦν μὲν ἐγὼ γελῶμαι.
3. νῦν μὲν ἐγὼ φοβοῦμαι.
4. νῦν μὲν ἐγὼ θυμοῦμαι.
5. νῦν μὲν ἐγὼ δίδομαι.
6. νῦν μὲν ἐγὼ τίθεμαι.
7. νῦν μὲν ἐγὼ ἀπόλλυμαι.
8. νῦν μὲν ἐγὼ ἀνθίσταμαι.
9. νῦν μὲν ἐγὼ ἀποκρίνομαι
πρὸς αὐτόν.
10. νῦν μὲν ἐγὼ αἰδοῦμαι
τοὺς θεούς.
11. νῦν μὲν ἐγὼ ὀρῶμαι
ὑπ' ἐκείνου.
12. νῦν μὲν ἐγὼ ἀποδίδομαι
τὸν οἰκέτην.

1. τότε δ' ἐγὼ οὐκ ἐγίγνομην.
2. τότε δ' ἐγὼ οὐκ ἐγελώμην.
3. τότε δ' ἐγὼ οὐκ ἐφοβούμην.
4. τότε δ' ἐγὼ οὐκ ἐθυμούμην.
5. τότε δ' ἐγὼ οὐκ ἐδιδόμην.
6. τότε δ' ἐγὼ οὐκ ἐτίθεμην.
7. τότε δ' ἐγὼ οὐκ ἀπωλλύμην.
8. τότε δ' ἐγὼ οὐκ ἀνθιτάμην.
9. τότε δ' ἐγὼ οὐκ ἀπεκρίνόμην
πρὸς αὐτόν.
10. τότε δ' ἐγὼ οὐκ ᾔδούμην
τοὺς θεούς.
11. τότε δ' ἐγὼ οὐχ ὠρώμην
ὑπ' ἐκείνου.
12. τότε δ' ἐγὼ οὐκ ἀπεδιδόμην
τὸν οἰκέτην.

M3f:

- | | |
|--|---|
| 1. νῦν μὲν σὺ γίγνη. | 1. ἄρτι δὲ σὺ οὐκ ἐγίγνου. |
| 2. νῦν μὲν σὺ γελᾷ. | 2. ἄρτι δὲ σὺ οὐκ ἐγελῶ. |
| 3. νῦν μὲν σὺ φοβῇ. | 3. ἄρτι δὲ σὺ οὐκ ἐφοβοῦ. |
| 4. νῦν μὲν σὺ θυμοῖ. | 4. ἄρτι δὲ σὺ οὐκ ἐθυμοῦ. |
| 5. νῦν μὲν σὺ δίδοσαι. | 5. ἄρτι δὲ σὺ οὐκ ἐδίδοσο. |
| 6. νῦν μὲν σὺ τίθειςαι. | 6. ἄρτι δὲ σὺ οὐκ ἐτίθεσο. |
| 7. νῦν μὲν σὺ ἀπόλλυσαι. | 7. ἄρτι δὲ σὺ οὐκ ἀπώλλυσο. |
| 8. νῦν μὲν σὺ ἀνθίστασαι. | 8. ἄρτι δὲ σὺ οὐκ ἀνθίστασο. |
| 9. νῦν μὲν σὺ ἀποκρίνη πρὸς αὐτόν. | 9. ἄρτι δὲ σὺ οὐκ ἀπεκρίνου πρὸς αὐτόν. |
| 10. νῦν μὲν σὺ αἰδῇ τοὺς θεούς. | 10. ἄρτι δὲ σὺ οὐκ ἤδοῦ τοὺς θεούς. |
| 11. νῦν μὲν σὺ ὀρᾷ ὑπ' ἐκείνου. | 11. ἄρτι δὲ σὺ οὐχ ἔωρῶ ὑπ' ἐκείνου. |
| 12. νῦν μὲν σὺ ἀποδίδοσαι τὸν οἰκέτην. | 12. ἄρτι δὲ σὺ οὐκ ἀπεδίδοσο τὸν οἰκέτην. |

ι'. Carry out the procedures of θ' through all the foregoing M3 drills.

R: RECOGNITION DRILLS

Purpose: To test comprehension of the distinction between Past Progressive and Present tenses.

R1a: Directions: Show that you can tell the difference between past and present by selecting the appropriate form of the verb from the brackets. ἐν τῷ νῦν means "in the present"; ἐν τῷ ἄρτι means "in the (recent) past".

Model:

Recording: ἐν τῷ ἄρτι (— λέγω)
(— ἔλεγον)

Reply: ἐν τῷ ἄρτι ἔλεγον.

- | | |
|---|----------------|
| 1. ἐν τῷ ἄρτι (— ἄγω)
(— ἤγον) | 1. ἤγον |
| 2. ἐν τῷ νῦν (— ἀφίεσαι)
(— ἀφίεσο) | 2. ἀφίεσαι |
| 3. ἐν τῷ νῦν (— τρυφᾷ)
(— ἐτρυφᾷ) | 3. τρυφᾷ |
| 4. ἐν τῷ ἄρτι (— εἰπόμεθα)
(— εἰπόμεθα) | 4. εἰπόμεθα |
| 5. ἐν τῷ ἄρτι (— φιλεῖσθε)
(— ἐφιλεῖσθε) | 5. ἐφιλεῖσθε |
| 6. ἐν τῷ νῦν (— ἱᾶσιν)
(— ἱέσαν) | 6. ἱᾶσιν |
| 7. ἐν τῷ ἄρτι (— μένομεν)
(— ἐμένομεν) | 7. ἐμένομεν |
| 8. ἐν τῷ ἄρτι (— ἐπίσταμαι)
(— ἠπιστάμην) | 8. ἠπιστάμην |
| 9. ἐν τῷ νῦν (— ἐκκυβιστᾶτε)
(— ἐξεκκυβιστᾶτε) | 9. ἐκκυβιστᾶτε |
| 10. ἐν τῷ νῦν (— βούλει)
(— ἐβούλου) | 10. βούλει |
| 11. ἐν τῷ ἄρτι (— ἀποροῦσι)
(— ἠπόρουν) | 11. ἠπόρουν |
| 12. ἐν τῷ νῦν (— προτίθεται)
(— προὔτιθετο) | 12. προτίθεται |

R1b: Directions: Show that you can tell the difference between past and present by prefixing each verb with the appropriate phrase, either ἐν τῷ νῦν (present), or ἐν τῷ ἄρτι (past).

Model:

Recording: _____ ἔλεγον.

Reply: ἐν τῷ ἄρτι ἔλεγον.

- | | |
|-----------------------|----------------|
| 1. _____ ἐπιτίθεμαι. | 1. ἐν τῷ νῦν |
| 2. _____ ἐνενόεις. | 2. ἐν τῷ ἄρτι |
| 3. _____ φαίνεται. | 3. ἐν τῷ νῦν |
| 4. _____ διψῶμεν. | 4. ἐν τῷ νῦν |
| 5. _____ ἐπεξῆτε. | 5. ἐν τῷ ἄρτι |
| 6. _____ ἐχρῖοντο. | 6. ἐν τῷ ἄρτι |
| 7. _____ ἀνθιστάμεθα. | 7. ἐν τῷ νῦν |
| 8. _____ ἐπιθυμῶ. | 8. ἐν τῷ νῦν |
| 9. _____ ἀπεδέχεσθε. | 9. ἐν τῷ ἄρτι |
| 10. _____ ἠρώτᾳς. | 10. ἐν τῷ ἄρτι |
| 11. _____ συντῆσαι. | 11. ἐν τῷ νῦν |
| 12. _____ ἐγράφετο. | 12. ἐν τῷ ἄρτι |

R1c: Purpose: To test comprehension of subject endings of the Past Progressive tense.

Directions: Show that you recognize the subject endings of the Past Progressive tense by prefixing each verb with the appropriate pronoun.

Model:

Recording: _____ ἔλεγε.

Reply: οὗτος ἔλεγε.

- | | |
|-------------------------|--------------|
| 1. _____ ἀνέτρεπες. | 1. σὺ |
| 2. _____ ἐπεμελεῖτο. | 2. οὗτος |
| 3. _____ ἐγύμναζον. | 3. ἐγὼ/οὔτοι |
| 4. _____ ἐδιωκόμεθα. | 4. ἡμεῖς |
| 5. _____ ἀπώλλυτε. | 5. ὑμεῖς |
| 6. _____ ἐτίθουσιν. | 6. οὔτοι |
| 7. _____ ἐσιώπα. | 7. οὗτος |
| 8. _____ ἐκαλοῦμεν. | 8. ἡμεῖς |
| 9. _____ ἐπολέμουν. | 9. οὔτοι/ἐγὼ |
| 10. _____ διεπράττεσθε. | 10. ὑμεῖς |
| 11. _____ ἔφησθα. | 11. σὺ |
| 12. _____ ἐδίδουν. | 12. ἐγὼ |

P: PRODUCTION DRILLS

P1: Purpose: To practise producing the Past Progressive tense in contrast with the Present tense.

Directions: Go back to section M, and do the drills listed below, from left to right, keeping the right-hand column covered.

P1a = M1a 1-8

P1b = M1b 1-8

P1c = M1c 1-4

P1d = M1d 1-4

P1e = M1e 1-8

P1f = M1f 1-8

P1g = M1g 1-8

P1h = M2a 1-6

P1i = M2b 1-6

P1j = M2c 1-6

P1k = M3a 1-8

P1l = M3b 1-8

P1m = M3c 1-8

P1n = M3d 1-8

P1o = M3e 1-8

P1p = M3f 1-8

P2: *Purpose:* To produce the subject endings of the Past Progressive tense, active voice, in contrast with each other.

Directions: Complete each utterance on the following pattern:

P2a:

Model:

Recording: οὗτος μὲν ἔλεγεν, σὺ δ' οὐκ ____ .

Reply: οὗτος μὲν ἔλεγεν, σὺ δ' οὐκ ἔλεγες.

- | | |
|--|-------------|
| 1. οὗτος μὲν ἐνόμιζεν, σὺ δ' οὐκ ____ . | 1. ἐνόμιζες |
| 2. οὗτος μὲν ἐώρᾳ, ἐγὼ δ' οὐχ ____ . | 2. ἐώρων |
| 3. οὗτος μὲν ἐλύπει, ὑμεῖς δ' οὐκ ____ . | 3. ἐλυπεῖτε |
| 4. οὗτος μὲν ἐδίδου, ἡμεῖς δ' οὐκ ____ . | 4. ἐδίδομεν |
| 5. οὗτος μὲν ἐτίθει, οὗτοι δ' οὐκ ____ . | 5. ἐτίθесαν |

P2b:

Model

Recording: σὺ μὲν ἔλεγες, ἐγὼ δ' οὐκ ____ .

Reply: σὺ μὲν ἔλεγες, ἐγὼ δ' οὐκ ἔλεγον.

- | | |
|--|--------------|
| 1. σὺ μὲν ἐνόμιζες, ἐγὼ δ' οὐκ ____ . | 1. ἐνόμιζον |
| 2. σὺ μὲν ἐώρᾳς, ὑμεῖς δ' οὐχ ____ . | 2. ἐωρᾶτε |
| 3. σὺ μὲν ἐλύπεις, ἡμεῖς δ' οὐκ ____ . | 3. ἐλυποῦμεν |
| 4. σὺ μὲν ἐδίδους, οὗτοι δ' οὐκ ____ . | 4. ἐδίδοσαν |
| 5. σὺ μὲν ἐτίθεις, οὗτος δ' οὐκ ____ . | 5. ἐτίθει |

P2c:

Model:

Recording: ἐγὼ μὲν ἔλεγον, ὑμεῖς δ' οὐκ ____ .

Reply: ἐγὼ μὲν ἔλεγον, ὑμεῖς δ' οὐκ ἐλέγετε.

1. ἐγὼ μὲν ἐνόμιζον, ὑμεῖς δ' οὐκ ____ .

1. ἐνομιζετε

2. ἐγὼ μὲν ἔωρων, ἡμεῖς δ' οὐχ ____ .

2. ἔωρῶμεν

3. ἐγὼ μὲν ἐλύπουν, οὗτοι δ' οὐκ ____ .

3. ἐλύπουν

4. ἐγὼ μὲν ἐδίδουν, οὗτος δ' οὐκ ____ .

4. ἐδίδου

5. ἐγὼ μὲν ἐτίθην, σὺ δ' οὐκ ____ .

5. ἐτίθεις

P2d:

Model:

Recording: ὑμεῖς μὲν ἐλέγετε, ἡμεῖς δ' οὐκ ____ .

Reply: ὑμεῖς μὲν ἐλέγετε, ἡμεῖς δ' οὐκ ἐλέγομεν.

1. ὑμεῖς μὲν ἐνομιζετε, ἡμεῖς δ' οὐκ ____ .

1. ἐνομιζομεν

2. ὑμεῖς μὲν ἔωρᾶτε, οὗτοι δ' οὐχ ____ .

2. ἔωρων

3. ὑμεῖς μὲν ἐλύπεῖτε, οὗτος δ' οὐκ ____ .

3. ἐλύπει

4. ὑμεῖς μὲν ἐδίδοτε, σὺ δ' οὐκ ____ .

4. ἐδίδους

5. ὑμεῖς μὲν ἐτίθετε, ἐγὼ δ' οὐκ ____ .

5. ἐτίθην

P2e:

Model:

Recording: ἡμεῖς μὲν ἐλέγομεν, οὗτοι δ' οὐκ ____ .

Reply: ἡμεῖς μὲν ἐλέγομεν, οὗτοι δ' οὐκ ἔλεγον.

- | | |
|--|-------------|
| 1. ἡμεῖς μὲν ἐνομίζομεν, οὗτοι δ' οὐκ ____ . | 1. ἐνόμιζον |
| 2. ἡμεῖς μὲν ἐωρῶμεν, οὗτος δ' οὐχ ____ . | 2. ἐώρᾱ |
| 3. ἡμεῖς μὲν ἐλῦποῦμεν, σὺ δ' οὐκ ____ . | 3. ἐλύπεις |
| 4. ἡμεῖς μὲν ἐδίδομεν, ἐγὼ δ' οὐκ ____ . | 4. ἐδίδουν |
| 5. ἡμεῖς μὲν ἐτίθεμεν, ὑμεῖς δ' οὐκ ____ . | 5. ἐτίθετε |

P2f:

Model:

Recording: οὗτοι μὲν ἔλεγον, οὗτος δ' οὐκ ____ .

Reply: οὗτοι μὲν ἔλεγον, οὗτος δ' οὐκ ἔλεγε(ν).

- | | |
|--|-------------|
| 1. οὗτοι μὲν ἐνόμιζον, οὗτος δ' οὐκ ____ . | 1. ἐνόμιζεν |
| 2. οὗτοι μὲν ἐώρων, σὺ δ' οὐχ ____ . | 2. ἐώρᾱς |
| 3. οὗτοι μὲν ἐλύπουν, ἐγὼ δ' οὐκ ____ . | 3. ἐλύπουν |
| 4. οὗτοι μὲν ἐδίδοσαν, ὑμεῖς δ' οὐκ ____ . | 4. ἐδίδοτε |
| 5. οὗτοι μὲν ἐτίθεσαν, ἡμεῖς δ' οὐκ ____ . | 5. ἐτίθεμεν |

P3: Purpose: To produce the subject endings of the Past Progressive tense, middle/passive in contrast with each other.

Directions: Complete each utterance on the following pattern:

P3a:

Model:

Recording: οὗτος μὲν ἐβούλετο, σὺ δ' οὐκ ____ .

Reply: οὗτος μὲν ἐβούλετο, σὺ δ' οὐκ ἐβούλου.

- | | |
|---|----------------|
| 1. οὗτος μὲν ἐγίγνετο, σὺ δ' οὐκ ____ . | 1. ἐγίγνου |
| 2. οὗτος μὲν ἐγελᾶτο, ἐγὼ δ' οὐκ ____ . | 2. ἐγελώμην |
| 3. οὗτος μὲν ἐφοβεῖτο, ὑμεῖς δ' οὐκ ____ . | 3. ἐφοβεῖσθε |
| 4. οὗτος μὲν ἀπεδίδοτο, ἡμεῖς δ' οὐκ ____ . | 4. ἀπεδιδόμεθα |
| 5. οὗτος μὲν ἠπίστατο, οὗτοι δ' οὐκ ____ . | 5. ἠπίσταντο |

P3b:

Model:

Recording: σὺ μὲν ἐβούλου, ἐγὼ δ' οὐκ ____ .

Reply: σὺ μὲν ἐβούλου, ἐγὼ δ' οὐκ ἐβουλόμην.

- | | |
|--|---------------|
| 1. σὺ μὲν ἐγίγνου, ἐγὼ δ' οὐκ ____ . | 1. ἐγιγνόμην |
| 2. σὺ μὲν ἐγελῶ, ὑμεῖς δ' οὐκ ____ . | 2. ἐγελᾶσθε |
| 3. σὺ μὲν ἐφοβοῦ, ἡμεῖς δ' οὐκ ____ . | 3. ἐφοβούμεθα |
| 4. σὺ μὲν ἀπεδίδοσο, οὗτοι δ' οὐκ ____ . | 4. ἀπεδίδοντο |
| 5. σὺ μὲν ἠπίστω, οὗτος δ' οὐκ ____ . | 5. ἠπίστατο |

P3c:

Model:

Recording: ἐγὼ μὲν ἐβουλόμην, ὑμεῖς δ' οὐκ _____ .

Reply: ἐγὼ μὲν ἐβουλόμην, ὑμεῖς δ' οὐκ ἐβούλεσθε.

- | | |
|---|---------------|
| 1. ἐγὼ μὲν ἐγινόμην, ὑμεῖς δ' οὐκ _____ . | 1. ἐγίγνεσθε. |
| 2. ἐγὼ μὲν ἐγελώμην, ἡμεῖς δ' οὐκ _____ . | 2. ἐγελώμεθα |
| 3. ἐγὼ μὲν ἐφοβούμην, οὔτοι δ' οὐκ _____ . | 3. ἐφοβοῦντο |
| 4. ἐγὼ μὲν ἀπεδιδόμην, οὗτος δ' οὐκ _____ . | 4. ἀπεδίδοτο |
| 5. ἐγὼ μὲν ἠπιστάμην, σὺ δ' οὐκ _____ . | 5. ἠπίστω |

P3d:

Model:

Recording: ὑμεῖς μὲν ἐβούλεσθε, ἡμεῖς δ' οὐκ _____ .

Reply: ὑμεῖς μὲν ἐβούλεσθε, ἡμεῖς δ' οὐκ ἐβουλόμεθα.

- | | |
|--|--------------|
| 1. ὑμεῖς μὲν ἐγίγνεσθε, ἡμεῖς δ' οὐκ _____ . | 1. ἐγινόμεθα |
| 2. ὑμεῖς μὲν ἐγελᾶσθε, οὔτοι δ' οὐκ _____ . | 2. ἐγελῶντο |
| 3. ὑμεῖς μὲν ἐφοβεῖσθε, οὗτος δ' οὐκ _____ . | 3. ἐφοβεῖτο |
| 4. ὑμεῖς μὲν ἀπεδίδοσθε, σὺ δ' οὐκ _____ . | 4. ἀπεδίδοσο |
| 5. ὑμεῖς μὲν ἠπίστασθε, ἐγὼ δ' οὐκ _____ . | 5. ἠπιστάμην |

P3e:

*Model:**Recording:* ἡμεῖς μὲν ἐβουλόμεθα, οὗτοι δ' οὐκ _____ .*Reply:* ἡμεῖς μὲν ἐβουλόμεθα, οὗτοι δ' οὐκ ἐβούλοντο.

- | | |
|---|---------------|
| 1. ἡμεῖς μὲν ἐγινόμεθα, οὗτοι δ' οὐκ _____ . | 1. ἐγίνοντο |
| 2. ἡμεῖς μὲν ἐγελώμεθα, οὗτος δ' οὐκ _____ . | 2. ἐγελᾶτο |
| 3. ἡμεῖς μὲν ἐφοβούμεθα, σὺ δ' οὐκ _____ . | 3. ἐφοβοῦ |
| 4. ἡμεῖς μὲν ἀπεδιδόμεθα, ἐγὼ δ' οὐκ _____ . | 4. ἀπεδιδόμην |
| 5. ἡμεῖς μὲν ἠπιστάμεθα, ὑμεῖς δ' οὐκ _____ . | 5. ἠπίστασθε |

P3f:

*Model:**Recording:* οὗτοι μὲν ἐβούλοντο, οὗτος δ' οὐκ _____ .*Reply:* οὗτοι μὲν ἐβούλοντο, οὗτος δ' οὐκ ἐβούλετο.

- | | |
|---|---------------|
| 1. οὗτοι μὲν ἐγίνοντο, οὗτος δ' οὐκ _____ . | 1. ἐγίνετο |
| 2. οὗτοι μὲν ἐγελῶντο, σὺ δ' οὐκ _____ . | 2. ἐγελῶ |
| 3. οὗτοι μὲν ἐφοβοῦντο, ἐγὼ δ' οὐκ _____ . | 3. ἐφοβούμην |
| 4. οὗτοι μὲν ἀπεδίδοντο, ὑμεῖς δ' οὐκ _____ . | 4. ἀπεδίδοσθε |
| 5. οὗτοι μὲν ἠπίσταντο, ἡμεῖς δ' οὐκ _____ . | 5. ἠπιστάμεθα |

P4: Purpose: To practise producing the Past Progressive tense in contrast with the Present tense.

Directions: Change each of these conditional sentences to an unreal conditional sentence on the following pattern:

Model:

Recording: εἰ αὐτὰ ἐγὼ λέγω, σύ με ἐπισκώπτεις.

If I say these things, you laugh at me.

Reply: εἰ αὐτὰ ἐγὼ ἔλεγον, σύ με ἐπέσκωπτες ἄν.

If I were saying these things, you would be laughing at me.

- | | |
|--|--|
| 1. εἰ ἀποσφάττω τινά, σύ μοι δικάζῃ. | 1. εἰ ἀπέσφαττόν τινά, σύ μοι ἐδικάζου ἄν. |
| 2. εἰ ἀναδύονται, γελῶ. | 2. εἰ ἀνεδύοντο, ἐγέλων ἄν. |
| 3. εἰ ὁ Ἑρμογένης σιωπᾷ, ἀνθίστασθε. | 3. εἰ ὁ Ἑρμογένης ἐσιώπᾳ, ἀνθίστασθε ἄν. |
| 4. εἰ ἀποκρῖνόμεθα, σὺ οὐδὲν συνίης. | 4. εἰ ἀπεκρῖνόμεθα, σὺ οὐδὲν συνίεις ἄν. |
| 5. εἰ τοὺς θεοὺς μὴ αἰδεῖσθε, ὑμᾶς ἀπολλύσιν. | 5. εἰ τοὺς θεοὺς μὴ ᾔδεῖσθε, ὑμᾶς ἀπώλλυσαν ἄν. |
| 6. εἰ κακὸς δοκεῖς, οὐδεὶς σου ἐπιμελεῖται. | 6. εἰ κακὸς ἐδόκεις, οὐδεὶς σου ἐπεμελεῖτο ἄν. |
| 7. εἰ μῖσοῦσιν ἡμᾶς, ἀποδιδόμεθα τοὺς κύνας. | 7. εἰ ἐμίσουν ἡμᾶς, ἀπεδιδόμεθα ἄν τοὺς κύνας. |
| 8. εἰ ἐπίσταται ταῦτα, ἐπαινῶ αὐτόν. | 8. εἰ ἠπίστατο ταῦτα, ἐπῆνουν ἄν αὐτόν. |
| 9. εἰ γελᾶτε ἐφ' ἡμῖν, ἀγανακτοῦμεν. | 9. εἰ ἐγελᾶτε ἐφ' ἡμῖν, ἠγανακτοῦμεν ἄν. |
| 10. εἰ παρατίθεμαι δεῖπνον ἄμεμπτον, οὐ μοι χαλεπαίνετε. | 10. εἰ παρετιθέμην δεῖπνον ἄμεμπτον, οὐ μοι ἐχαλεπαίνετε ἄν. |
| 11. εἰ δίδομεν ἀργύριον αὐτῷ, λαμβάνει | 11. εἰ ἐδίδομεν ἀργύριον αὐτῷ, ἐλάμβανεν ἄν. |
| 12. εἰ κυβιστᾷς ὑπὲρ τῶν ξιφῶν, φοβοῦνται οἱ ἄνδρες. | 12. εἰ ἐκυβίστᾳς ὑπὲρ τῶν ξιφῶν, ἐφοβοῦντο ἄν οἱ ἄνδρες. |

Note: This is a demanding drill involving more than one change for each reply. Repeat it several times, returning later if necessary, until you can produce the transformations fluently and correctly.

- 1α'. A basic use of the Past Progressive Assertive Indicative is to express _____ action in the _____ .
- 1β'. Drill P4 above illustrates how εἶ with the Past Progressive is used to express an _____ .
- 1γ'. The second part of the sentence, or the "potential" construction, is expressed by using the Past Progressive again with _____ .

- 1α'. progressive, past
- 1β'. unreal condition
- 1γ'. ᾔν

12C. GRAMMAR

12C1: *Uses of the Past Progressive Assertive Indicative*

In Greek, as in English, a distinction is made between different types of Past-tense. For example, in English, "I went" may mean:

I went once and never again.

I went regularly every day for a year.

We can make our meaning still more explicit by changing to the phrase - *used to go*, or *was going*. The two languages do not, of course, always make the same set of distinctions, but Greek verbs show neatly and clearly by their shape whether action in the past happened *once* or was *on-going*. The verb forms studied up to now signal on-going action at the time of speaking (2C1). The present unit introduces a new tense, the *Past Progressive*, for which two main kinds of use occur in the dialogue and drills:

- a) to signal $\left\{ \begin{array}{l} \text{on-going} \\ \text{repeated, or} \\ \text{customary} \end{array} \right\}$ action prior to the time of speaking:

e.g.,

(on-going) ἅλλ' ἅμα ... καὶ σκέλη καὶ χεῖρες ἐγυμνάζοντο.

But legs and arms were all (being) active together.

(repeated) ἡ ὀρχηστρίς ἐκυβίστα.

The dancing girl did a tumbling act.

(customary) τότε δὲ σὺ οὐκ ἐγέλᾳς.

But at that time you used not to laugh.

and -

- b) to express an unreal condition (with εἰ), and the potential construction (with ἄν) in the second clause: e.g.,

εἰ μὲν αὐτὰ ἐγὼ ἔλεγον . . . , ἴσως ἄν με ἐπέσκωπτες -

and *if I were saying* them, perhaps you would laugh at me

ἔμενεν ἄν ταῦτα οὕτως -

they would stay thus.

[Sometimes you will run into an expression of customary action - see a) above - where ἄν is used without any potential meaning: e.g.,

ἀεὶ ἐποίει ἄν τοῦτο - he always *used to do* this
(or, he *would* always do this.) .]

12C2: A: *Forms of the Past Progressive Assertive Indicative: Past-time Marker*

Common to all forms of the Past Progressive is the prefix signalling past time, ἐ, in its most common form. It occurs, in fact, under three frequent (and, on the whole, regular) variants:

- a) as the simple ε - prefix, usually called the “*augment*”: e.g., ἐτίθεμεν. (Cf. present τίθεμεν)
- b) as length, where a verb begins with a vowel:

ἤγευν:	cf. ἄγει
ἠρώτᾱ:	cf. ἐρωτᾶ
ὠμολόγουν:	cf. ὁμολογῶ
ῥκουν (<ο·ικε-ο-ν):	cf. οἰκέω
εἶχεν:	cf. ἔχει

- c) or what appears to be a combination of both the above together:

εἰώρων:	cf. ὀρῶ.
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(See verb Paradigms, Past Progressive Indicative,)

B: *Compound Verbs*

On a compound verb consisting of base with prefixed preposition: e.g., ἀνάγει, the past-time marker normally occurs immediately before the base, the remaining prebasal elements preceding the past-time marker:

e.g., Present ἀνάγω,
Past ἀνῆγον.

Note that on “augmented” verbs, the tonal accent never precedes the augment. (e.g., ἀνῆγον)

12C3: Endings

A second characteristic of the past progressive (in addition to the past-time marker) is that it shows a different set of person-subject endings than those you have had so far. The endings you learned in Units 2, 4, 7 and 10 are known as *primary* personal endings. Those introduced in this unit are known as *secondary*, and are used in past tenses of the indicative mood. Full forms are provided in the paradigm section and should be consulted. Note that the theme-marker, as used for past-progressive, displays the same pattern of variants as with present progressive.

The basic model for past-progressive may be illustrated as follows:

Stem			+ Subject	Ending
a'	a	b		
Past - Time Marker	+ Base	+ Theme Marker	Active	Mid/Pass.
ἐ-, etc.	λέγ-	ο or ε,	S. 1 -ν	- μην
	καλέ-	• or φ.	2 -ς, -σθα	- σο - ο
	ὀρά-		3 - φ	- το
	ἔχ-			
	τίθε-		P. 1 -μεν	- μεθα
	δίδο-		2 - τε	- σθε
	δείκνυ-		3 - ν, -σαν	- ντο
	ἔσ-			

The chart of verbal categories may now be expanded by the addition of the *Past* tense:-

TENSE	ASPECT	MOOD	STATE	VOICE
PRESENT	PROGRESSIVE	ASSERTIVE	INDICATIVE	ACTIVE
PAST				MIDDLE
				PASSIVE

12D. SUPPLEMENTARY READINGS

12D1: Socrates describes the charge being laid against him (see 2A1, 3A1, 5D1, 6A1, 6D1).

ΕΥΘΥΦΡΩΝ. τίνα γραφήν σε γράφεται;

γράφει - scratch; draw; write
γράφεται - note down; indict

ΣΩΚΡΑΤΗΣ. ἦντινα; οὐκ ἀγεννῆ, ἔμοιγε
δοκεῖ. ἐκεῖνος γάρ, ὥς φησιν,
γιγνώσκει τίνα τρόπον οἱ νέοι
διαφθείρονται, καὶ τίνες
διαφθείρουσιν αὐτούς. καί, ὥς
φαίνεται μοι, τῶν πολιτικῶν
μόνος ἄρχεται ὀρθῶς· ὀρθῶς γάρ
τῶν νέων πρῶτον ἐπιμελεῖται,
ὥσπερ γεωργὸς ἀγαθὸς τῶν νέων
φυτῶν τὸ πρῶτον ἐπιμελεῖται,
μετὰ δὲ τοῦτο καὶ τῶν ἄλλων.

πολιτικός - of/for citizens

ἄρχει - begin; rule
ἀρχεται - begin

τὸ φυτόν - plant

ΕΥΘΥΦΡΩΝ. ἄτεχνῶς κακουργεῖ τὴν πόλιν,
διότι ἀδικεῖ σέ. πῶς δὴ διαφθείρεις
τούς νέους, ὥς φησιν;

ἄτεχνῶς - simply, really

ΣΩΚΡΑΤΗΣ. λέγει ὅτι ποιητής εἰμι θεῶν, καί
με γράφεται τούτων αὐτῶν ἕνεκα,
ὥς φησιν.

ΕΥΘΥΦΡΩΝ. μαθάνω, ὦ Σώκρατες· ὅτι δὴ σὺ
τὸ δαιμόνιον λέγεις ὅτι σαυτῷ
ἐκάστοτε γίγνεται.

ἐκάστοτε - each time; on each occasion

1. τίνα γραφήν Σωκράτην γράφεται;
2. τίς γραφήν γράφεται;
3. πῶς ἄρχεται οὗτος;
4. τίνος ἔνεκα γράφεται τὸν Σωκράτην;

12D2: Euthyphro is prosecuting his own father for murder (see 2A1, 5D1, 6A1, 10D1).

ΣΩΚΡΑΤΗΣ. ἔστιν δὲ δὴ σοί, ὦ Εὐθύφρων,
τίς ἡ δίκη; φεύγεις αὐτὴν ἢ
διώκεις;

ΕΥΘΥΦΡΩΝ. διώκω.

ΣΩΚΡΑΤΗΣ. τίς διώκεται;

ΕΥΘΥΦΡΩΝ. ὁ ἐμὸς πατήρ.

ΣΩΚΡΑΤΗΣ. ὁ σός, ὦ φίλε;

ΕΥΘΥΦΡΩΝ. πάνυ μὲν οὔν.

ΣΩΚΡΑΤΗΣ. ἔστιν δὲ τί τὸ ἐγκλημα καὶ
τίνος ἡ δίκη;

ΕΥΘΥΦΡΩΝ. φόνου, ὦ Σώκρατες.

ΣΩΚΡΑΤΗΣ. Ἡράκλεις, ἢ που, ὦ Εὐθύφρων,
ἀγνοεῖται ὑπὸ τῶν πολλῶν **ὅπῃ**
ποτέ ὀρθῶς ἔχει· σὺ δὲ δὴ πρὸς
Διός, ὦ Εὐθύφρων, **οὐτως**¹
ἀκριβῶς ἐπίστασαι περὶ τῶν θείων
ὅπῃ ἔχει, καὶ τῶν ὀσίων τε καὶ
ἀνοσίων, ὥστε **δικάζῃ** τῷ πατρί;

ἀγνοεῖ - does not know
ὅπῃ - in what way, how

οὐτως¹ - stronger form of οὕτως

ἀκριβῶς - precisely

δικάζει - judge; condemn
δικάζεται - go to law

ΕΥΘΥΦΡΩΝ. πάνυ μὲν οὔν, ὦ Σώκρατες.

-- Plato, *Euthyphro*.

1. τίς διώκεται;
2. τί οἱ πολλοὶ ἀγνοοῦσιν;
3. τίς δικάζεται τῷ πατρί;

12D3: Socrates rebukes his friends for laughing at him.

ΣΩΚΡΑΤΗΣ. γελάτε εἰ τοιούτων

γυμνασίων ἐπιθυμῶ, οὐχ

ὥσπερ οἱ δολιχοδρόμοι

τὰ σκέλη μὲν παχύνονται,

τοὺς ὥμους δὲ

λεπτύνονται, οὐδ' ὥσπερ

οἱ πύκται τοὺς μὲν

ὥμους παχύνονται, τὰ δὲ

σκέλη λεπτύνονται;

ἐπιθυμεῖ - long for, desire

δολιχοδρόμος - running the long course

παχύνει - thicken, fatten

ὁ ὥμος - shoulder (including upper arm)

λεπτύνει - makes small/lean

ὁ πύκτης - boxer

-- Xenophon, *Symposium*.

1. τίνων ἐπιθυμεῖ ὁ Σωκράτης;
2. ἄρ' ὁ Σωκράτης τὰ σκέλη μὲν παχύνεται, τοὺς ὥμους δὲ λεπτύνεται;
3. ἄρα τοὺς μὲν ὥμους παχύνεται, τὰ δὲ σκέλη λεπτύνεται;

12D4: Critobulus and Socrates compete in a beauty contest.

ΚΑΛΛΙΑΣ.	σὺ δέ δή, ὦ Κριτόβουλε, εἰς τὸν περὶ τοῦ κάλλους ἀγῶνα πρὸς Σωκράτην οὐκ ἀνθίστασαι;	τὸ κάλλος - beauty ὁ ἀγών - contest; struggle ἀνθίστησι - set against; (passive) oppose; stand against
ΣΩΚΡΑΤΗΣ.	νῆ Δί', ἴσως γάρ φοβεῖται.	
ΚΡΙΤΟΒΟΥΛΟΣ.	ἀλλ' ὅμως οὐκ ἀναδύομαι.	ἀναδύεται - hesitate; draw back from
ΣΩΚΡΑΤΗΣ.	εἰς ἀνάκρισιν τοίνυν σε πρῶτον τῆς δίκης καλοῦμαι.	ἡ ἀνάκρισις - examination

-- Xenophon, *Symposium*.

1. περὶ τίνος ὁ ἀγών ἐστίν;
2. ὅρα φοβεῖται ὁ Κριτόβουλος;
3. τίς πρῶτον εἰς ἀνάκρισιν καλεῖται;

12E. COMPOSITION

12Ea: Original English

CALLIAS. Yes I agree that the heroes in the *Iliad* and *Odyssey* were slaves to their personal honour, and not to justice, as we were saying. But you were failing in your job as an expounder. You were mentioning the phrase in the *Odyssey* ἢ τ' ἐστὶ δίκη θείων βασιλῶν but you weren't answering my question and you weren't completing the exposition.

SOCRATES. You must be educated about these matters, Callias: you are teachable, as I think. You aren't unaware, I imagine, that we speak of "just-like a horse" or "just-like a slave" or "just-like a doctor", and we speak too of "just-like divine kings". In what regard do kings have "just" that is also shared with horses, slaves and doctors?

CALLIAS. That's exactly what I was asking, Socrates.

SOCRATES. We must recognize the force of the word "just" (δίκη) in this passage. It has nothing in common with *injustice*, clearly.

CALLIAS. To me its force seems like that of another word "manner" (τρόπος). I would be speaking of "the manner of a doctor" if you were asking and I was replying to a question on the manner in which a doctor treats a patient troubled by illness. Now other people say "just-like a doctor", "just-like a prophet" and so on, but I say "after the manner of a doctor" and there is no difference.

SOCRATES. So the word "just" (δίκη) was recognized in this limited sense by the poet Homer, but *injustice* was unknown to him.

CALLIAS. I understand, Socrates.

12Eb: Recast of English

- CALLIAS. Yes, I-agree that the (men) in the *Iliad* and *Odyssey* were slaves to-their-own honours on-the-one-hand, (but) not on-the-other to-justice, as we-were-saying. But (you were) not doing the (things) of-an-exegete. For you-were-mentioning the (thing) ἧ τ' ἐστὶ δίκη θείων βασιλῆων. But (you were) not answering (the thing) which I-was-asking, nor were-you-finishing-off the exegesis.¹
- SOCRATES. You-are meet-to-be-educated about these (things), o Callias. For you-are teachable, as I-think. For (you are) not unaware that we-say on-the-one-hand ἵππου δίκην or δούλων δίκην or ἰατροῦ δίκην (and) we-say on-the-other δίκην θείων βασιλῆων. Therefore in-regard-to what (do) kings have <the> δίκη as in-common-with <the> horses and slaves and doctors?
- CALLIAS. I-was-asking this itself, o Socrates.
- SOCRATES. We must-recognize what here is the power of-the word² δίκη, for it-has nothing in-common-with *injustice*, it-is-clear.
- CALLIAS. But to-me the power of-the word³ δίκην appears like-to the (power) of-another word which is “manner”.⁴ For (I) would be-saying “(after) (the) manner (acc.) of-a doctor” if you on-the-one-hand were-asking (and I) on-the-other were-answering (in) what manner a-doctor treats a-man who is-being-exercised by-illness. And the other (people) on-the-one-hand say “just-like a-doctor”, “just-like a-prophet” and other such (things), (but) I on-the-other (say) “(after) (the) manner (acc.) of-a-doctor”, but there-is no difference.
- SOCRATES. So “just” (was) on-the-one-hand recognized by the poet (Homer) in-regard-to *these* (things), but *injustice* was-being-ignored by him.
- CALLIAS. I-understand, o Socrates.

Notes:

- 1 Not in the word-lists, but no matter: form it by analogy (ἀνὰ λόγον) from what you know.
- 2 λόγου could be omitted, as at note 3: the article does the duty of our inverted commas - "τὸ/τοῦ δίκην = of 'δίκην', i.e., of <the word> 'δίκην'.
- 3 See Note 2.
- 4 Could be put more shortly, but "compendious comparison" is best perhaps reserved for later mention.

12F. VOCABULARY

12F1: NEW WORD LIST

- * ἄγνοεῖ (ἀγνοῶ) [verb] - be ignorant/unknowing; go wrong
- * ὁ ἄγών (τοῦ ἀγῶνος) [noun] - contest; struggle
- * ἀκριβῶς [adverb] - precisely
- ἅμα [adverb] - at once, at the same time
- ἄν [particle] - (used with verbs to indicate that the action is limited by circumstances or defined by conditions. There will be special drills on ἄν in Units 17-18.)
- * ἀναδύεται (ἀναδύομαι) [verb] - deponent - hesitate; draw back from
- * ἡ ἀνάκρισις (τῆς ἀνακρίσεως) [noun] - examination (of parties in a lawsuit)
- ἡ ἀνδρείαᾶ (τῆς ἀνδρείᾶς) [noun] - manliness, manly spirit
- * ἀντίστησι (ἀντίστημι) [verb] - set up in opposition; (passive) oppose
- ἀποδιδράσκει (ἀποδιδράσκω) [verb] - run away, flee from; shun
- ἀργός (-ή -όν) [adjective] - inactive, idle, lazy
- * ἄρχει (ἄρχω) [verb] - be first; begin; govern; (middle) begin
- ἀσφαλῶς [adverb] - in safety; with certainty
- * ἄτεχνῶς [adverb] - simply; really, absolutely
- * γράφει (γράφω) [verb] - draw, paint; write; (middle) note down; indict
- δεῖ [verb] - (impersonal) - it is binding; one must; there is need of
- διαπράττει (διαπράττω) [verb] - pass over; accomplish; (middle) effect for oneself; accomplish
- διδακτός (-ή -όν) [adjective] - taught; can be taught
- * δικάζει (δικάζω) [verb] - judge; (middle) go to law
- * δολιχοδρόμος (-ον) [adjective] - running the long course
- εἰσφέρει (εἰσφέρω) [verb] - bring/carry in
- * ἐκάστοτε [adverb] - each time, on each occasion
- ἐκκυβιστᾶ (ἐκκυβιστῶ) [verb] - throw a somersault
- ἐπαινεῖ (ἐπαινῶ) [verb] - approve, commend
- * ἐπιθυμεῖ (ἐπιθυμῶ) [verb] - long for, desire
- ἐπισκώπτει (ἐπισκώπτω) [verb] - laugh at, make fun of

- ἐπιτίθησι (ἐπιτίθημι) [verb] - place upon; (middle) apply oneself to
- θαρρύντως [adverb] - boldly, courageously
- ἴησι (ἴημι) [verb] - send (forth); (middle) send oneself, hasten
- ἴσως [adverb] - equally; probably, perhaps
- * τὸ κάλλος (τοῦ κάλλους) [noun] - beauty
- κυβιστᾷ (κυβιστῶ) [verb] - tumble
- ὁ κύκλος (τοῦ κύκλου) [noun] - ring, circle; wheel
- * λεπτύνει (λεπτύνω) [verb] - make small
- μετά [preposition] - (accusative) after; (genitive) with
- τὸ ξίφος (τοῦ ξίφους) [noun] - sword
- * ὅπη [adverb] - by which way; where; how
- ὁπότε [adverb] - when; because
- ὀρθός (-ή-όν) [adjective] - straight; right; correct; upright
- ἡ ὄρχησις (τῆς ὀρχήσεως) [noun] - dancing
- ὁ ὀρχηστοδιδάσκαλος (τοῦ ὀρχηστοδιδασκάλου) [noun] - dancing master
- ἡ ὀρχηστρίς (τῆς ὀρχηστρίδος) [noun] - dancing girl
- * οὐτωςί [adverb] - (strengthened form of οὕτως - see Unit 2F)
- * παχύνει (παχύνω) [verb] - thicken, fatten
- περίμεστος (-ον) [adjective] - quite full of
- * πολιτικός (-ή-όν) [adjective] - of citizens; of the state
- * ὁ πύκτης (τοῦ πύκτου) [noun] - boxer
- τὸ σκέλος (τοῦ σκέλους) [noun] - leg (from the hip down)
- τὸ σκῶμμα (τοῦ σκώμματος) [noun] - joke
- ἡ συγγένεια (τῆς συγγενείας) [noun] - relationship; family connection
- τὸ σῶμα (τοῦ σώματος) [noun] - body
- τολμηρῶς [adverb] - daringly, boldly
- ὁ τράχηλος (τοῦ τραχήλου) [noun] - neck, throat
- ἡ ὑπόθεσις (τῆς ὑποθέσεως) [noun] - foundation, hypothesis, supposition
- * τὸ φυτόν (τοῦ φυτοῦ) [noun] - that which has grown, plant, tree
- * ὁ ὥμος (τοῦ ὤμου) [noun] - shoulder (including the upper arm)

12F2: RELATED WORDS

ἄγει	ἄγεννής	ἄγεννής	ἄγνοεῖ	ἀδικεῖ
ἄγων	ἄγνοεῖ	γενναῖος	ἄγνως	ἄδικος
ἀνάγει	ἄγνως	πρόγονος	γιγνώσκει	δικάζει
στρατηγός	ἀδικεῖ	συγγένεια	ἐννοεῖ	δίκαιος
	ἄδικος		νοεῖ	δίκη
	ἄμεμπτος		ὑπόνοια	
	ἄνόσιος			
	ἀπορεῖ			
	ἄσπετος			
	ἄσφαλως			
	ἄτεχνως			
	ἀφύλακτος			
ἀκρόπολις	ἀνάγει	ἀνάκρισις	ἀνδρείᾱ	
πόλις	ἐναδύεται	ἀποκρίνεται	ἀνδροφόνος	
πολιτικός	ἀνάκρισις	κρίνεται	ἄνθρωπος	
	ἀνατρέπει			
ἀνθίστησι	ἀνθίστησι	ἀπεργάζεται	ἀρχαῖος	ἀφίησι
ἀντί	ἐπίσταται	ἀπεργασίᾱ	ἄρχεται	ἵησι
		ἀπό	ἀρχή	συνίησι
		ἀποδέχεται		
		ἀποδιδράσκει		
		ἀποδίδωσι		
		ἀποθνήσκει		
		ἀποκρίνεται		
		ἀπόλλυσι		
		ἀποσφάττει		
		ἀφίησι		

γράφει	δέει	δήποτε	διά	διαπράττει
γραφεύς	δεῖ	ὁπότε	διαπράττει	πρᾶγμα
γραφή	ένδεής	ποτε	διατρίβει	πράττει
	προσδέεται		διαφέρει	
	συνδέει		διαφορά	
			διαφθείρει	
			διότι	
			εὐδιάβολος	
διαφέρει	διδακτός	εἰς	ἐκ	
διαφορά	ὀρχηστοδιδάσκαλος	εἰσφέρει	ἐκκαθαίρει	
εἰσφέρει			ἐκκυβιστᾷ	
ὑποφέρει			ἐξηγητής	
			ἐπεξέρχεται	
ἕκαστος	ἐκκυβιστᾷ	ἐπαινέει	ἐπιθυμεῖ	
ἐκάστοτε	κυβιστᾷ	ἐπεξέρχεται	θυμοειδής	
		ἐπὶ		
		ἐπίγρῦπος		
		ἐπιθυμεῖ		
		ἐπιμελεῖται		
		ἐπιπόλαιος		
		ἐπισκώπτει		
		ἐπίσταται		
		ἐπιτήδευμα		
		ἐπιτίθησι		

ἐπισκώπτει	ἐπιτίθησι	κάλλος	μεστός	ὀρθός	ὄρχημα
σκῶμμα	παρατίθησι	καλός	περίμεστος	ὀρθῶς	ὄρχησις
	προτίθησι	καλῶς			ὄρχηστοδιδάσκαλος
	τίθησι	πάγκαλος			ὄρχηστρίς
	ὑπόθεσις				
οὔτος	περί	συγγένεια	ὑπέρετης		
οὔτως	περιέρχεται	συγχωρεῖ	ὑπηρετικός		
οὕτως	περίμεστος	συνδέει	ὑπό		
τοιοῦτος	περιττός	συνίησι	ὑπόθεσις		
			ὑπόνοια		
			ὑποφέρει		

DERIVATIVES

- ἄρχει
- γράφει
- διδασκός
- κύκλος
- ὄρχησις
- πολιτικός
- σκέλος
- σῶμα
- ὑπόθεσις

UNIT THIRTEEN

13A. BASIC DIALOGUE

13A1: On the difference between doing something and having something done to you.

SOCRATES.	We say (do we not) that a thing is carried and is carrying, is led and is leading, is seen and is seeing, and you understand (do you not) that all things of this sort are different from each other, and how they are different?	ΣΩΚΡΑΤΗΣ.	λέγομέν τι φερόμενον καὶ φέρον καὶ ἀγόμενον καὶ ἄγον καὶ ὀρώμενον καὶ ὀρών καὶ πάντα τὰ τοιαῦτα μανθάνεις ὅτι ἕτερα ἀλλήλων ἐστὶ καὶ ἡ ἕτερα;
EUTHYPHRO.	I do(understand).	ΕΥΘΥΦΡΩΝ.	μανθάνω.
SOCRATES.	And is there not also a thing that is loved, and the opposite to this, the thing that loves?	ΣΩΚΡΑΤΗΣ.	οὐκοῦν καὶ φιλούμενόν τί ἐστὶν καὶ τούτου ἕτερον τὸ φιλοῦν ;
EUTHYPHRO.	Of course.	ΕΥΘΥΦΡΩΝ.	πῶς γὰρ οὐ;
SOCRATES.	Now, is the thing that is carried "carried" because it is being carried, or for some other reason?	ΣΩΚΡΑΤΗΣ.	καὶ τὸ φερόμενον διότι φέρεται φερόμενόν ἐστὶν, ἢ δι' ἄλλο τι;
EUTHYPHRO.	No, for this reason.	ΕΥΘΥΦΡΩΝ.	οὐκ, ἀλλὰ διὰ τοῦτο.
SOCRATES.	And the thing that is led (is "led") because it is being led, and the thing that is seen (is "seen") because it is being seen?	ΣΩΚΡΑΤΗΣ.	καὶ τὸ ἀγόμενον δὴ διότι ἄγεται , καὶ τὸ ὀρώμενον διότι ὀρᾶται ;
EUTHYPHRO.	Certainly.	ΕΥΘΥΦΡΩΝ.	πάνυ γε.

- SOCRATES. So it is not because a thing is something "seen" that it is being seen, but quite the contrary, because it is being seen, for this reason it is something "seen"; nor is it because a thing is something "led" that it is being led, but because it is being led, for this reason it is something "led"; nor is a thing carried because it is something "carried", but because it is carried, it is something "carried". Is what I am saying clear, Euthyphro? This is what I'm saying, that if a thing becomes or undergoes something, it is not because it is "becoming" that it becomes, but because it becomes it is "becoming"; nor is it because it is "undergoing" that it undergoes, but because it undergoes, it is "undergoing"; or don't you agree to this?
- EUTHYPHRO. I agree.
- SOCRATES. Now isn't the thing which is "loved" either something which is "becoming" or "undergoing" something by some agency?
- EUTHYPHRO. Certainly.
- ΣΩΚΡΑΤΗΣ. οὐκ ἄρα διότι ὁρώμενόν γέ ἐστιν, διὰ τοῦτο ὁρᾶται, ἀλλὰ τὸ ἐναντίον διότι ὁρᾶται, διὰ τοῦτο ὁρώμενον· οὐδὲ διότι ἀγόμενόν ἐστιν, διὰ τοῦτο ἄγεται, ἀλλὰ διότι ἄγεται, διὰ τοῦτο ἀγόμενον· οὐδὲ διότι φερόμενον φέρεται, ἀλλὰ διότι φέρεται φερόμενον. ἄρα κατὰδηλον, ὥς Εὐθύφρων, ὃ λέγω; λέγω δὲ τόδε, ὅτι εἴ τι γίγνεται ἢ τι πάσχει, οὐχ ὅτι γιγνόμενόν ἐστι γίγνεται, ἀλλ' ὅτι γίγνεται γιγνόμενόν ἐστιν· οὐδ' ὅτι πάσχον ἐστὶ πάσχει, ἀλλ' ὅτι πάσχει πάσχον ἐστίν· ἢ οὐ συγχωρεῖς οὕτω;
- ΕΥΘΥΦΡΩΝ. ἔγωγε.
- ΣΩΚΡΑΤΗΣ. οὐκοῦν καὶ τὸ φιλούμενον ἢ γιγνόμενόν τι ἐστὶν ἢ πάσχον τι ὑπὸ τοῦ;
- ΕΥΘΥΦΡΩΝ. πάνυ γε.

-- Plato, *Euthyphro*.

13A2: Enter a man from Syracuse, with three performers (See 3A3, 9D2).

A man from Syracuse came to join them for some merry-making. He had with him an expert flute-girl, a dancing-girl, and a boy who was extremely handsome, and very good at playing the cithera and dancing. By exhibiting their performances as a spectacle he made money.

SOCRATES. By Zeus, Callias, you are entertaining us perfectly.

Ἔρχεται αὐτοῖς ἐπὶ κῶμον Συρακόσιός τις ἄνθρωπος, ἔχων τε αὐλητρίδα ἀγαθὴν καὶ ὀρχηστρίδα καὶ παῖδα πάνυ γε ὡραῖον καὶ πάνυ καλῶς κιθαρίζοντα καὶ ὀρχούμενον. ταῦτα δὲ καὶ ἐπιδεικνύς ὥς ἐν θαύματι ἀργύριον ἐλάμβανεν.

ΣΩΚΡΑΤΗΣ. νῆ Δί', ὦ Καλλίᾱ, τελέως ἡμᾶς ἐστιῶς.

-- Xenophon, *Symposium*.

13B. DRILLS

M: MIMICRY DRILLS

M1: Purpose: To learn the forms of the Progressive Participle in contrast with those of the Present Indicative.

Directions: Mimic the recording, first *across*, then *down* the right hand column.

M1a:

- | | |
|--------------------------------|---|
| 1. ὁ ἀνὴρ λέγει. | 1. οὗτός ἐστιν ὁ ἀνὴρ ὁ λέγων. |
| 2. ὁ ἀνὴρ ἀδικεῖ. | 2. οὗτός ἐστιν ὁ ἀνὴρ ὁ ἀδικῶν. |
| 3. ὁ ἀνὴρ δηλοῖ. (19) | 3. οὗτός ἐστιν ὁ ἀνὴρ ὁ δηλῶν. |
| 4. ὁ ἀνὴρ ὁρᾷ. | 4. οὗτός ἐστιν ὁ ἀνὴρ ὁ ὁρῶν. |
| 5. ὁ ἀνὴρ ὁρᾷ τὸν ἵππον. | 5. οὗτός ἐστιν ὁ ἀνὴρ ὁ ὁρῶν τὸν ἵππον. |
| 6. ὁ ἀνὴρ νομίζει τοὺς θεούς. | 6. οὗτός ἐστιν ὁ ἀνὴρ ὁ νομίζων τοὺς θεούς. |
| 7. ὁ ἀνὴρ ἐπαινεῖ τὴν παιδα. | 7. οὗτός ἐστιν ὁ ἀνὴρ ὁ ἐπαινῶν τὴν παιδα. |
| 8. ὁ ἀνὴρ εἶσιν ἐπὶ τὴν πόλιν. | 8. οὗτός ἐστιν ὁ ἀνὴρ ὁ ἰὼν ἐπὶ τὴν πόλιν. |
| 9. ὁ ἀνὴρ ἀγαθὸς ἐστιν. | 9. οὗτός ἐστιν ὁ ἀνὴρ ὁ ἀγαθὸς ὢν. |

M1b:

- | | |
|----------------------------------|--|
| 1. ὁ ἀνὴρ ἰῆσι. | 1. οὗτός ἐστιν ὁ ἀνὴρ ὁ ἰεῖς. |
| 2. ὁ ἀνὴρ δίδωσι. | 2. οὗτός ἐστιν ὁ ἀνὴρ ὁ διδούς. |
| 3. ὁ ἀνὴρ τίθησι. | 3. οὗτός ἐστιν ὁ ἀνὴρ ὁ τιθεῖς. |
| 4. ὁ ἀνὴρ δεικνύσι. | 4. οὗτός ἐστιν ὁ ἀνὴρ ὁ δεικνύς. |
| 5. ὁ ἀνὴρ δεικνύσι τὸ θεᾶμα. | 5. οὗτός ἐστιν ὁ ἀνὴρ ὁ δεικνύς τὸ θεᾶμα. |
| 6. ὁ ἀνὴρ ἀποδίδωσι τὰς χάριτας. | 6. οὗτός ἐστιν ὁ ἀνὴρ ὁ ἀποδιδούς τὰς χάριτας. |
| 7. ὁ ἀνὴρ συνίησι τοὺς λόγους. | 7. οὗτός ἐστιν ὁ ἀνὴρ ὁ συνιῖς τοὺς λόγους. |
| 8. ὁ ἀνὴρ παρatiθήσι τὸ δεῖπνον. | 8. οὗτός ἐστιν ὁ ἀνὴρ ὁ παρatiθεῖς τὸ δεῖπνον. |

M1c:

- | | |
|--|---|
| 1. τὸ δαιμόνιον λέγει. | 1. τοῦτό ἐστι τὸ δαιμόνιον τὸ λέγον. |
| 2. τὸ δαιμόνιον ἀδικεῖ. | 2. τοῦτό ἐστι τὸ δαιμόνιον τὸ ἀδικοῦν. |
| 3. τὸ δαιμόνιον ὀρᾷ. | 3. τοῦτό ἐστι τὸ δαιμόνιον τὸ ὀρῶν. |
| 4. τὸ δαιμόνιον ἰῆσι. | 4. τοῦτό ἐστι τὸ δαιμόνιον τὸ ἰέν. |
| 5. τὸ δαιμόνιον δίδωσι. | 5. τοῦτό ἐστι τὸ δαιμόνιον τὸ διδόν. |
| 6. τὸ δαιμόνιον ἀπόλλυσι. | 6. τοῦτό ἐστι τὸ δαιμόνιον τὸ ἀπολλύν. |
| 7. τὸ δαιμόνιον ἀπόλλυσι τοὺς ἀνθρώπους. | 7. τοῦτό ἐστι τὸ δαιμόνιον τὸ ἀπολλύν τοὺς ἀνθρώπους. |
| 8. τὸ δαιμόνιον ἐγείρει τὴν ψυχὴν. | 8. τοῦτό ἐστι τὸ δαιμόνιον τὸ ἐγείρον τὴν ψυχὴν. |
| 9. τὸ δαιμόνιον μῖσει τοὺς κακοὺς. | 9. τοῦτό ἐστι τὸ δαιμόνιον τὸ μῖσοῦν τοὺς κακοὺς. |
| 10. τὸ δαιμόνιον ἐπιτίθησι τὴν δίκην. | 10. τοῦτό ἐστι τὸ δαιμόνιον τὸ ἐπιτιθέν τὴν δίκην. |
| 11. τὸ δαιμόνιον ἀποδίδωσι τὸ δίκαιον. | 11. τοῦτό ἐστι τὸ δαιμόνιον τὸ ἀποδιδόν τὸ δίκαιον. |
| 12. τὸ δαιμόνιον ὅσιόν ἐστιν. | 12. τοῦτό ἐστι τὸ δαιμόνιον τὸ ὅσιον ὄν. |

Problems:

- α'. In the right-hand column, the position of the participles (λέγων, ἀδικῶν, etc.), recalls the order, article - noun - article - x, also followed by _____ .
- β'. The above masculine and neuter participles also show the *form* of adjectives, not of the first or second, but of the _____ declension.

α'. adjectives

β'. third

M1d:

- | | |
|--|---|
| 1. ὁ ἀνὴρ λέγει.
φεύγω ἀπ' αὐτοῦ. | 1. φεύγω ἀπὸ τοῦ λέγοντος. |
| 2. τὸ δαιμόνιον γελᾷ.
φεύγω ἀπ' αὐτοῦ. | 2. φεύγω ἀπὸ τοῦ γελῶντος. |
| 3. ὁ ἀνὴρ καλεῖ.
φεύγω ἀπ' αὐτοῦ. | 3. φεύγω ἀπὸ τοῦ καλοῦντος. |
| 4. τὸ δαιμόνιον συνίησι.
φεύγω ἀπ' αὐτοῦ. | 4. φεύγω ἀπὸ τοῦ συνιέντος. |
| 5. ὁ ἀνὴρ δίδωσι.
φεύγω ἀπ' αὐτοῦ. | 5. φεύγω ἀπὸ τοῦ διδόντος. |
| 6. τὸ δαιμόνιον δείκνυσι.
φεύγω ἀπ' αὐτοῦ. | 6. φεύγω ἀπὸ τοῦ δεικνύντος. |
| 7. ὁ ἀνὴρ δείκνυσι τὰ θαύματα.
φεύγω ἀπ' αὐτοῦ. | 7. φεύγω ἀπὸ τοῦ δεικνύντος τὰ θαύματα. |
| 8. τὸ δαιμόνιον διώκει τοὺς ἀδίκους.
φεύγω ἀπ' αὐτοῦ. | 8. φεύγω ἀπὸ τοῦ διώκοντος τοὺς ἀδίκους. |
| 9. ὁ ἀνὴρ τρυφᾷ ὑπὸ τοῦ πλούτου.
φεύγω ἀπ' αὐτοῦ. | 9. φεύγω ἀπὸ τοῦ τρυφῶντος ὑπὸ τοῦ πλούτου. |
| 10. τὸ δαιμόνιον πολεμεῖ πρὸς τοὺς κακοὺς.
φεύγω ἀπ' αὐτοῦ. | 10. φεύγω ἀπὸ τοῦ πολεμοῦντος πρὸς τοὺς κακοὺς. |
| 11. ὁ ἀνὴρ ἀποδίδωσι τὸ ἀργύριον.
φεύγω ἀπ' αὐτοῦ. | 11. φεύγω ἀπὸ τοῦ ἀποδιδόντος τὸ ἀργύριον. |
| 12. τὸ δαιμόνιον ἀφίησι τὸ ξίφος.
φεύγω ἀπ' αὐτοῦ. | 12. φεύγω ἀπὸ τοῦ ἀφιέντος τὸ ξίφος. |

M1e:

- | | |
|---|--|
| 1. οἱ ἄνδρες λέγουσιν.
τίνες εἰσίν; | 1. οἱ λέγοντές εἰσιν. |
| 2. τὰ δαιμόνια ἀδικεῖ.
τίνα ἐστίν; | 2. τὰ ἀδικοῦντά ἐστιν. |
| 3. ὁ ἀνὴρ σιωπᾷ.
τίνα ὁρῶ; | 3. τὸν σιωπῶντα ὁρᾷς. |
| 4. τὸ δαιμόνιον ἀπορεῖ.
τί ὁρῶ; | 4. τὸ ἀποροῦν ὁρᾷς. |
| 5. οἱ ἄνδρες συνῖᾱσι.
τίνας ὁρῶ; | 5. τοὺς συνιέντας ὁρᾷς. |
| 6. τὰ δαιμόνια δίδωσι.
τίνα ὁρῶ; | 6. τὰ διδόντα ὁρᾷς. |
| 7. οἱ ἄνδρες τιθέᾱσι.
ἀπὸ τίνων φεύγω; | 7. ἀπὸ τῶν τιθέντων φεύγεις. |
| 8. τὸ δαιμόνιον ἀπόλλυσι.
τίνι ὁμολογῶ; | 8. τῷ ἀπολλύντι ὁμολογεῖς. |
| 9. οἱ ἄνδρες ἀπολλύᾱσι τοὺς ἐχθρούς.
τίνας ὁρῶ; | 9. τοὺς ἀπολλύντας τοὺς ἐχθρούς ὁρᾷς. |
| 10. ὁ ἀνὴρ παρatiθήσι θεᾱματα.
τίνα ὁρῶ; | 10. τὸν παρatiθέντα θεᾱματα ὁρᾷς. |
| 11. τὰ δαιμόνια ἀφίῃσι τοὺς ἀδικοῦντας.
τίνα ἐστίν; | 11. τὰ ἀφιέντα τοὺς ἀδικοῦντάς ἐστιν. |
| 12. τὰ δαιμόνια σπεύδει ποι.
τίνα ὁρῶ; | 12. τὰ σπεύδοντά ποι ὁρᾷς. |
| 13. οἱ ἄνδρες γελῶσιν ἐπ' ἐμοί.
τίνες εἰσίν; | 13. οἱ γελῶντες ἐπ' ἐμοί εἰσιν. |
| 14. τὸ δαιμόνιον δείκνυσι τὸ ἄληθές.
τί ὁρῶ; | 14. τὸ δεικνὺν τὸ ἄληθές ὁρᾷς. |
| 15. τὰ δαιμόνια ζητεῖ τὸν ἀνδροφόνον.
ἀπὸ τίνων φεύγω; | 15. ἀπὸ τῶν ζητούντων τὸν ἀνδροφόνον
φεύγεις. |
| 16. ὁ ἀνὴρ θεραπεύει τοὺς θεούς.
τίνι ὁμολογῶ; | 16. τῷ θεραπεύοντι τοὺς θεούς ὁμολογεῖς. |

M1f:

- | | |
|--|---|
| 1. οἱ ἄνδρες θητεύουσιν .
τίσι ἐπεξέρχομαι; | 1. τοῖς θητεύουσι(ν) ἐπεξέρχη. |
| 2. τὰ δαιμόνια πολεμεῖ .
τίσι ἐπεξέρχομαι; | 2. τοῖς πολεμοῦσιν ἐπεξέρχη. |
| 3. οἱ ἄνδρες τρυφῶσι .
τίσι ἐπεξέρχομαι; | 3. τοῖς τρυφῶσιν ἐπεξέρχη. |
| 4. τὰ δαιμόνια συνιῇσι .
τίσι ἐπεξέρχομαι; | 4. τοῖς συνιῇσιν ἐπεξέρχη. |
| 5. οἱ ἄνδρες δεικνύασι .
τίσι ἐπεξέρχομαι; | 5. τοῖς δεικνύσιν ἐπεξέρχη. |
| 6. τὰ δαιμόνια ἀποδίδωσι .
τίσι ἐπεξέρχομαι; | 6. τοῖς ἀποδιδούσιν ἐπεξέρχη. |
| 7. οἱ ἄνδρες ἀποδιδόασι ὃ λαμβάνουσιν.
τίσι ἐπεξέρχομαι; | 7. τοῖς ἀποδιδούσιν ὃ λαμβάνουσιν
ἐπεξέρχη. |
| 8. τὰ δαιμόνια λῦπεῖ τοὺς θεοὺς.
τίσι ἐπεξέρχομαι; | 8. τοῖς λῦποῦσι τοὺς θεοὺς ἐπεξέρχη. |
| 9. οἱ ἄνδρες ἀπολλύασι τοὺς φίλους.
τίσι ἐπεξέρχομαι; | 9. τοῖς ἀπολλύσι τοὺς φίλους ἐπεξέρχη. |
| 10. τὰ δαιμόνια στασιάζει ἀλλήλοις.
τίσι ἐπεξέρχομαι; | 10. τοῖς στασιάζουσιν ἀλλήλοις ἐπεξέρχη. |
| 11. οἱ ἄνδρες προτιθέασι λόγον.
τίσι ἐπεξέρχομαι; | 11. τοῖς προτιθεῖσι λόγον ἐπεξέρχη. |
| 12. τὰ δαιμόνια ὀρᾷ τοῖς παιῖδας.
τίσι ἐπεξέρχομαι; | 12. τοῖς ὀρῶσι τοὺς παιῖδας ἐπεξέρχη. |

γ'. In Drills M1d, e and f above the forms of the participle are all either masculine or neuter and belong to the _____ declension.

γ'. third

M1g:

- | | |
|----------------------------------|---|
| 1. ἡ γυνὴ λέγει. | 1. αὕτη ἐστὶν ἡ γυνὴ ἡ λέγουσα. |
| 2. ἡ γυνὴ ἀδικεῖ. | 2. αὕτη ἐστὶν ἡ γυνὴ ἡ ἀδικοῦσα. |
| 3. ἡ γυνὴ σιωπᾷ. | 3. αὕτη ἐστὶν ἡ γυνὴ ἡ σιωπῶσα. |
| 4. ἡ γυνὴ τίθησι. | 4. αὕτη ἐστὶν ἡ γυνὴ ἡ τιθεῖσα. |
| 5. ἡ γυνὴ δίδωσι. | 5. αὕτη ἐστὶν ἡ γυνὴ ἡ δίδουσα. |
| 6. ἡ γυνὴ δείκνυσι. | 6. αὕτη ἐστὶν ἡ γυνὴ ἡ δεικνύσα. |
| 7. ἡ γυνὴ δείκνυσι τὰ ὀρχήματα. | 7. αὕτη ἐστὶν ἡ γυνὴ ἡ δεικνύσα τὰ ὀρχήματα. |
| 8. ἡ γυνὴ ὀρᾷ τὸν παῖδα. | 8. αὕτη ἐστὶν ἡ γυνὴ ἡ ὀρῶσα τὸν παῖδα. |
| 9. ἡ γυνὴ ἀποδίδωσι τὰς χάριτας. | 9. αὕτη ἐστὶν ἡ γυνὴ ἡ ἀποδίδουσα τὰς
χάριτας. |
| 10. ἡ γυνὴ καλεῖ τὸν ἄνδρα. | 10. αὕτη ἐστὶν ἡ γυνὴ ἡ καλοῦσα τὸν ἄνδρα. |
| 11. ἡ γυνὴ συνιῇσι ᾧ λέγω. | 11. αὕτη ἐστὶν ἡ γυνὴ ἡ συνιῇσι ᾧ λέγω. |
| 12. ἡ γυνὴ παρέχει τὸ δεῖπνον. | 12. αὕτη ἐστὶν ἡ γυνὴ ἡ παρέχουσα τὸ δεῖπνον. |

δ'. All the participial forms above modify a feminine noun and belong to the ____ declension.

M1h:

- | | |
|--|---|
| 1. ἡ γυνή σπεύδει .
τίς ἐστίν; | 1. ἡ σπεύδουσα ἐστίν. |
| 2. αἱ γυναῖκες πλεονεκτοῦσιν .
τίνες εἰσίν; | 2. αἱ πλεονεκτοῦσαι εἰσίν. |
| 3. ἡ γυνή κυβιστᾷ .
τίνα ὁρῶ; | 3. τὴν κυβιστῶσαν ὁρᾷ. |
| 4. αἱ γυναῖκες συντῖασιν .
τίνας ὁρῶ; | 4. τὰς συντῖσᾶς ὁρᾷ. |
| 5. ἡ γυνή δίδωσι .
ἀπὸ τίνος φεύγω; | 5. ἀπὸ τῆς διδούσης φεύγεις. |
| 6. αἱ γυναῖκες δεικνύασι .
ἀπὸ τίνων φεύγω; | 6. ἀπὸ τῶν δεικνύσων φεύγεις. |
| 7. ἡ γυνή μένει .
τίνι ὁμολογῶ; | 7. τῇ μενούσῃ ὁμολογεῖς. |
| 8. αἱ γυναῖκες ὠφελοῦσιν .
τίσι ὁμολογῶ; | 8. ταῖς ὠφελούσαις ὁμολογεῖς. |
| 9. ἡ γυνή ὠφελεῖ τὸν ἄνδρα.
τίνα ὁρῶ; | 9. τὴν ὠφελοῦσαν τὸν ἄνδρα ὁρᾷ. |
| 10. αἱ γυναῖκες ἀποδιδόασι τὸ ἀργύριον.
ἀπὸ τίνων φεύγω; | 10. ἀπὸ τῶν ἀποδιδουσῶν τὸ ἀργύριον φεύγεις. |
| 11. ἡ γυνή γελᾷ ἐπὶ τῷ παιδί;
τίς ἐστίν; | 11. ἡ γελῶσα ἐπὶ τῷ παιδί ἐστίν. |
| 12. αἱ γυναῖκες παραιθέασι τὸ δεῖπνον.
τίσι ὁμολογῶ; | 12. ταῖς παραιθείσαις τὸ δεῖπνον ὁμολογεῖς. |
| 13. αἱ γυναῖκες φέρουσι τὸν πέπλον.
τίνας ὁρῶ; | 13. τὰς φερούσας τὸν πέπλον ὁρᾷ. |
| 14. ἡ γυνή ἀπόλλυσι τὰς βλάστας.
ἀπὸ τίνος φεύγω; | 14. ἀπὸ τῆς ἀπολλύσης τὰς βλάστας φεύγεις. |
| 15. αἱ γυναῖκες προορῶσι τὸ μέλλον.
τίνες εἰσίν; | 15. αἱ προορῶσαι τὸ μέλλον εἰσίν. |
| 16. ἡ γυνή διατρίβει περὶ τὴν στοᾶν.
τίνι ὁμολογῶ; | 16. τῇ διατριβούσῃ περὶ τὴν στοᾶν ὁμολογεῖς. |

ε '. After observing feminine as well as masculine and neuter forms of the progressive participle active, one may say that the masculine and neuter forms belong to the _____ declension, feminine forms to the _____ .

ε '. third, first

M2a:

- | | |
|---|--|
| 1. ὁ ἀνὴρ ἀναδύεται. | 1. οὗτός ἐστιν ὁ ἀναδύόμενος. |
| 2. ὁ ἀνὴρ φοβεῖται. | 2. οὗτός ἐστιν ὁ φοβούμενος. |
| 3. τὸ δαιμόνιον ὀρᾷται. | 3. τοῦτό ἐστι τὸ ὀρώμενον. |
| 4. τὸ δαιμόνιον ἀνθίσταται. | 4. τοῦτό ἐστι τὸ ἀνθιστάμενον. |
| 5. ἡ γυνὴ ἀπόλλυται. | 5. αὕτη ἐστὶν ἡ ἀπολλυμένη. |
| 6. ἡ γυνὴ προτίθεται. | 6. αὕτη ἐστὶν ἡ προτιθεμένη. |
| 7. ὁ ἀνὴρ προτίθεται λόγον. | 7. οὗτός ἐστιν ὁ προτιθέμενος λόγον. |
| 8. τὸ δαιμόνιον ἐπιμελεῖται τῆς πόλεως. | 8. τοῦτό ἐστι τὸ ἐπιμελούμενον τῆς πόλεως. |
| 9. ἡ γυνὴ ἀποδίδεται τὸν ἵππον. | 9. αὕτη ἐστὶν ἡ ἀποδιδομένη τὸν ἵππον. |
| 10. τὸ δαιμόνιον βούλεται νίκην. | 10. τοῦτό ἐστι τὸ βουλόμενον νίκην. |
| 11. ἡ γυνὴ ἐπίσταται ἅ δεῖ. | 11. αὕτη ἐστὶν ἡ ἐπισταμένη ἅ δεῖ. |
| 12. ὁ ἀνὴρ χρήται τῷ θεῷ. | 12. οὗτός ἐστιν ὁ χρώμενος τῷ θεῷ. |

ς '. Inspection indicates that forms of the progressive participle middle belong to the _____ and _____ declensions.

ζ '. In the forms, ἀναδύόμενος, γραφόμενον, the aspect-theme marker is ο and the class-marker for second declension is the ο before the case ending. The middle/passive participle is therefore marked by the intervening _____ .

ς '. first, second

ζ '. -μεν-

M2b:

- | | |
|--|--|
| 1. ὁ ἀνὴρ ἀποκρίνεται.
τίς ἐστίν; | 1. ὁ ἀποκρινόμενός ἐστιν. |
| 2. τὰ δαιμόνια ὠφελεῖται.
τίνα ἐστίν; | 2. τὰ ὠφελούμενά ἐστιν. |
| 3. ἡ γυνὴ ὁρᾷται.
τίνα ὁρῶ; | 3. τὴν ὁρωμένην ὁρᾷς. |
| 4. οἱ ἄνδρες ἀνθίστανται .
τίνας ὁρῶ; | 4. τοὺς ἀνθισταμένους ὁρᾷς. |
| 5. ὁ ἀνὴρ ἀφίεται.
ἀπὸ τίνος φεύγω; | 5. ἀπὸ τοῦ ἀφῆμένου φεύγεις. |
| 6. αἱ γυναῖκες ὀρχοῦνται.
ἀπὸ τίνων φεύγω; | 6. ἀπὸ τῶν ὀρχουμένων φεύγεις. |
| 7. ἡ γυνὴ σκέπτεται.
τίνι ὁμολογῶ; | 7. τῇ σκεπτομένῃ ὁμολογεῖς. |
| 8. οἱ ἄνδρες αἰδοῦνται.
τίσι ὁμολογῶ; | 8. τοῖς αἰδουμένοις ὁμολογεῖς. |
| 9. αἱ γυναῖκες αἰδοῦνται τοὺς θεούς.
τίνες εἰσίν; | 9. αἱ αἰδούμεναί εἰσιν. |
| 10. ἡ γυνὴ δύναται πάντα.
ἀπὸ τίνος φεύγω; | 10. ἀπὸ τῆς δυναμένης πάντα φεύγεις. |
| 11. τὰ δαιμόνια χρήται τοῖς ἵπποις.
τίνα ὁρῶ; | 11. τὰ χρώμενα τοῖς ἵπποις ὁρᾷς. |
| 12. ὁ ἀνὴρ ἀποδίδοται τὰ ξίφη.
τίνι ὁμολογῶ; | 12. τῷ ἀποδιδομένῳ τὰ ξίφη ὁμολογεῖς. |
| 13. ἡ γυνὴ ἀποδέχεται τὸ γέρας.
τίς ἐστίν; | 13. ἡ ἀποδεχομένη τὸ γέρας ἐστίν. |
| 14. οἱ ἄνδρες προτίθενται τὸν λόγον.
ἀπὸ τίνων φεύγω; | 14. ἀπὸ τῶν προτιθεμένων τὸν λόγον φεύγεις. |
| 15. τὸ δαιμόνιον ἐστιᾷται ὑπὸ τοῦ ἀνθρώπου.
τί ὁρῶ; | 15. τὸ ἐστιώμενον ὑπὸ τοῦ ἀνθρώπου ὁρᾷς. |
| 16. αἱ γυναῖκες παιδεύονται ὑπὸ τῶν ἀνδρῶν.
τίσι ὁμολογῶ; | 16. ταῖς παιδευομέναις ὑπὸ τῶν ἀνδρῶν ὁμολογεῖς. |

R: RECOGNITION DRILLS

R1a: Purpose: To drill recognition of the distinction between active and middle/passive forms of the Progressive Participle.

Directions: Show that you recognize the difference between the active and middle/passive forms of the participle, by selecting the appropriate one from the brackets.

Model

Recording: ὅστις λέγει, ὁ (— λέγων)
(— λεγόμενος) καλεῖται.

Reply: ὅστις λέγει, ὁ λέγων καλεῖται.

- | | | | |
|----------------------|---|-----------|-------------------|
| 1. ὅστις φοβεῖ, | ὁ (— φοβῶν)
(— φοβούμενος) | καλεῖται. | 1. ὁ φοβῶν |
| 2. ὅστις γράφεται, | ὁ (— γράφων)
(— γραφόμενος) | καλεῖται. | 2. ὁ γραφόμενος |
| 3. ἥτις ἐρωτᾷ, | ἡ (— ἐρωτῶσα)
(— ἐρωτωμένη) | καλεῖται. | 3. ἡ ἐρωτῶσα |
| 4. ἥτις ἀποδίδεται, | ἡ (— ἀποδιδούσα)
(— ἀποδιδομένη) | καλεῖται. | 4. ἡ ἀποδιδομένη |
| 5. ὅστις δείκνυσι, | ὁ (— δεικνύς)
(— δεικνύμενος) | καλεῖται. | 5. ὁ δεικνύς |
| 6. ἥτις μῖσεῖ, | ἡ (— μῖσοῦσα)
(— μίσουμένη) | καλεῖται. | 6. ἡ μῖσοῦσα |
| 7. ἥτις ἄγει, | ἡ (— ἄγουσα)
(— ἀγόμενον) | καλεῖται. | 7. ἡ ἄγουσα |
| 8. ὅστις ἀφίεται, | ὁ (— ἀφίεις)
(— ἀφίεμενος) | καλεῖται. | 8. ὁ ἀφίεμενος |
| 9. ὅστις δίδωσι, | ὁ (— διδούς)
(— διδόμενον) | καλεῖται. | 9. ὁ διδούς |
| 10. ἥτις ἀδικεῖται, | ἡ (— ἀδικοῦσα)
(— ἀδικουμένη) | καλεῖται. | 10. ἡ ἀδικουμένη. |
| 11. ἥτις ἀνθίσταται, | ἡ (— ἀνθιστάσα)
(— ἀνθισταμένη) | καλεῖται. | 11. ἡ ἀνθισταμένη |
| 12. ὅστις παχύνει, | ὁ (— παχύνων)
(— παχυνόμενος) | καλεῖται. | 12. ὁ παχύνων |

R1b: Purpose: To drill recognition of the distinction of the genders of the Progressive Participle.

Directions: Show that you recognize the difference between the masculine, neuter and feminine forms of the participle, by selecting the appropriate one from the brackets.

Model

Recording: οὗτος λέγει, ἔστι γὰρ ὁ (— λέγων)
(— λέγον)
(— λέγουσα)

Reply: οὗτος λέγει, ἔστι γὰρ ὁ λέγων.

- | | | |
|--|---|-----------------------|
| 1. οὗτος διατρίβει,
ἔστι γὰρ ὁ | (— διατρίβων)
(— διατρίβον)
(— διατρίβουσα) | 1. ὁ διατρίβων |
| 2. αὗται φοβοῦνται,
εἰσὶ γὰρ αἱ | (— φοβούμενοι)
(— φοβούμενα)
(— φοβούμεναι) | 2. αἱ φοβούμεναι |
| 3. τοῦτο συνίησι,
ἐγὼ δὲ ὁρῶ τὸ | (— συνιέντα)
(— συνιέν)
(— συνιέϊσαν) | 3. τὸ συνιέν |
| 4. οὗτοι γελῶσι,
ἐγὼ δὲ ὁρῶ τοὺς | (— γελῶντας)
(— γελῶντα)
(— γελώσας) | 4. τοὺς γελῶντας |
| 5. αὕτη ἐπίσταται,
ἐγὼ δ' ἀκούω τῆς | (— ἐπισταμένου)
(— ἐπισταμένης) | 5. τῆς ἐπισταμένης |
| 6. οὗτοι διδάσκουσι,
ἐγὼ δ' ἀκούω τῶν | (— διδασκόντων)
(— διδασκουσῶν) | 6. τῶν διδασκόντων |
| 7. αὕτη κυβιστᾷ,
ἐγὼ δ' ὀργίζομαι τῇ | (— κυβιστῶντι)
(— κυβιστώσῃ) | 7. τῇ κυβιστώσῃ |
| 8. οὗτοι ἀνθίστανται,
ἐγὼ δ' ὀργίζομαι τοῖς | (— ἀνθισταμένοις)
(— ἀνθισταμέναις) | 8. τοῖς ἀνθισταμένοις |
| 9. αὕτη μένει,
ἐγὼ δὲ ὁρῶ τὴν | (— μένοντα)
(— μένον)
(— μένουσαν) | 9. τὴν μένουσαν |
| 10. αὗται ἰᾶσιν,
ἐγὼ δ' ἀκούω τῶν | (— ἰόντων)
(— ἰουσῶν) | 10. τῶν ἰουσῶν |
| 11. ταῦτα κακουργεῖ,
ἔστι γὰρ τὰ | (— κακουργοῦντες)
(— κακουργοῦντα)
(— κακουργοῦσαι) | 11. τὰ κακουργοῦντα |

12. οὗτος προτίθεται, (——— προτιθεμένω)
 ἐγὼ δ' ὀργίζομαι τῷ (——— προτιθεμένῃ)

12. τῷ προτιθεμένῳ

13. αὗται ἀποκρίνονται, (——— ἀποκρίνομένους)
 ἐγὼ δὲ ὀρῶ τᾶς (——— ἀποκρίνόμενα)
 (——— ἀποκρίνομένᾱς)

13. τᾶς ἀποκρίνομένᾱς

14. αὗται δεικνύασι, (——— δεικνῦσι)
 ἐγὼ δ' ὀργίζομαι ταῖς (——— δεικνύσαις)

14. ταῖς δεικνύσαις

15. τοῦτο χρήται, (——— χρώμενος)
 ἔστι γὰρ τὸ (——— χρώμενον)
 (——— χρωμένη)

15. τὸ χρώμενον

16. οὗτος καλεῖ, (——— καλοῦντος)
 ἐγὼ δ' ἀκούω τοῦ (——— καλούσης)

16. τοῦ καλοῦντος

R1c: Purpose: To drill recognition of the distinction between singular and plural forms of the Progressive Participle.

Directions: Show that you can distinguish between the singular and plural forms of the participle by selecting the appropriate one from the brackets.

Model

Recording: ἀγαθός ἐστιν ὁ ἀνὴρ ὁ { λέγων λέγοντες }

Reply: ἀγαθός ἐστιν ὁ ἀνὴρ ὁ λέγων.

- | | |
|--|-----------------------|
| 1. ἀγαθός ἐστιν ὁ ἀνὴρ ὁ { <u> </u> γεωργῶν <u> </u> <u> </u> γεωργοῦντες } | 1. ὁ γεωργῶν |
| 2. ἀγανακτῶ τοῖς ἀνδράσι τοῖς { <u> </u> ἀνθισταμένῳ <u> </u> <u> </u> ἀνθισταμένοις } | 2. τοῖς ἀνθισταμένοις |
| 3. ἀγαθαί εἰσιν αἱ γυναῖκες αἱ { <u> </u> λεπτινόμενῃ <u> </u> <u> </u> λεπτινόμεναι } | 3. αἱ λεπτινόμεναι |
| 4. ἄρχω τοῦ ἀνδρός τοῦ { <u> </u> σιωπῶντος <u> </u> <u> </u> σιωπώντων } | 4. τοῦ σιωπῶντος |
| 5. ἐπαινῶ τὸ δαιμόνιον τὸ { <u> </u> σῶζον <u> </u> <u> </u> σῶζοντα } | 5. τὸ σῶζον |
| 6. ἀγανακτῶ ταῖς γυναῖξι ταῖς { <u> </u> ἀποδιδομένῃ <u> </u> <u> </u> ἀποδιδομέναις } | 6. ταῖς ἀποδιδομέναις |
| 7. ἐπαινῶ τὸν ἄνδρα τὸν { <u> </u> συνιέντα <u> </u> <u> </u> συνιέντας } | 7. τὸν συνιέντα |
| 8. ἀγαθὴ ἐστιν ἡ γυνὴ ἡ { <u> </u> ὠφελοῦσα <u> </u> <u> </u> ὠφελοῦσαι } | 8. ἡ ὠφελοῦσα |
| 9. ἐπαινῶ τοὺς ἄνδρας τοὺς { <u> </u> ἀναδύομενον <u> </u> <u> </u> ἀναδύομένους } | 9. τοὺς ἀναδύομένους |
| 10. ἄρχω τῶν γυναικῶν τῶν { <u> </u> ἐπισταμένης <u> </u> <u> </u> ἐπισταμένων } | 10. τῶν ἐπισταμένων |
| 11. ἀγανακτῶ τῇ γυναικὶ τῇ { <u> </u> τρυφῶσῃ <u> </u> <u> </u> τρυφώσαις } | 11. τῇ τρυφώσῃ |
| 12. ἀγαθὰ ἐστὶ τὰ δαιμόνια τὰ { <u> </u> ἐπιμελούμενον <u> </u> <u> </u> ἐπιμελούμενα } | 12. τὰ ἐπιμελούμενα |

- | | | |
|--|--|----------------------|
| 13. ἐπαινῶ τὰς γυναῖκας τὰς | (<input type="text"/> παιδευομένην)
(<input type="text"/> παιδευομένης) | 13. τὰς παιδευομένης |
| 14. ἀγανακτῶ τῷ ἀνδρὶ τῷ | (<input type="text"/> ἀπολλύντι)
(<input type="text"/> ἀπολλύσι) | 14. τῷ ἀπολλύντι |
| 15. ἐπαινῶ τὴν γυναῖκα τὴν | (<input type="text"/> ἐστιῶσαν)
(<input type="text"/> ἐστιώσας) | 15. τὴν ἐστιῶσαν |
| 16. ἄρχω τῶν ἀνδρῶν τῶν | (<input type="text"/> χρῖομένου)
(<input type="text"/> χρῖομένων) | 16. τῶν χρῖομένων |
| 17. ἀγαθόν ἐστι τὸ δαιμόνιον τὸ | (<input type="text"/> ἐπεξίόν)
(<input type="text"/> ἐπεξιώντα) | 17. τὸ ἐπεξίόν |
| 18. ἐπαινῶ τὰ δαιμόνια τὰ | (<input type="text"/> ὠφελούμενον)
(<input type="text"/> ὠφελούμενα) | 18. τὰ ὠφελούμενα |
| 19. ἀγαθοί εἰσιν οἱ ἄνδρες οἱ | (<input type="text"/> κιθαρίζων)
(<input type="text"/> κιθαρίζοντες) | 19. οἱ κιθαρίζοντες |
| 20. ἄρχω τῆς γυναικὸς τῆς | (<input type="text"/> φοβουμένης)
(<input type="text"/> φοβουμένων) | 20. τῆς φοβουμένης |

R1d: Purpose: To practise distinction among case endings of the Progressive Participle.

Directions: Show that you can distinguish among the cases of the participle by selecting the appropriate form from the brackets.

Model

Recording: ἀγαθός ἐστιν ὁ ἀνὴρ ὁ $\left\{ \begin{array}{l} \text{— λέγων} \\ \text{— λέγουσι} \end{array} \right\}$

Reply: ἀγαθός ἐστιν ὁ ἀνὴρ ὁ λέγων.

- | | | |
|--|--|----------------------|
| 1. ἀγανακτῶ τῇ γυναικί τῇ | (——— ὄρχουμένη)
(——— ὄρχουμένης) | 1. τῇ ὄρχουμένη |
| 2. ἀγαθὰ ἔστι τὰ δαιμόνια τὰ | (——— ἐπεξιοῦσι)
(——— ἐπεξιόντα) | 2. τὰ ἐπεξιόντα |
| 3. ἐπαινῶ τὰς γυναῖκας τὰς | (——— ἐπομένων)
(——— ἐπομένᾱς) | 3. τὰς ἐπομένᾱς |
| 4. ἀγανακτῶ τῷ ἀνδρί τῷ | (——— γελῶντι)
(——— γελῶντα) | 4. τῷ γελῶντι |
| 5. ἐπαινῶ τὴν γυναῖκα τὴν | (——— θεραπεύουσαν)
(——— θεραπεύουσα) | 5. τὴν θεραπεύουσαν |
| 6. ἄρχω τῶν ἀνδρῶν τῶν | (——— ἀπολλυμένοις)
(——— ἀπολλυμένων) | 6. τῶν ἀπολλυμένων |
| 7. ἀγαθόν ἔστι τὸ δαιμόνιον τὸ | (——— διδόν)
(——— διδόντος) | 7. τὸ διδόν |
| 8. ἐπαινῶ τὰ δαιμόνια τὰ | (——— ἡγουμένοις)
(——— ἡγούμενα) | 8. τὰ ἡγούμενα |
| 9. ἀγαθοί εἰσιν οἱ ἄνδρες οἱ | (——— φερομένων)
(——— φερόμενοι) | 9. οἱ φερόμενοι |
| 10. ἄρχω τῆς γυναικὸς τῆς | (——— παρατιθεῖσαν)
(——— παρατιθείσης) | 10. τῆς παρατιθείσης |
| 11. ἀγαθὸς ἔστιν ὁ ἀνὴρ ὁ | (——— διψῶν)
(——— διψῶσι) | 11. ὁ διψῶν |
| 12. ἀγανακτῶ τοῖς ἀνδράσι τοῖς | (——— αἰδουμένοις)
(——— αἰδουμένου) | 12. τοῖς αἰδουμένοις |
| 13. ἀγαθαί εἰσιν αἱ γυναῖκες αἱ | (——— πράττουσαν)
(——— πράττουςαι) | 13. αἱ πράττουςαι |
| 14. ἄρχω τοῦ ἀνδρὸς τοῦ | (——— ἀφῃμένους)
(——— ἀφῃμένου) | 14. τοῦ ἀφῃμένου |

15. ἐπαινῶ τὸ δαιμόνιον τὸ (_____ ὁρώμενον)
 (_____ ὁρωμένοις)

15. τὸ ὁρώμενον

16. ἀγανακτῶ ταῖς γυναιξὶ ταῖς (_____ στασιαζούσαις)
 (_____ στασιάζουσιν)

16. ταῖς στασιαζούσαις

17. ἐπαινῶ τὸν ἄνδρα τὸν (_____ δεικνύντων)
 (_____ δεικνύντα)

17. τὸν δεικνύντα

18. ἀγαθὴ ἐστὶν ἡ γυνὴ ἡ (_____ χρωμένη)
 (_____ χρωμένᾳς)

18. ἡ χρωμένη

19. ἐπαινῶ τοὺς ἄνδρας τοὺς (_____ ἀναδύομένους)
 (_____ ἀναδύομένῳ)

19. τοὺς ἀναδύομένους

20. ἄρχω τῶν γυναικῶν τῶν (_____ ἀδικοῦσα)
 (_____ ἀδικουσῶν)

20. τῶν ἀδικουσῶν

P: *PRODUCTION DRILLS*

P1: *Purpose:* To produce the Progressive Participle in contrast with the Present Indicative.

Directions: Go back to section M, and do the drills as outlined below, across each row from left to right, being sure to cover the right hand side.

P1a = *M1a* 1-4

P1b = *M1b* 1-4

P1c = *M1c* 1-6

P1d = *M1d* 1-6

P1e = *M1e* 1-8

P1f = *M1f* 1-6

P1g = *M1g* 1-6

P1h = *M1h* 1-8

P1i = *M2a* 1-6

P1j = *M2b* 1-8

P2: *Directions:* You will be given two utterances, which are to be combined on the following patterns.

P2a: *Model*

Recording: ὁ ἀνὴρ λέγει. ὁ ἀνὴρ ἐνθάδε διατρίβει.

Reply: ὁ ἀνὴρ λέγων ἐνθάδε διατρίβει.

- | | |
|---|---|
| 1. ὁ ἀνὴρ θητεύει .
ὁ ἀνὴρ ἐνθάδε διατρίβει. | 1. ὁ ἀνὴρ θητεύων ἐνθάδε διατρίβει. |
| 2. τὸ δαιμόνιον ὠφελεῖται .
τὸ δαιμόνιον ἐνθάδε διατρίβει. | 2. τὸ δαιμόνιον ὠφελούμενον ἐνθάδε διατρίβει. |
| 3. ἡ γυνὴ ἀνθίσταται .
ἡ γυνὴ ἐνθάδε διατρίβει. | 3. ἡ γυνὴ ἀνθισταμένη ἐνθάδε διατρίβει. |
| 4. οἱ ἄνδρες διψῶσιν .
οἱ ἄνδρες ἐνθάδε διατρίβουσιν. | 4. οἱ ἄνδρες διψῶντες ἐνθάδε διατρίβουσιν. |
| 5. τὰ δαιμόνια σφύζει .
τὰ δαιμόνια ἐνθάδε διατρίβει. | 5. τὰ δαιμόνια σφύζοντα ἐνθάδε διατρίβει. |
| 6. αἱ γυναῖκες παρατίθενται .
αἱ γυναῖκες ἐνθάδε διατρίβουσιν. | 6. αἱ γυναῖκες παρατιθέμεναι ἐνθάδε διατρίβουσιν. |
| 7. ὁ ἀνὴρ ἀδικεῖται ὑπὸ τοῦ Μελήτου.
ὁ ἀνὴρ ἐνθάδε διατρίβει. | 7. ὁ ἀνὴρ ἀδικούμενος ὑπὸ τοῦ Μελήτου ἐνθάδε διατρίβει. |
| 8. τὸ δαιμόνιον ἐπέξεισι τοῖς κακοῖς.
τὸ δαιμόνιον ἐνθάδε διατρίβει. | 8. τὸ δαιμόνιον ἐπεξὶόν τοῖς κακοῖς ἐνθάδε διατρίβει. |
| 9. αἱ γυναῖκες γελῶσιν ἐπὶ τῷ παιδί.
αἱ γυναῖκες ἐνθάδε διατρίβουσιν. | 9. αἱ γυναῖκες γελῶσαι ἐπὶ τῷ παιδί ἐνθάδε διατρίβουσιν. |
| 10. οἱ ἄνδρες ἔπονται τῷ λόγῳ.
οἱ ἄνδρες ἐνθάδε διατρίβουσιν. | 10. οἱ ἄνδρες ἐπόμενοι τῷ λόγῳ ἐνθάδε διατρίβουσιν. |
| 11. ἡ γυνὴ ἀποδίδεται τὸν πέπλον.
ἡ γυνὴ ἐνθάδε διατρίβει. | 11. ἡ γυνὴ ἀποδιδόμενη τὸν πέπλον ἐνθάδε διατρίβει. |
| 12. τὰ δαιμόνια ζητεῖ τὸν ἀδικοῦντα.
τὰ δαιμόνια ἐνθάδε διατρίβει. | 12. τὰ δαιμόνια ζητοῦντα τὸν ἀδικοῦντα ἐνθάδε διατρίβει. |

P2b:

Model

Recording: ὁ ἀνὴρ λέγει. ὁρῶ τὸν ἄνδρα.

Reply: ὁρῶ τὸν ἄνδρα λέγοντα.

- | | |
|---|--|
| 1. ὁ ἀνὴρ ἀπορεῖ.
ὁρῶ τὸν ἄνδρα. | 1. ὁρῶ τὸν ἄνδρα ἀποροῦντα. |
| 2. τὸ δαιμόνιον κολάζει.
ὁρῶ τὸ δαιμόνιον. | 2. ὁρῶ τὸ δαιμόνιον κολάζον. |
| 3. ἡ γυνὴ ὀρχεῖται.
ὁρῶ τὴν γυναῖκα. | 3. ὁρῶ τὴν γυναῖκα ὀρχουμένην. |
| 4. οἱ ἄνδρες ἀφίενται.
ὁρῶ τοὺς ἄνδρας. | 4. ὁρῶ τοὺς ἄνδρας ἀφιέμενους. |
| 5. τὰ δαιμόνια ὀρᾷ.
ὁρῶ τὰ δαιμόνια. | 5. ὁρῶ τὰ δαιμόνια ὀρῶντα. |
| 6. αἱ γυναῖκες σπεύδουσιν.
ὁρῶ τὰς γυναῖκας. | 6. ὁρῶ τὰς γυναῖκας σπευδούσας. |
| 7. ὁ ἀνὴρ ἐπιδείκνυται τὸ εἶδος.
ὁρῶ τὸν ἄνδρα. | 7. ὁρῶ τὸν ἄνδρα ἐπιδεικνύμενον τὸ εἶδος. |
| 8. τὸ δαιμόνιον φιλεῖται ὑπὸ τῶν ἀνθρώπων.
ὁρῶ τὸ δαιμόνιον. | 8. ὁρῶ τὸ δαιμόνιον φιλούμενον ὑπὸ τῶν ἀνθρώπων. |
| 9. αἱ γυναῖκες διδούσιν τὰ δῶρα.
ὁρῶ τὰς γυναῖκας. | 9. ὁρῶ τὰς γυναῖκας διδούσας τὰ δῶρα. |
| 10. οἱ ἄνδρες ἐστιῶσι τοὺς φίλους.
ὁρῶ τοὺς ἄνδρας. | 10. ὁρῶ τοὺς ἄνδρας ἐστιῶντας τοὺς φίλους. |
| 11. ἡ γυνὴ ἀπεργάζεται τὸ ἔργον.
ὁρῶ τὴν γυναῖκα. | 11. ὁρῶ τὴν γυναῖκα ἀπεργαζομένην τὸ ἔργον. |
| 12. τὰ δαιμόνια ἐπιτίθεται τοῖς Ἀθηναίοις.
ὁρῶ τὰ δαιμόνια. | 12. ὁρῶ τὰ δαιμόνια ἐπιτιθέμενα τοῖς Ἀθηναίοις. |

P2c:

Model

Recording: ὁ ἀνὴρ λέγει. συγχωρῶ τῷ ἀνδρί.

Reply: συγχωρῶ τῷ ἀνδρί τῷ λέγοντι.

- | | |
|---|--|
| 1. ὁ ἀνὴρ ἐρωτᾶται.
συγχωρῶ τῷ ἀνδρί. | 1. συγχωρῶ τῷ ἀνδρί τῷ ἐρωτωμένῳ. |
| 2. τὸ δαιμόνιον ἄρχεται.
συγχωρῶ τῷ δαιμονίῳ. | 2. συγχωρῶ τῷ δαιμονίῳ τῷ ἀρχομένῳ. |
| 3. ἡ γυνὴ περίεισιν.
συγχωρῶ τῇ γυναικί. | 3. συγχωρῶ τῇ γυναικί τῇ περιούσῃ. |
| 4. οἱ ἄνδρες ὁμολογοῦσιν.
συγχωρῶ τοῖς ἀνδράσι. | 4. συγχωρῶ τοῖς ἀνδράσι τοῖς ὁμολογοῦσιν. |
| 5. τὰ δαιμόνια κρίνεται.
συγχωρῶ τοῖς δαιμονίοις. | 5. συγχωρῶ τοῖς δαιμονίοις τοῖς
κρίνομένοις. |
| 6. αἱ γυναῖκες φοβοῦνται.
συγχωρῶ ταῖς γυναιξί. | 6. συγχωρῶ ταῖς γυναιξί ταῖς φοβουμέναις. |
| 7. ὁ ἀνὴρ δείκνυσι τὰ θαύματα.
συγχωρῶ τῷ ἀνδρί. | 7. συγχωρῶ τῷ ἀνδρί τῷ δεικνύντι τὰ
θαύματα. |
| 8. τὸ δαιμόνιον σιωπᾷ πρὸς ἡμᾶς.
συγχωρῶ τῷ δαιμονίῳ. | 8. συγχωρῶ τῷ δαιμονίῳ τῷ σιωπῶντι
πρὸς ἡμᾶς. |
| 9. αἱ γυναῖκες προσδέονται μύρου.
συγχωρῶ ταῖς γυναιξί. | 9. συγχωρῶ ταῖς γυναιξί ταῖς
προσδεομέναις μύρου. |
| 10. οἱ ἄνδρες προτίθενται ἔχθραν.
συγχωρῶ τοῖς ἀνδράσι. | 10. συγχωρῶ τοῖς ἀνδράσι τοῖς
προτιθεμένοις ἔχθραν. |
| 11. ἡ γυνὴ μῖσεῖ τὸν γεωργόν.
συγχωρῶ τῇ γυναικί. | 11. συγχωρῶ τῇ γυναικί τῇ μισούσῃ τὸν
γεωργόν. |
| 12. τὰ δαιμόνια τίθησι πάντα καλῶς.
συγχωρῶ τοῖς δαιμονίοις. | 12. συγχωρῶ τοῖς δαιμονίοις τοῖς τιθεῖσι
πάντα καλῶς. |

η'. Examine the Models for Drills 2a, 2b and 2c. Where two sentences are combined by changing the main verb of one to a participle, the participle in the resulting sentence goes into the case appropriate to the _____ it modifies.

η'. noun

P2d:

Model

Recording: ὁ ἀνὴρ λέγει. ἐγὼ ἀναδύομαι.

Reply: τοῦ ἀνδρὸς λέγοντος, ἐγὼ ἀναδύομαι.

- | | |
|---|---|
| 1. ὁ ἀνὴρ ἀποκρίνεται.
ἐγὼ ἀναδύομαι. | 1. τοῦ ἀνδρὸς ἀποκρινόμενου,
ἐγὼ ἀναδύομαι. |
| 2. τὸ δαιμόνιον συνίησι.
ἐγὼ ἀναδύομαι. | 2. τοῦ δαιμονίου συνιέντος,
ἐγὼ ἀναδύομαι. |
| 3. ἡ γυνὴ ἀγανακτεῖ.
ἐγὼ ἀναδύομαι. | 3. τῆς γυναικὸς ἀγανακτούσης,
ἐγὼ ἀναδύομαι. |
| 4. οἱ ἄνδρες ἐγείρονται.
ἐγὼ ἀναδύομαι. | 4. τῶν ἀνδρῶν ἐγειρομένων,
ἐγὼ ἀναδύομαι. |
| 5. τὰ δαιμόνια ἐπιμελεῖται.
ἐγὼ ἀναδύομαι. | 5. τῶν δαιμονίων ἐπιμελουμένων,
ἐγὼ ἀναδύομαι. |
| 6. αἱ γυναῖκες ἰᾶσιν.
ἐγὼ ἀναδύομαι. | 6. τῶν γυναικῶν ἰουσῶν,
ἐγὼ ἀναδύομαι. |
| 7. ὁ ἀνὴρ προορᾷ τὰ ἰόντα.
ἐγὼ ἀναδύομαι. | 7. τοῦ ἀνδρὸς προορῶντος τὰ ἰόντα,
ἐγὼ ἀναδύομαι. |
| 8. τὸ δαιμόνιον ἀποδέχεται τὸ γέρας.
ἐγὼ ἀναδύομαι. | 8. τοῦ δαιμονίου ἀποδεχομένου τὸ γέρας,
ἐγὼ ἀναδύομαι. |
| 9. αἱ γυναῖκες ἐπίστανται πάντα.
ἐγὼ ἀναδύομαι. | 9. τῶν γυναικῶν ἐπισταμένων πάντα,
ἐγὼ ἀναδύομαι. |
| 10. οἱ ἄνδρες πολεμοῦσιν πρὸς ἀλλήλους.
ἐγὼ ἀναδύομαι. | 10. τῶν ἀνδρῶν πολεμούντων πρὸς
ἀλλήλους, ἐγὼ ἀναδύομαι. |
| 11. ἡ γυνὴ ἀπόλλυσι τὸν παῖδα.
ἐγὼ ἀναδύομαι. | 11. τῆς γυναικὸς ἀπολλύσης τὸν παῖδα,
ἐγὼ ἀναδύομαι. |
| 12. τὰ δαιμόνια χρῆται τῷ ἀργυρίῳ.
ἐγὼ ἀναδύομαι. | 12. τῶν δαιμονίων χρωμένων τῷ ἀργυρίῳ,
ἐγὼ ἀναδύομαι. |

θ'. Notice how in the Model above (and throughout the drill) the noun modified by the participle is neither the direct nor indirect object of the main verb in the combined sentence as in 2b and 2c; nor is it the subject of the combined sentence as in 2a. In fact, in 2d two independent actions are described in the combined sentences: one expressed by the main verb, the other by the participle in the _____ case.

ι'. The subject of the action described by the genitive participle is not tied to the main verb as in 2a-c above, but is regarded as being in a free or "absolute" position. As a result, this construction with the genitive is known as the "genitive _____".

θ'. genitive

ι'. absolute

13C. GRAMMAR

13C1: *Progressive Action Participle*

1. The participle is essentially an adjective built on the verb-stem. The *progressive* participle in many respects matches its English counterpart in - *ing*: e.g., a *going* concern. Compare the Greek usage -

ἡ γυνὴ ἡ λέγουσα - the *talking* woman, -

where λέγουσα occupies a regular, adjective position. This is known as the *attributive* use of the participle. In this respect Greek is quite like English.

Since the participle is also a verb, it can take an object where the verb is transitive: e.g.,

ἡ γυνὴ ἡ καλοῦσα τὸν ἄνδρα.

- the woman (the one) *calling* the man.

2. Like other adjectives, the participle may stand with the article as a noun: e.g.,

τὸ φέρον - the (*thing which*) *carries*

τὸ φερόμενον - the (*thing which*) *is carried*

ὁ ἀποκρινόμενός ἐστιν - he is *the answering* (one)
(Cf. τὸ ὅσιον - *the holy* [*thing*])

13C2:

1. The participle may be used as an adjective in a phrase such as the one cited above:

a going concern

It may also occur in a sentence of the type,

He fell going downstairs.

The verbal function of *going* is now more prominent. Greek, like English, uses the participle in this second way, which is sometimes described as the *circumstantial* use:

ταῦτα φέρων, καλεῖ τοὺς οἰκέτας.

Carrying these things, he calls the servants.

At this point the meaning of the term *progressive participle* should be noted. The action it denotes takes place concurrently with another action, whether the latter happens in the past, present or future. For example, one may say:

I shall trip	}	going downstairs
I always trip		
I tripped		

A more appropriate name to describe this use of the participle we are studying would perhaps be *concurrent* rather than *progressive*.

2. Genitive Absolute

In the examples given above - *I shall trip going downstairs*, etc. - the same person does the *going* and the *tripping*. When the subjects of both verbs are different: e.g.,

I always trip, as he goes downstairs, -

Greek signals this fact by putting the participle in the genitive: e.g.,

ὁ ἀνὴρ λέγει. ἐγὼ ἀναδύομαι.

The man speaks. I withdraw.

becomes:

τοῦ ἀνδρὸς λέγοντος, ἐγὼ ἀναδύομαι.

As the man speaks, I withdraw.

(lit. - The man speaking, I withdraw.)

The subjects are regarded as “released” from each other, and the participial construction is known as the “genitive absolute” (Cf. Latin *absolutus*, “set free”).

13C3: Forms of the Progressive Action Participle

1. *Active Participle*. Since the *progressive action* participle expresses on-going action, it is built on the progressive base with theme vowel -ο-. This is followed in the active participle by the appropriate class-marker, -ντ- for third declension, -σα for first.

In Greek, the typical sound-patterns of the language do not allow a stop (e.g., τ) to stand in final position. Since the cluster ντ may thus not occur finally, masculine nominative singular and neuter nominative and accusative singular end in ν. The pattern is:

	Stem				Case Ending	
	Base	Theme Marker	Class Marker			
1st Decl.	πέμπτ	+	ο	+	σα	- as for 1st Declension
3rd Decl.					ντ	- as for 3rd Declension

Nominative singular forms are typically cited as:

M *F* *N*
 πέμπτων - πέμπτουςα - πέμπτον

The dropping of τ and ντ, where required, is shown in the paradigm by a slash through the letters: e.g.,

Note: Participles are accented like adjectives, not like verbs. That is, wherever possible, the accent remains on the same syllable as in the nominative singular form.

2. Middle/Passive Participle

The mark of the middle/passive participle is - μεν, added to the aspect-theme marker, ο (or its proper variant), and followed by the appropriate class-markers for first and second declension adjectives. To the stem thus formed are added the case endings: e.g.,

Stem								Case Ending
Base	Theme Marker	M/P	Class Marker					
πέμπτ-	+	ο	+	μεν	+	ο	+	ς

The nominative singular forms are:

M *F* *N*
 πεμπτόμενος - πεμπτομένη - πεμπτόμενον

13C4: Negative with the Participle

When the participle is used with the article, or to signal a general situation, the negative is μή: e.g.,

ὁ μὴ διώκων - the one who does not prosecute

Otherwise the negative is οὐ.

13C5: Two features about the participial forms learned are to be noted:

- 1. the forms include the theme-marking vowel which signals the assertive mood;
- 2. the forms contain no indicative person-subject endings, and clearly represent another state of the verb, which we designate *participial*.

Accordingly, we now add a further member to one of the sets of verbal categories charted: the *participial state*

TENSE	ASPECT	MOOD	STATE	VOICE
PRESENT	PROGRESSIVE	ASSERTIVE	INDICATIVE	ACTIVE
PAST			<i>PARTICIPIAL</i>	MIDDLE
				PASSIVE

13C6: Accentuation of ὁ / ἡ παῖς

N	παῖς	} παῖδες
V	παῖ	
A	παῖδα	παῖδας
G	παιδός	παίδων
D	παιδί	παισί(ν)

13D. SUPPLEMENTARY READINGS

13D1: Euthyphro describes his father's crime (see 6A1, 10D1).

ΣΩΚΡΑΤΗΣ.	τίνα ὁ σὸς πατήρ ἀπέκτεινεν;	ἀποκτείνει - kill
ΕΥΘΥΦΡΩΝ.	πελάτης τις ἦν ἐμός, καὶ ὡς ἐγεωργοῦμεν ἐν τῇ Νάξῳ, ἐθήτευν ἐκεῖ παρ' ἡμῖν. ὠργίζετο τῶν οἰκετῶν τινι τῶν ἡμετέρων καὶ ἀπέσφαττεν αὐτόν. ὁ οὖν πατήρ κατέβαλλε αὐτὸν εἰς τάφρον τινά· ἐν δὲ τούτῳ τῷ χρόνῳ τοῦ ἀνδροφόνου ὠλιγώρει· οὗτος δ' ὑπὸ λιμοῦ καὶ ῥίγους καὶ τῶν δεσμῶν ἀποθνήσκει. ταῦτα δὴ οὖν καὶ ἀγανακτεῖ ὁ τε πατήρ καὶ οἱ ἄλλοι οἰκεῖοι, ὅτι ἐγὼ ὑπὲρ τοῦ ἀνδροφόνου τῷ πατρὶ φόνου ἐπεξέρχομαι.	γεωργεῖ - be a farmer; plough, till, cultivate ἡ Νάξος - see word list θητεύει - be a serf, serve for hire ἐκεῖ - there, in that place ὀργίζει - anger, irritate ὀλιγωρεῖ - esteem little

-- Plato, *Euthyphro*.

1. τίνα ἀπέκτεινεν ὁ τοῦ Εὐθύφρωνος πατήρ;
2. παρὰ τίσιν ἐθήτευν ὁ πελάτης;
3. τίς τίνα ἀπέσφαττεν;
4. τίς εἰς τάφρον κατεβάλλετο;
5. τίς τίνος ὠλιγώρει;
6. ὅρ' ὁ ἀνδροφόνος ἐσώζετο;

13D2: Socrates wants to know what the holy really is (see 10D3).

ΣΩΚΡΑΤΗΣ. οὐ με, ὦ ἑταῖρε, τὸ πρότερον
 ἱκανῶς ἐδίδασκες τὸ ὅσιον ἀλλὰ
 μοι ἔλεγες ὅτι τοῦτο ὁσιόν ἐστιν
 ὃ σὺ νῦν ποιεῖς.

πρότερον - before, sooner, earlier

ἱκανῶς - sufficiently, enough
 διδάσκει - teach

ΕΥΘΥΦΡΩΝ. καὶ ἀληθῆ γε ἔλεγον, ὦ Σώκρατες.

ΣΩΚΡΑΤΗΣ. ἴσως· ἀλλὰ γάρ, ὦ Εὐθύφρων, καὶ
 ἄλλα πολλὰ λέγεις ὅτι ἐστὶν ὅσια.

ΕΥΘΥΦΡΩΝ. καὶ γὰρ ἔστιν.

ΣΩΚΡΑΤΗΣ. μνημονεύεις οὖν ὅτι οὐ τοῦτο
 σοι διεκελευόμην, ἀλλ' ἐκεῖνο
 αὐτὸ τὸ εἶδος ᾧ πάντα τὰ ὅσια
 ὁσιά ἐστιν; ἔλεγες γάρ που ὅτι
 μιᾷ ἰδέᾳ τὰ τε ἀνόσια ἀνόσιά
 ἐστιν καὶ τὰ ὅσια ὅσια· ἢ οὐ
 μνημονεύεις;

μνημονεύει - call to mind, remember

διακελεύεται - exhort, give orders, direct

τὸ εἶδος - form, shape, figure; class,
 kind, sort

ΕΥΘΥΦΡΩΝ. ἔγωγε.

ΣΩΚΡΑΤΗΣ. τίς ποτέ ἐστιν αὕτη ἡ ἰδέᾳ;

ΕΥΘΥΦΡΩΝ. ἔστι τοίνυν τὸ μὲν τοῖς θεοῖς
 προσφιλὲς ὅσιον, τὸ δὲ μὴ
 προσφιλὲς ἀνόσιον.

ΣΩΚΡΑΤΗΣ. παγκάλως, ὦ Εὐθύφρων, καὶ ὧς
 ἐγὼ ἐζήτουν, οὕτω νῦν ἀπεκρίνου.

παγκάλως - adverb of πάγκαλος

ζητεῖ - seek (for); ask (about);
 investigate

1. τί ἔλεγεν ὁ Εὐθύφρων;
2. τί ὁ Σωκράτης τῷ Εὐθύφρονι διεκελεύετο;
3. τί μνημονεύει ὁ Εὐθύφρων;

13D3: Callias explains what he prides himself on.

ΚΑΛΛΙΑΣ. ἐγὼ μὲν τοίνυν λέγω ὑμῖν ἐφ'
ὃ μέγα φρονῶ. ἀνθρώπους γὰρ
ἀγαθοὺς ποιῶ.

ΑΝΤΙΣΘΕΝΗΣ. πῶς δὴ; διδάσκεις **τέχνην** τινὰ
βανανσικὴν ἢ **καλοκάγαθίαν**;

ἡ **τέχνη** - art, skill, craft

βανανσικός - mechanical

ἡ **καλοκάγαθία** - nobleness, goodness

ΚΑΛΛΙΑΣ. εἰ καλοκάγαθία ἐστὶν ἡ
δικαιοσύνη.

ἡ **δικαιοσύνη** - righteousness, justice

ΑΝΤΙΣΘΕΝΗΣ. νῆ Δί', ἔστιν· ἐπεὶ ποτε ἀνδρείᾳ
μὲν καὶ σοφίᾳ **βλαβερὰ**
καὶ φίλοις καὶ πόλει ἐστίν, ἡ
δὲ δικαιοσύνη οὐ **συμμίγνυται**
τῇ **ἀδικίᾳ**.

βλαβερὸς - hurtful, noxious,
disadvantageous

συμμίγνυσι - mix together

ἡ **ἀδικία** - wrong-doing, injustice;
a wrong, injury

-- Xenophon, *Symposium*.

1. τί διδάσκει ὁ Καλλιῆς;
2. ἄρα καλοκάγαθία ἐστὶν ἡ δικαιοσύνη;

13E. COMPOSITION

13Ea: *Original English*

I was once in Naxos where Charmides was entertaining some neighbours and friends to a party. He had previously announced that a glamorous *danseuse* and a particularly attractive flute-girl were booked to appear. After dinner the one began her dancing-act and the other accompanied her on the lyre. I caught the scent of myrrh from them. Then I spoke to them, enquiring whether their accomplishments "ran in the family" or were the results of teaching. The flute-girl laughed and said: "My Dad is a boxer and so energetic - he spends his time in the gym. He's getting stout about the neck and shoulders, but such spindly legs - he's no help to me in my job. Heredity has nothing to do with my quality as a flute or lyre player - if I am that good". The dancing-girl said: "I'm rather embarrassed at having to refer to my Dad's job - it's so easily misrepresented by the world at large": "Go on" I said, "you can't put one past me by just being coy. You're no vulgar father's daughter". "Oh, I *am*," she said: "My Daddy's a bawd". "Heavens", I said, "you're the nice child of a disreputable father". "Kind of you to put it that way", she said, "I see the opposite around me everywhere - the children of nice fathers turning out a bad lot."

Note:

This passage is to be read as an exercise in Platonic irony rather than as a thinly-camouflaged piece of so-called sociological research.

13Eb: *Recast of English*

I was once in Naxos, where Charmides was-entertaining in a-party some neighbours and friends, announcing-beforehand that he-was-sending-for (μετὰ-πέμπεται + accusative) a-glamorous dancing-girl and a very-lovely flute-girl. <And> after the dinner, the one began-to-dance and the-other was-playing-the-lyre at-the-same-time. <And> I-noticed them smelling of-myrrh. <And> then I-began-speaking to-them, asking whether they-were-learning the(ir) skills from the(ir) elders, or were-being-taught by others. <And> the flute-girl said laughing: "My father, being a-boxer and very spirited, spends-his-time in the gymnasia. (As he is) becoming-fat (as to) both the shoulders and the neck but becoming-thin as-to-the legs, (he does) not help me in-regard-to (my) job. (It is) not, after-all, on-account-of kinship (that) I-am-becoming a-good flute-player, if indeed I-am good, or play-the-lyre well". And the dancing-girl said: "I-am-ashamed altogether (at) mentioning Daddy's trade. <For> it is easily-misrepresented in-the-hearing-of the many". And I (said): "What? (You do) not escape *my* (notice in) being-coy. <For> you-are not like the child of-a-vulgar man." "But I-am" she-said, "For Daddy's a-bawd". "Heracles" I-said,

“You-are (born) the-nice child out-of (a) very ignoble father”. “You-are generous saying these (things)” she-said, “<for> I-see everywhere the opposite taking-place: bad children being (born) out-of nice fathers”.¹

Note:

- 1 The Greeks had quite developed ideas about heredity and eugenics: cf. Pindar *Pythian* viii. 45 “the children’s valour is from their fathers” (ἐκ πατέρων παῖσι λῆμα) or more fully in Theognis (sixth-century elegiac poet); lines 183-192:

“We search for pedigree (εὐγενέας) rams and donkeys and horses and a man wishes to breed from good stock. Yet a good man has no scruples in marrying a bad wife, if she provides money, nor does a woman deny being the bedmate of a bad husband, but prefers to be wealthy rather than good. For ‘tis money they honour ... wealth has mixed the breed”.

13F. VOCABULARY

13F1: NEW WORD LIST

- * ἡ ἀδικία (τῆς ἀδικίας) [noun] - wrong-doing, injustice; wrong, injury
- * ἀποκτείνει (ἀποκτείνω) [verb] - kill; (the passive idea is rendered by the verb ἀποθνήσκει - see Unit 6F)
- ἡ αὐλητρίς (τῆς αὐλητρίδος) [noun] - flute-girl
- * βανασικός (-ή -όν) [adjective] - of mechanics (also βάνασος-ον)
- * βλαβερός (-ᾶ -όν) [adjective] - hurtful, noxious
- * γεωργεῖ (γεωργῶ) [verb] - be a farmer; till
- * διακελεύεται (διακελεύομαι) [verb-deponent] - give orders, direct (+ dative)
- * διδάσκει (διδάσκω) [verb] - teach
- * ἡ δικαιοσύνη (τῆς δικαιοσύνης) [noun] - righteousness, justice
- * τὸ εἶδος (τοῦ εἶδους) [noun] - form, shape; class, kind, sort
- * ἐκεῖ [adverb] - there, in that place
- ἐπιδείκνυσι (ἐπιδείκνυμι) [verb] - display, exhibit
- ἔρχεται/εἶσι (ἔρχομαι/εἶμι) [verb] - come, go
- * ζητεῖ (ζητῶ) [verb] - seek (for); inquire (into), investigate
- τὸ θαῦμα (τοῦ θαύματος) [noun] - wonder, marvel; acrobatic feat
- * θητεύει (θητεύω) [verb] - be a serf, serve for hire
- * ἱκανῶς [adverb] - adequately, enough
- * ἡ καλοκάγαθία (τῆς καλοκάγαθίας) [noun] - nobleness, goodness
- κατάδηλος (-ον) [adjective] - plain, visible
- κιθαρίζει (κιθαρίζω) [verb] - play the cithara/lyre
- ὁ κῶμος (τοῦ κώμου) [noun] - revel, merry-making
- * μνημονεύει (μνημονεύω) [verb] - call to mind, remember; mention
- * ἡ Νάξος (τῆς Νάξου) [noun] - Naxos (a fertile island in the Aegean; under Athenian control at the time of the dialogue)
- * ὀλιγωρεῖ (ὀλιγωρῶ) [verb] - esteem little, slight
- * ὀργίζει (ὀργίζω) [verb] - anger, irritate
- ὀρχεῖται (ὀρχοῦμαι) [verb-deponent] - dance

- * **παγκάλως** [adverb] - well, nobly
- ὁ/ἡ παῖς** (τοῦ/τῆς παιδός) [noun] - child, son, daughter; slave (cf. 13C6)
- πάσχει** (πάσχω) [verb] - suffer; be affected
- * **πρότερος** (προτέρᾱ- πρότερον) [adjective] - before; former, sooner; superior (πρότερον
adverbially used = “before, sooner, earlier”)
- * **συμμίγνυσι** (συμμίγνυμι) [verb] - mix together
- Συρᾱκόσιος** (Συρᾱκοσίᾱ- Συρᾱκόσιον) [adjective] - of Syracuse (a city in Sicily)
- * **ἡ τέχνη** (τῆς τέχνης) [noun] - art, skill; craft
- φέρει** (φέρω) [verb] - bear, carry
- ῥαῖος** (ῥαίᾱ- ῥαῖον) [adjective] - produced at the right season; seasonable; in the
bloom of youth, becoming

13F2: RELATED WORDS

ἀγαθός	ἀγεννής	ἀδικεῖ	ἅπᾱς	ἀπεργάζεται
καλοκἀγαθία	ἀγνοεῖ	ἀδικία	πάγκαλος	ἀπεργασία
	ἀγνώς	ἄδικος	παγκάλως	ἀπό
	ἀδικεῖ	δικάζει	πανταχοῦ	ἀποδέχεται
	ἀδικία	δίκαιος	Παναθήναια	ἀποδιδράσκει
	ἄδικος	δικαιοσύνη	πάνυ	ἀποδίδωσι
	ἄμεμπτος	δίκη	πᾶς	ἀποθνήσκει
	ἀνόσιος			ἀποκρίνει
	ἀπορεῖ			ἀποκτείνει
	ἄσεβής			ἀπόλλυσι
	ἀσφαλῶς			ἀποσφάττει
	ἀτεχνῶς			ἀφίησι
	ἀφύλακτος			
ἀπεργάζεται	ἀτεχνῶς	γεωργεῖ	δείκνυσι	δῆλος
ἀπεργασία	τέχνη	γεωργός	ἐπιδείκνυσι	κατάδηλος
γεωργεῖ		γῆ		
γεωργός				
ἐργασία				
ἔργον				
κακουργεῖ				

διά	διαφέρει	διδακτός	εἶδος
διακελεύεται	διαφορᾷ	διδάσκει	θυμοειδής
διαπράττει	εἰσφέρει	ὀρχηστοδιδάσκαλος	
διατρίβει	ὑποφέρει		
διαφέρει	φέρει		
διαφορᾷ			
διαφθείρει			
διότι			
εὐδιάβολος			

ἐπαινεῖ	ἐπεξέρχεται	θαῦμα	κάλλος	κατά
ἐπεξέρχεται	έρχεται	θαυμάσιος	καλοκάγαθία	καταβάλλει
ἐπί	περιέρχεται	θαυμαστός	καλός	κατάδηλος
ἐπίγρυπτος			καλῶς	καταποικίλλει
ἐπιδείκνυσι			πάγκalos	
ἐπιθυμεῖ			παγκάλως	
ἐπιμελεῖται				
ἐπιπόλαιος				
ἐπισκώπτει				
ἐπίσταται				
ἐπιτήδευμα				
ἐπιτίθησι				

ὀργή	ὀρχεῖται	παιδεύει	συγγένεια
ὀργίζει	ὄρχημα	παῖς	συγχωρεῖ
	ὄρχησις		συμμίγνυσι
	ὀρχηστοδιδάσκαλος		συνδέει
	ὀρχηστρίς		συνίησι

DERIVATIVES

κῶμος

μνημονεύει

ὀρχεῖται

παῖς

τέχνη

UNIT FOURTEEN

14A. BASIC DIALOGUE

14A1: People do not like to admit that they do wrong, especially when they are accused of it.

- | | | | |
|------------|--|-----------|--|
| SOCRATES. | Do you ever, Euthyphro, hear any man arguing that the person who does anything unjustly ought not to pay the penalty? | ΣΩΚΡΑΤΗΣ. | ἀνθρώπων, ὃ Εὐθύφρων, τινὸς ἀκούεις ἀμφισβητοῦντος ὡς τὸν ἀδίκως ποιοῦντα ὅτιοῦν οὐ δεῖ δίκην διδόναι ; |
| EUTHYPHRO. | Why, they never stop arguing these points, in the lawcourts and elsewhere; for they do a great number of unjust things, and do and say everything they can in attempting to escape the penalty. | ΕΥΘΥΦΡΩΝ. | οὐδὲν μὲν οὖν παύονται ταῦτα ἀμφισβητοῦντες καὶ ἄλλοθι καὶ ἐν τοῖς δικαστηρίοις· ἀδικοῦντες γὰρ πάμπολλα, πάντα ποιοῦσι καὶ λέγουσι φεύγοντες τὴν δίκην. |
| SOCRATES. | Do they also confess that they are doing wrong, Euthyphro, and even though they confess, do they nevertheless say they ought not to pay the penalty? | ΣΩΚΡΑΤΗΣ. | ἦ καὶ ὁμολογοῦσιν, ὃ Εὐθύφρων, ἀδικεῖν , καὶ ὁμολογοῦντες ὅμως οὐ δεῖν φᾶσι σφᾶς διδόναι δίκην; |
| EUTHYPHRO. | Oh no, they don't say this. | ΕΥΘΥΦΡΩΝ. | οὐδαμῶς τοῦτό γε. |
| SOCRATES. | Well then, they don't do and say <i>everything</i> ; for they don't, I think, dare to say or argue that if they are really doing wrong they ought not to pay the penalty, but I think they deny that they are doing wrong. Is that not so? | ΣΩΚΡΑΤΗΣ. | οὐκ ἄρα πᾶν γε ποιοῦσι καὶ λέγουσι· τοῦτο γὰρ οἶμαι οὐ τολμῶσι λέγειν οὐδ' ἀμφισβητεῖν , ὥς οὐχί εἶπερ ἀδικοῦσί γε δοτέον δίκην, ἀλλ' οἶμαι οὗ φᾶσιν ἀδικεῖν . ἦ γάρ; |
| EUTHYPHRO. | You are telling the truth. | ΕΥΘΥΦΡΩΝ. | ἀληθεῖ λέγεις. |

-- Plato, *Euthyphro*.

14A2: Holiness, says Euthyphro, is a kind of skill.

SOCRATES. Well, now, what do you say the holy is, and holiness? Do you not say that it is a kind of understanding of sacrificing and praying?

EUTHYPHRO. Yes.

SOCRATES. And isn't sacrificing making gifts to the gods, and praying asking for something from them?

EUTHYPHRO. It certainly is, Socrates.

ΣΩΚΡΑΤΗΣ. τί δὴ αὖ λέγεις τὸ ὅσιον εἶναι καὶ τὴν ὁσιότητα; οὐχὶ ἐπιστήμην τινὰ τοῦ θύειν τε καὶ εὐχεσθαι;

ΕΥΘΥΦΡΩΝ. ἔγωγε.

ΣΩΚΡΑΤΗΣ. οὐκοῦν τὸ θύειν δωρεῖσθαι ἐστὶ τοῖς θεοῖς, τὸ δ' εὐχεσθαι αἰτεῖν τοὺς θεούς;

ΕΥΘΥΦΡΩΝ. καὶ μάλα, ὦ Σώκρατες.

-- Plato, *Euthyphro*.

14A3: On giving and taking between gods and men.

SOCRATES. What is this service to the gods?
Do you say that it is asking them
for something and giving
something to them?

EUTHYPHRO. Yes.

SOCRATES. Now is not the right way of
asking to ask them for the things
which we need from them?

EUTHYPHRO. But what (else is it)?

SOCRATES. And conversely, is the right way
of giving to present them in
return with the things which they
happen to need from us?

ΣΩΚΡΑΤΗΣ. τίς αὕτη ἡ ὑπηρεσίᾳ ἐστὶ
τοῖς θεοῖς; αἰτεῖν τε φῆς
αὐτοὺς καὶ δίδόναι ἐκείνοις;

ΕΥΘΥΦΡΩΝ. ἔγωγε.

ΣΩΚΡΑΤΗΣ. ἄρ' οὖν οὐ τό γε ὀρθῶς
αἰτεῖν ἐστὶν ὧν δεόμεθα παρ'
ἐκείνων, ταῦτα αὐτοὺς
αἰτεῖν;

ΕΥΘΥΦΡΩΝ. ἀλλὰ τί;

ΣΩΚΡΑΤΗΣ. καὶ αὖ τὸ δίδόναι ὀρθῶς, ὧν
ἐκεῖνοι τυγχάνουσιν δεόμενοι
παρ' ἡμῶν, ταῦτα ἐκείνοις
αὖ ἀντιδωρεῖσθαι;

-- Plato, *Euthyphro*.

14B. DRILLS

M: MIMICRY DRILLS

M1: Purpose: To produce the Progressive Infinitive in contrast with the Present Indicative.

Directions: Mimic the recording, first across, then down the right hand column.

M1a:

Model

Recording: διὰ τί οὐ γράφεις;

Why aren't you writing?

Reply: διότι οὐ βούλομαι γράφειν.

Because I don't want to write.

- | | |
|-------------------------------------|--|
| 1. διὰ τί οὐ μένεις; | 1. διότι οὐ βούλομαι μένειν. |
| 2. διὰ τί οὐ φεύγεις; | 2. διότι οὐ βούλομαι φεύγειν. |
| 3. διὰ τί οὐκ ἀκούεις; | 3. διότι οὐ βούλομαι ἀκούειν. |
| 4. διὰ τί οὐ θύεις; | 4. διότι οὐ βούλομαι θύειν. |
| 5. διὰ τί οὐχ ὁμολογεῖς; | 5. διότι οὐ βούλομαι ὁμολογεῖν. |
| 6. διὰ τί οὐ συγχωρεῖς; | 6. διότι οὐ βούλομαι συγχωρεῖν. |
| 7. διὰ τί οὐ πολεμεῖς; | 7. διότι οὐ βούλομαι πολεμεῖν. |
| 8. διὰ τί οὐ καλεῖς; | 8. διότι οὐ βούλομαι καλεῖν. |
| 9. διὰ τί οὐ καλεῖς τοὺς φίλους; | 9. διότι οὐ βούλομαι καλεῖν τοὺς φίλους. |
| 10. διὰ τί οὐκ ἄγεις τοὺς φίλους; | 10. διότι οὐ βούλομαι ἄγειν τοὺς φίλους. |
| 11. διὰ τί οὐ λῦπεῖς τοὺς φίλους; | 11. διότι οὐ βούλομαι λῦπεῖν τοὺς φίλους. |
| 12. διὰ τί οὐ πέμπεις τοὺς φίλους; | 12. διότι οὐ βούλομαι πέμπειν τοὺς φίλους. |
| 13. διὰ τί οὐκ ὠφελεῖς τοὺς φίλους; | 13. διότι οὐ βούλομαι ὠφελεῖν τοὺς φίλους. |
| 14. διὰ τί οὐ σφάζεις τοὺς φίλους; | 14. διότι οὐ βούλομαι σφάζειν τοὺς φίλους. |
| 15. διὰ τί οὐ μῖσεῖς τοὺς φίλους; | 15. διότι οὐ βούλομαι μῖσεῖν τοὺς φίλους. |
| 16. διὰ τί οὐ διώκεις τοὺς φίλους; | 16. διότι οὐ βούλομαι διώκειν τοὺς φίλους. |

Problems:

- α' . In the right-hand column above, the combination of theme-marker, $-\epsilon-$, with a final segment $-\epsilon\nu$, produces the ending $-\epsilon\nu$. The infinitives then are built from the *BASE* ($\mu\epsilon\nu-$, $\phi\epsilon\nu\gamma-$, etc.) + ϵ + ____ .
- β' . By elimination, then, for the above verbs the signal of the progressive infinitive active is ____ .

α' . $\epsilon\nu$

β' . $\epsilon\nu$

M1b:

Model

Recording: διὰ τί σιωπᾶτε;

Why are you (pl.) silent?

Reply: βουλόμεθα σιωπᾶν.

We want to be silent.

- | | |
|--|-------------------------------------|
| 1. διὰ τί γελᾶτε; | 1. βουλόμεθα γελᾶν. |
| 2. διὰ τί τολμᾶτε; | 2. βουλόμεθα τολμᾶν. |
| 3. διὰ τί κυβιστᾶτε; | 3. βουλόμεθα κυβιστᾶν. |
| 4. διὰ τί τρυφᾶτε; | 4. βουλόμεθα τρυφᾶν. |
| 5. διὰ τί ὀρᾶτε; | 5. βουλόμεθα ὀρᾶν. |
| 6. διὰ τί διψῆτε; | 6. βουλόμεθα διψῆν. |
| 7. διὰ τί ἐνιδροῦτε; (24) | 7. βουλόμεθα ἐνιδροῦν. |
| 8. διὰ τί δηλοῦτε; (19) | 8. βουλόμεθα δηλοῦν. |
| 9. διὰ τί δηλοῦτε τοὺς ἄνδρας; | 9. βουλόμεθα δηλοῦν τοὺς ἄνδρας. |
| 10. διὰ τί ἐστιᾶτε τοὺς ἄνδρας; | 10. βουλόμεθα ἐστιᾶν τοὺς ἄνδρας. |
| 11. διὰ τί ἐρωτᾶτε τοὺς ἄνδρας; | 11. βουλόμεθα ἐρωτᾶν τοὺς ἄνδρας. |
| 12. διὰ τί ἀφοσιοῦτε (22) τοὺς ἄνδρας; | 12. βουλόμεθα ἀφοσιοῦν τοὺς ἄνδρας. |
| 13. διὰ τί ὀρᾶτε τοὺς ἄνδρας; | 13. βουλόμεθα ὀρᾶν τοὺς ἄνδρας. |
| 14. διὰ τί νῆκᾶτε (30) τοὺς ἄνδρας; | 14. βουλόμεθα νῆκᾶν τοὺς ἄνδρας. |
| 15. διὰ τί θῦμοῦτε (18) τοὺς ἄνδρας; | 15. βουλόμεθα θῦμοῦν τοὺς ἄνδρας. |
| 16. διὰ τί ἐξαπατᾶτε (SR) τοὺς ἄνδρας; | 16. βουλόμεθα ἐξαπατᾶν τοὺς ἄνδρας. |

γ'. Progressive active infinitive endings in -ᾶν and -οῦν are just shortened forms of -άειν and -όειν; and the signal for the infinitive itself is still _____.

γ'. εν.

M1c:

Model

Recording: ἄρα διδῶσι;

Are they giving?

Reply: οὐ μὰ Δί', οὐ βούλονται διδόναι.

No by Zeus, they don't want to give.

- | | |
|-------------------------------------|--|
| 1. ἄρ' ἀποδιδῶσι; | 1. οὐ μὰ Δί', οὐ βούλονται ἀποδιδόναι. |
| 2. ἄρα τιθέασι; | 2. οὐ μὰ Δί', οὐ βούλονται τιθέναι. |
| 3. ἄρά φασι; | 3. οὐ μὰ Δί', οὐ βούλονται φάναι. |
| 4. ἄρ' ἰστᾶσι; (30) | 4. οὐ μὰ Δί', οὐ βούλονται ἰστάναι. |
| 5. ἄρ' εἰσί; | 5. οὐ μὰ Δί', οὐ βούλονται εἶναι. |
| 6. ἄρ' ἰῶσι; | 6. οὐ μὰ Δί', οὐ βούλονται ἰέναι. |
| 7. ἄρ' ἰᾶσι; | 7. οὐ μὰ Δί', οὐ βούλονται ἰέναι. |
| 8. ἄρα δεικνύασι; | 8. οὐ μὰ Δί', οὐ βούλονται δεικνύναι. |
| 9. ἄρα δεικνύασι τὸ θέᾶμα; | 9. οὐ μὰ Δί', οὐ βούλονται δεικνύναι τὸ θέᾶμα. |
| 10. ἄρα συνιᾶσι τὸ θέᾶμα; | 10. οὐ μὰ Δί', οὐ βούλονται συνιέναι τὸ θέᾶμα. |
| 11. ἄρα διδῶσι τὸ θέᾶμα; | 11. οὐ μὰ Δί', οὐ βούλονται διδόναι τὸ θέᾶμα. |
| 12. ἄρα παρatiθέασι τὸ θέᾶμα; | 12. οὐ μὰ Δί', οὐ βούλονται παρatiθέναι τὸ θέᾶμα. |
| 13. ἄρ' ἐπιδεικνύασι τὸ θέᾶμα; | 13. οὐ μὰ Δί', οὐ βούλονται ἐπιδεικνύναι τὸ θέᾶμα. |
| 14. ἄρ' ἀποδιδῶσι τὸ θέᾶμα; | 14. οὐ μὰ Δί', οὐ βούλονται ἀποδιδόναι τὸ θέᾶμα. |
| 15. ἄρα προτιθέασι τὸ θέᾶμα; | 15. οὐ μὰ Δί', οὐ βούλονται προτιθέναι τὸ θέᾶμα. |
| 16. ἄρ' ἀποδεικνύασι (17) τὸ θέᾶμα; | 16. οὐ μὰ Δί', οὐ βούλονται ἀποδεικνύναι τὸ θέᾶμα. |

δ'. μι-verbs have \emptyset theme-marker; and if the whole infinitive form is cut by subtracting the base (διδό-, τιθέ-, δεικνύ-, etc.), the infinitive signal alone is left, in the form ____.

δ'. ναι

M2:

Model:

Recording: λέγω ὅτι ὑμεῖς ἀναδύεσθε.

I say that you (pl.) are hesitating.

Reply: φημί ὑμᾶς ἀναδύεσθαι.

I say that you (pl.) are hesitating.

- | | |
|---|---|
| 1. λέγω ὅτι ὑμεῖς διώκεσθε. | 1. φημί ὑμᾶς διώκεσθαι. |
| 2. λέγω ὅτι ὑμεῖς φοβεῖσθε. | 2. φημί ὑμᾶς φοβεῖσθαι. |
| 3. λέγω ὅτι ὑμεῖς ὀρᾷσθε. | 3. φημί ὑμᾶς ὀρᾷσθαι. |
| 4. λέγω ὅτι ὑμεῖς θῦμοῦσθε. | 4. φημί ὑμᾶς θῦμοῦσθαι. |
| 5. λέγω ὅτι ὑμεῖς ἀφίεσθε. | 5. φημί ὑμᾶς ἀφίεσθαι. |
| 6. λέγω ὅτι ὑμεῖς προτίθεσθε. | 6. φημί ὑμᾶς προτίθεσθαι. |
| 7. λέγω ὅτι ὑμεῖς δύνασθε. | 7. φημί ὑμᾶς δύνασθαι. |
| 8. λέγω ὅτι ὑμεῖς δίδοσθε. | 8. φημί ὑμᾶς δίδοσθαι. |
| 9. λέγω ὅτι ὑμεῖς ἀνθίστασθε τοῖς θεοῖς. | 9. φημί ὑμᾶς ἀνθίστασθαι τοῖς θεοῖς. |
| 10. λέγω ὅτι ὑμεῖς εὐχεσθε τοῖς θεοῖς. | 10. φημί ὑμᾶς εὐχεσθαι τοῖς θεοῖς. |
| 11. λέγω ὅτι ὑμεῖς χρῆσθε τοῖς θεοῖς. | 11. φημί ὑμᾶς χρῆσθαι τοῖς θεοῖς. |
| 12. λέγω ὅτι ὑμεῖς ἀποκρίνεσθε τοῖς θεοῖς. | 12. φημί ὑμᾶς ἀποκρίνεσθαι τοῖς θεοῖς. |
| 13. λέγω ὅτι ὑμεῖς ἔπεσθε τοῖς θεοῖς. | 13. φημί ὑμᾶς ἔπεσθαι τοῖς θεοῖς. |
| 14. λέγω ὅτι ὑμεῖς ἀντιδωρεῖσθε τοῖς θεοῖς. | 14. φημί ὑμᾶς ἀντιδωρεῖσθαι τοῖς θεοῖς. |
| 15. λέγω ὅτι ὑμεῖς ἐπεξέρχεσθε τοῖς θεοῖς. | 15. φημί ὑμᾶς ἐπεξέρχεσθαι τοῖς θεοῖς. |
| 16. λέγω ὅτι ὑμεῖς συμμίγνυσθε τοῖς θεοῖς. | 16. φημί ὑμᾶς συμμίγνυσθαι τοῖς θεοῖς. |

ε'. On the basis of eliminating what is common to all the infinitive forms in this drill we may conclude that the signal for the progressive assertive infinitive middle and passive is

— .

ε', σθαι

R: RECOGNITION DRILLS

R1a: Purpose: To test comprehension of the distinction between active and middle/passive forms of the Progressive Infinitive.

Directions: Show that you can distinguish between the active and middle/passive forms of the infinitive by selecting from within the brackets the appropriate form of the infinitive.

Model:

Recording: γράφει, καλὸν γάρ τὸ ——— (γράφειν, γράφεσθαι).

Reply: γράφει, καλὸν γάρ τὸ γράφειν.

He is writing, for (the act of) writing is an excellent thing.

- | | |
|--|--------------------|
| 1. ἀκούει, καλὸν γάρ τὸ ——— (ἀκούειν,
ἀκούεσθαι) | 1. τὸ ἀκούειν. |
| 2. ἄρχεται, καλὸν γάρ τὸ ——— (ἄρχειν,
ἄρχεσθαι) | 2. τὸ ἄρχεσθαι. |
| 3. ἐστιᾷται, καλὸν γάρ τὸ ——— (ἐστιᾷν,
ἐστιᾷσθαι) | 3. τὸ ἐστιᾷσθαι. |
| 4. αἰτεῖ, καλὸν γάρ τὸ ——— (αἰτεῖν,
αἰτεῖσθαι) | 4. τὸ αἰτεῖν. |
| 5. διώκει, καλὸν γάρ τὸ ——— (διώκειν,
διώκεσθαι) | 5. τὸ διώκειν. |
| 6. παύεται, καλὸν γάρ τὸ ——— (παύειν,
παύεσθαι) | 6. τὸ παύεσθαι. |
| 7. δηλοῖ, καλὸν γάρ τὸ ——— (δηλοῦν,
δηλοῦσθαι) | 7. τὸ δηλοῦν. |
| 8. ἀνθίσταται, καλὸν γάρ τὸ — (ἀνθιστάναι,
ἀνθίστασθαι) | 8. τὸ ἀνθίστασθαι. |
| 9. λαμβάνει, καλὸν γάρ τὸ ——— (λαμβάνειν,
λαμβάνεσθαι) | 9. τὸ λαμβάνειν. |
| 10. ἀφίησι, καλὸν γάρ τὸ ——— (ἀφίεναι,
ἀφίεσθαι) | 10. τὸ ἀφίεναι. |
| 11. φαίνεται, καλὸν γάρ τὸ ——— (φαίνειν,
φαίνεσθαι) | 11. τὸ φαίνεσθαι. |
| 12. φοβεῖται, καλὸν γάρ τὸ ——— (φοβεῖν,
φοβεῖσθαι) | 12. τὸ φοβεῖσθαι. |

- | | |
|---|----------------------|
| 13. θεραπεύει, καλὸν γὰρ τὸ _____ (θεραπεύειν,
θεραπεύεσθαι) | 13. τὸ θεραπεύειν. |
| 14. ἐπαινεῖται, καλὸν γὰρ τὸ _____ (ἐπαινεῖν,
ἐπαινεῖσθαι) | 14. τὸ ἐπαινεῖσθαι. |
| 15. θυμοῦται, καλὸν γὰρ τὸ _____ (θυμοῦν,
θυμοῦσθαι) | 15. τὸ θυμοῦσθαι. |
| 16. νομίζει, καλὸν γὰρ τὸ _____ (νομίζειν,
νομίζεται) | 16. τὸ νομίζειν. |
| 17. δίδωσι, καλὸν γὰρ τὸ _____ (διδόναι,
δίδοσθαι) | 17. τὸ δίδόναι. |
| 18. ἰδρύεται, καλὸν γὰρ τὸ _____ (ἰδρύειν,
ἰδρύεσθαι) | 18. τὸ ἰδρύεσθαι. |
| 19. φιλεῖ, καλὸν γὰρ τὸ _____ (φιλεῖν,
φιλεῖται) | 19. τὸ φιλεῖν. |
| 20. ἀποκρίνεται, καλὸν γὰρ τὸ _____ (ἀποκρίνειν,
ἀποκρίνεσθαι) | 20. τὸ ἀποκρίνεσθαι. |
| 21. ὁρᾷ, καλὸν γὰρ τὸ _____ (ὁρᾶν,
ὁρᾶσθαι) | 21. τὸ ὁρᾶν. |
| 22. προτίθεται, καλὸν γὰρ τὸ _____ (προτιθέναι,
προτίθεσθαι) | 22. τὸ προτίθεσθαι. |
| 23. χρεῖται, καλὸν γὰρ τὸ _____ (χρεῖν,
χρεῖσθαι) | 23. τὸ χρεῖσθαι. |
| 24. καλεῖ, καλὸν γὰρ τὸ _____ (καλεῖν,
καλεῖσθαι) | 24. τὸ καλεῖν. |

- ς '. The infinitives above all occur with the article and function as subject in a clause. In this respect they behave like _____ .
- ζ '. In the Dialogue, the infinitive also patterned like a noun in the phrase οὐ τολμῶσι λέγειν as the _____ of the verb τολμῶσι.
- η '. The infinitive behaves further like a noun, as in καλὸν ἐστὶ ταῦτα λέγειν, where it appears as _____ with καλόν.
- θ '. Another way in which the infinitive behaves like a noun, as in the phrase ἐπιστήμην τοῦ θύειν, is by taking a different _____ form, signalled by the article.

- ς '. nouns
ζ '. object
η '. complement
θ '. case

R1b: Purpose: To test comprehension of the distinction between the Progressive Infinitive and corresponding Indicatives.

Directions: Show that you can distinguish between the finite and infinitive forms of the verb by selecting from within the brackets the appropriate form.

Model:

Recording: φημὶ τοὺς ἄνδρας _____ (γράφουσιν, γράφειν).

Reply: φημὶ τοὺς ἄνδρας γράφειν.

OR

Recording: λέγω ὅτι οἱ ἄνδρες _____ (γράφουσιν, γράφειν).

Reply: λέγω ὅτι οἱ ἄνδρες γράφουσιν.

I say that the men are writing.

- | | |
|--|----------------|
| 1. φημὶ τοὺς ἄνδρας _____ (περιίᾱσι,
περιιέναι) | 1. περιιέναι. |
| 2. λέγω ὅτι οἱ ἄνδρες _____ (βούλονται,
βούλεσθαι) | 2. βούλονται. |
| 3. λέγω ὅτι ὁ παῖς _____ (ἀκούει,
ἀκούειν) | 3. ἀκούει. |
| 4. φημὶ τὸν παῖδα _____ (ἐπίσταται,
ἐπίσταςθαι) | 4. ἐπίσταςθαι. |
| 5. φημὶ ὑμᾶς _____ (τρυφᾶτε,
τρυφᾶν) | 5. τρυφᾶν. |
| 6. λέγω ὅτι ὑμεῖς _____ (θυμοῦσθε,
θυμοῦσθαι) | 6. θυμοῦσθε. |
| 7. φημὶ τὴν γυναῖκα _____ (μισηῖται,
μισεῖσθαι) | 7. μισεῖσθαι. |
| 8. λέγω ὅτι ἡ γυνὴ _____ (πάσχει,
πάσχειν) | 8. πάσχει. |
| 9. λέγω ὅτι αἱ γυναῖκες _____ (ὀρῶνται,
ὀρᾶσθαι) | 9. ὀρῶνται. |
| 10. φημὶ τὰς γυναῖκας _____ (ἀγνοοῦσιν,
ἀγνοεῖν) | 10. ἀγνοεῖν. |
| 11. φημὶ τὸν βασιλέα _____ (ἄρχεται,
ἄρχεσθαι) | 11. ἄρχεσθαι. |
| 12. λέγω ὅτι οἱ βασιλεῖς τοὺς ἄνδρας _____ (ἄγουσιν,
ἄγειν) | 12. ἄγουσιν. |

- | | |
|---|-------------------|
| 13. φημί τοὺς ἄνδρας τοὺς ἐχθροὺς — (μῖσοῦσιν, μῖσεῖν) | 13. μῖσεῖν. |
| 14. λέγω ὅτι ὁ οἰκέτης κακὸς — (φαίνεται, φαίνεσθαι) | 14. φαίνεται. |
| 15. φημί τοὺς ποιητὰς ποιεῖν — (δύνανται, δύνασθαι) | 15. δύνασθαι. |
| 16. λέγω ὅτι ὁ ἵππος μέγας — (ἐστίν, εἶναι) | 16. ἐστίν. |
| 17. λέγω ὅτι οἱ θεοὶ τὰ ἀγαθὰ — (διδόασιν, διδόναι) | 17. διδόασιν. |
| 18. φημί τὸν θεὸν τὰ ἔργα — (ὑπεργάζεται, ὑπεργάζεσθαι) | 18. ὑπεργάζεσθαι. |
| 19. λέγω ὅτι οἱ ἄνδρες — (εἶποντο, ἔπεσθαι) | 19. εἶποντο. |
| 20. λέγω ὅτι ὁ παῖς — (ἐτόλμα, τολμᾶν) | 20. ἐτόλμα. |
| 21. φημί τὸν ἄνδρα — (ἐγέλᾳ, γελᾶν) | 21. γελᾶν. |
| 22. φημί τοὺς παῖδας — (ἐφοβοῦντο, φοβεῖσθαι) | 22. φοβεῖσθαι. |
| 23. λέγω ὅτι τὰ ὀρχήματα καλὰ — (ἦν, εἶναι) | 23. ἦν |
| 24. φημί τὸν Δαίδαλον δεινὸν — (ἐγίγνετο, γίγνεσθαι) | 24. γίγνεσθαι. |

ι'. In the λέγω ὅτι construction (nos. 2, 3, 6, 8, 9, 12, 14, 16, 17, 19, 20, 23), the expressed subject of reported speech is in the nominative case, and the verb is in the _____ state. Where the subject of the reported speech is in the accusative (after φημί), the verb is in the _____ state.

ια'. The latter construction is known as the _____ and _____ construction, for reporting indirect speech.

ι'. indicative, infinitive

ια'. accusative, infinitive

P: PRODUCTION DRILLS

P1: Purpose: To produce the Progressive Infinitive in contrast with the Present Indicative.

P1a: Directions: Go back to M, cover the right-hand column, and do the following exchanges, from left to right.

P1a = M1a Nos. 1-8

P1b = M1b Nos. 1-8

P1c = M1c Nos. 1-8

P1d = M2a Nos. 1-8

P2: Purpose: To produce the active and middle/passive forms of the Progressive Infinitive in contrast with each other.

P2a: Directions: Expand the utterances on the following pattern.

Model:

Recording: κελεύω αὐτὸν γράφειν τοὺς λόγους . . .

I order him to write the words

Reply: ὥστε τοὺς λόγους γράφεσθαι.

so that the words are (likely to be)
being written.

- | | |
|---|-------------------------------------|
| 1. κελεύω αὐτὸν διώκειν τοὺς ἐχθροὺς . . . | 1. ὥστε τοὺς ἐχθροὺς διώκεσθαι. |
| 2. κελεύω αὐτὸν δίδοναι τὸ ἀργύριον . . . | 2. ὥστε τὸ ἀργύριον δίδοσθαι. |
| 3. κελεύω αὐτὸν καλεῖν τὸν φίλον . . . | 3. ὥστε τὸν φίλον καλεῖσθαι. |
| 4. κελεύω αὐτὸν μὴ παρατιθέναι τὸ δεῖπνον . . . | 4. ὥστε τὸ δεῖπνον μὴ παρατίθεσθαι. |
| 5. κελεύω αὐτὸν ὁρᾶν τὰ θεᾶματα . . . | 5. ὥστε τὰ θεᾶματα ὁρᾶσθαι. |
| 6. κελεύω αὐτὸν μὴ ἀπολλύναι τὸν πελάτην . . . | 6. ὥστε τὸν πελάτην μὴ ἀπόλλυσθαι. |
| 7. κελεύω αὐτὸν ἀφοσιοῦν τὸν ἀδικοῦντα . . . | 7. ὥστε τὸν ἀδικοῦντα ἀφοσιοῦσθαι. |
| 8. κελεύω αὐτὸν μὴ ἀφίέναι τοὺς δούλους . . . | 8. ὥστε τοὺς δούλους μὴ ἀφίεσθαι. |
| 9. κελεύω αὐτὸν σῶζειν τὴν πόλιν . . . | 9. ὥστε τὴν πόλιν σῶζεσθαι. |
| 10. κελεύω αὐτὸν ἐπιδεικνύναι τὴν σοφίαν . . . | 10. ὥστε τὴν σοφίαν ἐπιδείκνυσθαι. |
| 11. κελεύω αὐτὸν ὠφελεῖν τοὺς θεοὺς . . . | 11. ὥστε τοὺς θεοὺς ὠφελεῖσθαι. |
| 12. κελεύω αὐτὸν μὴ φέρειν τὸν πέπλον . . . | 12. ὥστε τὸν πέπλον μὴ φέρεσθαι. |

P2b: Directions: Expand the utterances on the following pattern.

Model:

Recording: δίκαιός εἰμι ἄγεσθαι . . .

It is right for me to be led

Reply: ἄλλ' οὐ δεῖ σέ ἄγειν.

but you must not lead.

- | | |
|------------------------------------|-------------------------------|
| 1. δίκαιός εἰμι φαίνεσθαι . . . | 1. ἄλλ' οὐ δεῖ σέ φαίνειν. |
| 2. δίκαιός εἰμι ἐπαινείσθαι . . . | 2. ἄλλ' οὐ δεῖ σέ ἐπαινεῖν. |
| 3. δίκαιός εἰμι προτιθέσθαι . . . | 3. ἄλλ' οὐ δεῖ σέ προτιθέναι. |
| 4. δίκαιός εἰμι θυμοῦσθαι . . . | 4. ἄλλ' οὐ δεῖ σέ θυμοῦν. |
| 5. δίκαιός εἰμι ἀφίεσθαι . . . | 5. ἄλλ' οὐ δεῖ σέ ἀφίέναι. |
| 6. δίκαιός εἰμι ἐστιᾶσθαι . . . | 6. ἄλλ' οὐ δεῖ σέ ἐστιᾶν. |
| 7. δίκαιός εἰμι ἀποδίδοσθαι . . . | 7. ἄλλ' οὐ δεῖ σέ ἀποδιδόναι. |
| 8. δίκαιός εἰμι διαφέρεισθαι . . . | 8. ἄλλ' οὐ δεῖ σέ διαφέρειν. |
| 9. δίκαιός εἰμι κολάζεσθαι . . . | 9. ἄλλ' οὐ δεῖ σέ κολάζειν. |
| 10. δίκαιός εἰμι αἰτεῖσθαι . . . | 10. ἄλλ' οὐ δεῖ σέ αἰτεῖν. |
| 11. δίκαιός εἰμι δείκνυσθαι . . . | 11. ἄλλ' οὐ δεῖ σέ δεικνύναι. |
| 12. δίκαιός εἰμι λεπτύνεσθαι . . . | 12. ἄλλ' οὐ δεῖ σέ λεπτύνειν. |

P3: Purpose: To produce the Progressive Infinitive in contrast with the Indicative.

P3a: Directions: Transform the utterances on the following pattern.

Model:

Recording: ὁ ἀνὴρ γράφει.

The man is writing.

Reply: ὁ ἀνὴρ γράφειν λέγεται.

The man is said to be writing.

- | | |
|------------------------|---------------------------------|
| 1. ὁ ἀνὴρ ἀκούει. | 1. ὁ ἀνὴρ ἀκούειν λέγεται. |
| 2. ὁ ἀνὴρ ἐπίσταται. | 2. ὁ ἀνὴρ ἐπίστασθαι λέγεται. |
| 3. ὁ ἀνὴρ φοβεῖται. | 3. ὁ ἀνὴρ φοβεῖσθαι λέγεται. |
| 4. ὁ ἀνὴρ περιίει. | 4. ὁ ἀνὴρ περιιέναι λέγεται. |
| 5. ὁ ἀνὴρ γελᾷ. | 5. ὁ ἀνὴρ γελᾶν λέγεται. |
| 6. ὁ ἀνὴρ εὐχεται. | 6. ὁ ἀνὴρ εὐχεσθαι λέγεται. |
| 7. ὁ ἀνὴρ συνίησι. | 7. ὁ ἀνὴρ συνιέναι λέγεται. |
| 8. ὁ ἀνὴρ ὀρχεῖται. | 8. ὁ ἀνὴρ ὀρχεῖσθαι λέγεται. |
| 9. ὁ ἀνὴρ δύναιται. | 9. ὁ ἀνὴρ δύνασθαι λέγεται. |
| 10. ὁ ἀνὴρ διψᾷ. | 10. ὁ ἀνὴρ διψῆν λέγεται. |
| 11. ὁ ἀνὴρ φησι. | 11. ὁ ἀνὴρ φάναι λέγεται. |
| 12. ὁ ἀνὴρ παύεται. | 12. ὁ ἀνὴρ παύεσθαι λέγεται. |
| 13. ὁ ἀνὴρ ἐμάνθανε. | 13. ὁ ἀνὴρ μανθάνειν ἐλέγετο. |
| 14. ὁ ἀνὴρ ἐκάλει. | 14. ὁ ἀνὴρ καλεῖν ἐλέγετο. |
| 15. ὁ ἀνὴρ ἐδίδου. | 15. ὁ ἀνὴρ διδόναι ἐλέγετο. |
| 16. ὁ ἀνὴρ ἐπαιδεύετο. | 16. ὁ ἀνὴρ παιδεύεσθαι ἐλέγετο. |

P3b: Directions: Transform the utterances on the following pattern.

Model:

Recording: γράφω, ὥς φημι.

I am writing, as I say.

Reply: φημί γράφειν.

I say that I am writing.

- | | |
|---------------------------|----------------------|
| 1. ἐννοῶ, ὥς φημι. | 1. φημί ἐννοεῖν. |
| 2. δύνασθαι, ὥς φῆς. | 2. φῆς δύνασθαι. |
| 3. τολμᾶ, ὥς φησι. | 3. φησί τολμᾶν. |
| 4. οἰόμεθα, ὥς φαμεν. | 4. φαμέν οἶεσθαι. |
| 5. αἰδεῖσθε, ὥς φατε. | 5. φατέ αἰδεῖσθαι. |
| 6. ἀδικοῦσιν, ὥς φᾶσιν. | 6. φᾶσιν ἀδικεῖν. |
| 7. διατρίβετε, ὥς φατε. | 7. φατέ διατρίβειν. |
| 8. δηλοῖ, ὥς φησιν. | 8. φησί δηλοῦν. |
| 9. ὁμολογοῦμεν, ὥς φαμεν. | 9. φαμέν ὁμολογεῖν. |
| 10. ἀναδύομαι, ὥς φημι. | 10. φημί ἀναδύεσθαι. |
| 11. ἄρχονται, ὥς φᾶσιν. | 11. φᾶσιν ἄρχεσθαι. |
| 12. δείκνυς, ὥς φῆς. | 12. φῆς δεικνύναι. |

P3c: *Directions:* Transform the utterances on the following pattern.

Model:

Recording: λέγει ὅτι ὁ ἀνὴρ γράφει.

He says that the man is writing.

Reply: φησὶ τὸν ἄνδρα γράφειν.

He says that the man is writing.

- | | |
|---|---|
| 1. λέγει ὅτι ὁ ἀνὴρ σιωπᾷ. | 1. φησὶ τὸν ἄνδρα σιωπᾷν. |
| 2. λέγει ὅτι αἱ γυναῖκες ἀποροῦσιν. | 2. φησὶ τὰς γυναῖκας ἀπορεῖν. |
| 3. λέγει ὅτι οἱ ὦμοι οὐ παχύνονται. | 3. φησὶ τοὺς ὦμους οὐ παχύνεσθαι. |
| 4. λέγει ὅτι ὁ Σωκράτης διέτρίβεν. | 4. φησὶ τὸν Σωκράτην διατρίβειν. |
| 5. λέγει ὅτι οἱ Ἀθηναῖοι ὠργίζοντο. | 5. φησὶ τοὺς Ἀθηναίους ὠργίζεσθαι. |
| 6. λέγει ὅτι ἡ ἀνδρεῖα διδάσκεται. | 6. φησὶ τὴν ἀνδρεῖαν διδάσκεσθαι. |
| 7. λέγει ὅτι τὸ ὄρχημα καλὸν οὐκ ἔστιν. | 7. φησὶ τὸ ὄρχημα καλὸν οὐκ εἶναι. |
| 8. λέγει ὅτι τὰ δῶρα διαφθείρει τοὺς νέους. | 8. φησὶ τὰ δῶρα διαφθεῖρειν τοὺς νέους. |
| 9. λέγει ὅτι ἡ Ξανθίππη χαλεπὴ ἐφαίνετο. | 9. φησὶ τὴν Ξανθίππην χαλεπὴν φαίνεσθαι. |
| 10. λέγει ὅτι οἱ Συρᾶκοῖοι τὰ θαύματα ἐδείκνυσαν. | 10. φησὶ τοὺς Συρᾶκοσίους τὰ θαύματα δεικνύναι. |
| 11. λέγει ὅτι αἱ ὀρχηστρίδες εἰς τὰ ξίφη ἱένται. | 11. φησὶ τὰς ὀρχηστρίδας εἰς τὰ ξίφη ἱέσθαι. |
| 12. λέγει ὅτι ὁ Εὐθύφρων χρηταὶ τῷ θεῷ. | 12. φησὶ τὸν Εὐθύφρονα χρῆσθαι τῷ θεῷ. |

14C. GRAMMAR

14C1. *Uses of the Infinitive.* You have noted how one verb form, the participle, also fulfils the rôle of adjective. Another part of the verb, the infinitive, may in many respects be treated as a “verbal noun”. Like a noun it patterns -

1. *with the article:*

τὸ θύειν - sacrificing

2. *with another verb, as subject:*

τὸ θύειν δωρεῖσθαί ἐστι τοῖς θεοῖς -

to sacrifice is to make gifts to the gods.

δεῖ δίκην διδόναι -

it is necessary to pay the penalty
(lit. - *to pay the penalty is necessary.*)

as object:

οὐ τολμῶσι λέγειν - they do not dare *to say*.

βουλόμεθα γελᾶν - we want *to laugh*.

3. *with an adjective:*

ἄδικόν ἐστι ταῦτα ποιεῖν.

It is *wrong to be doing* these (things).

δίκαιός ἐμι ἄγεσθαι.

It is *right for me to be led*.

With the adjective it appears as complement.

As a noun, the infinitive is also regarded as falling into different cases; and while the verb form itself does not alter shape, case is signalled by the article: e.g.,

ἐπιμελεῖται τοῦ λέγειν δύνασθαι.

He takes care *to be able to speak*. (Xen. *Mem.* 3.3.11)

14C2. *Accusative and Infinitive*

Compare the two English sentences:

I declare	<i>that he is</i> <i>him to be</i>	the winner.
-----------	---------------------------------------	-------------

Indirect speech may be expressed with the indicative state, *is*, prefaced by *that*, or with the infinitive, *to be*, with the subject of *to be* in the objective (accusative) case.

Now compare the following Greek sentences:

λέγει ὅτι ὁ ἀνὴρ γράφει.

He says that the man is writing.

φησὶ τὸν ἄνδρα γράφειν.

He says that the man is writing.
(lit., - *the man to be writing*)

τί δὴ αὖ λέγεις τὸ ὅσιον εἶναι;

What do you say the holy is?

and with the impersonal verb, the subject of the infinitive is accusative:

δεῖ σε δίκην δίδόναι.

It is necessary (for) *you to pay* the penalty.

Where the subject of both the infinitive and the main verb is the same, the accusative is not used: e.g.,

φημὶ γράφειν - I say that I am writing.

14C3. A further important use of the infinitive, in which it is more like a verb than a noun, is with certain conjunctions. You have had one of these in Drill P2a, ὥστε - "so as": e.g.,

ὥστε τοὺς ἐχθροὺς ἀπολλύναι.

so as to (be likely to) destroy
the enemy.

The negative is ὥστε μή.

14C4. Forms of the Progressive Assertive Infinitive

Endings for the infinitive are:

Active	- εν	(ω- stems)	- ναι	(μi- stems)
Middle & Passive			- σθαι	

Endings are added to the ε variant of the theme marker for ω-verbs, to ∅ for μi-verbs, on the pattern:

Active	Middle/Passive
ω- vbs. λεγ + ε + εν > λέγειν	λεγ + ε + σθαι > λέγεσθαι
μi- vbs. τιθε + ∅ + ναι > τιθέναι	τιθε + ∅ + σθαι > τίθεσθαι

Cf. Paradigms:-Progressive Infinitives

The presence of ε as theme marker alerts us to the fact that we are still working with the *assertive* mood. We have already met two states of this mood: the indicative, which specifies the person subject, and the participial, which signals actual events or actions, and stands in various relationships to whatever is modified. We now come to the third state of the verb, the *infinitive*. In the infinitive forms above, the action signalled by the verb stem is, so to speak, stated by itself: e.g.,

διώκειν - to be (actually) pursuing, to be realizing
the on-going process of pursuing.

We may now fill out the verb chart by adding a third state:

TENSE	ASPECT	MOOD	STATE	VOICE
PRESENT	PROGRESSIVE	ASSERTIVE	INDICATIVE	ACTIVE
PAST			PARTICIPIAL	MIDDLE
			INFINITIVE	PASSIVE

14C5: Verbs followed by the Genitive

You will recall that one of the basic meanings of the genitive is *a part of* (see 6C1). This seems to be the underlying meaning where some verbs take their object in the genitive: e.g.,

ἀνθρώπων τινὸς ἀκούεις ἀμφισβητοῦντος;

Do you ever hear *any man* *arguing*?

- as though in hearing the man one somehow perceived a part of him. The idea is not really so strange: in English, we "take hold of" something and, in fact, λαμβάνει is a verb which often takes a genitive.

As you proceed, other verbs of this kind will appear. Be on the alert to note them.

14C6: Third Person Plural Pronoun

You have now met the third person plural pronoun proper. It usually occurs as a reflexive: e.g.,

οὐ δεῖν φᾶσι σφᾶς διδόναι δίκην.

They say *they* ought not to pay the penalty.

The forms are	N	σφεῖς
	A	σφᾶς
	G	σφῶν
	D	σφίσι(ν)

(Cf. Paradigms: Pronouns: Personal Pronouns.)

14D. SUPPLEMENTARY READINGS

14D1: Is something beloved because it is loved, or vice versa? (See 11D1).

ΣΩΚΡΑΤΗΣ. καὶ τοῦτο ἄρα οὕτως ἔχει
ὥσπερ τὰ πρότερα· οὐχ ὅτι
φιλούμενόν ἐστιν φιλεῖται
ὑπὸ ὧν φιλεῖται, ἀλλ' ὅτι
φιλεῖται φιλούμενον;

ΕΥΘΥΦΡΩΝ. ἀνάγκη. ἀνάγκη - necessity; force

ΣΩΚΡΑΤΗΣ. τί δὴ οὖν λέγομεν περὶ τοῦ
ἰσίου, ὡς Εὐθύφρων; ἄλλο
τι φιλεῖται ὑπὸ θεῶν πάντων,
ὡς ὁ σὸς λόγος;

ΕΥΘΥΦΡΩΝ. ναί.

ΣΩΚΡΑΤΗΣ. ἄρα διὰ τοῦτο, ὅτι ἰσιόν
ἐστιν, ἢ δι' ἄλλο τι;

ΕΥΘΥΦΡΩΝ. οὐκ, ἀλλὰ διὰ τοῦτο.

ΣΩΚΡΑΤΗΣ. διότι ἄρα ἰσιόν ἐστιν
φιλεῖται, ἀλλ' οὐχ ὅτι
φιλεῖται, διὰ τοῦτο ἰσιόν
ἐστιν;

ΕΥΘΥΦΡΩΝ. φαίνεται.

ΣΩΚΡΑΤΗΣ. ἀλλὰ μὲν δὴ διότι γε
φιλεῖται ὑπὸ θεῶν
φιλούμενόν ἐστι καὶ
θεοφιλές.

ΕΥΘΥΦΡΩΝ. πῶς γάρ οὔ;

ΣΩΚΡΑΤΗΣ. οὐκ ἄρα τὸ θεοφιλὲς ὁσιόν
 ἐστίν, ὥ Εὐθύφρων, οὐδὲ
 τὸ ὁσιον θεοφιλές, ὡς σὺ
 λέγεις, ἀλλ' ἕτερον τοῦτο
 τούτου.

-- Plato, *Euthyphro*.

1. διὰ τί τὸ φιλούμενον φιλούμενόν ἐστιν;
2. τί λέγεται περὶ τοῦ ὁσίου;
3. ἄρα τὸ θεοφιλὲς ὁσιόν ἐστιν;
4. ἄρα τὸ ὁσιον θεοφιλές ἐστιν;

14D2: Callias describes how he makes men just. (See 4A2, 8A2, 10D3).

ΚΑΛΛΙΑΣ. ἐγὼ ἐν τῷ χρόνῳ ᾧ ὑμῶν
ἀκούω ἀπορούντων τί τὸ
δίκαιον, ἐν τούτῳ δικάους
τοὺς ἀνθρώπους ποιῶ.

ΣΩΚΡΑΤΗΣ. πῶς, ὦ θαυμάσιε;

ΚΑΛΛΙΑΣ. διδοὺς νῆ Δί' ἀργύριον.

ΑΝΤΙΣΘΕΝΗΣ. οἱ δὲ ἄνθρωποι, ὦ Καλλίᾱ,
πότερον ἐν ταῖς ψυχαῖς ἢ
ἐν τῷ βαλαντίῳ τὸ δίκαιον
ἔχουσιν;

ΚΑΛΛΙΑΣ. ἐν ταῖς ψυχαῖς.

ΑΝΤΙΣΘΕΝΗΣ. κᾶπειτα σὺ εἰς τὸ βαλάντιον
διδοὺς ἀργύριον τὰς ψυχὰς
δικαίᾱς ποιεῖς;

ΚΑΛΛΙΑΣ. ἔγωγε.

ΑΝΤΙΣΘΕΝΗΣ. ἦ καὶ σοὶ ἀποδιδόασιν ὅ τι
λαμβάνουσι;

ΚΑΛΛΙΑΣ. μὰ τὸν Δί', οὐ μὲν δή.

ΑΝΤΙΣΘΕΝΗΣ. τί δέ, ἀντὶ τοῦ ἀργυρίου
χάριτας;

ΚΑΛΛΙΑΣ. οὐ μὰ τὸν Δί', οὐδὲ τοῦτο.

- ΑΝΤΙΣΘΕΝΗΣ. θαυμαστά γ', εἰ πρὸς μὲν τοὺς
 ἄλλους δικαίους ποιεῖς αὐτούς,
 πρὸς δὲ σαυτὸν οὐ.
- ΚΑΛΛΙΑΣ. καὶ τί τοῦτο θαυμαστόν; οὐ
 καὶ τέκτονάς τε καὶ οἰκοδόμους
 πολλοὺς ὁρᾷς οἷ' ἄλλοις μὲν
 πολλοῖς ποιοῦσιν οἰκίᾳς, ἑαυτοῖς
 δὲ οὐ, ἄλλ' ἐν μισθωταῖς οἰκοῦσιν;
- ΣΩΚΡΑΤΗΣ. νῆ Δία, καὶ οἱ μάντεις δήπου
 ἄλλοις μὲν προαγορεύουσιν τὸ
 μέλλον, ἑαυτοῖς δὲ οὐ προορῶσι
 τὸ ἐπιόν.

μέλλει - intend to do; going to do

ἔπεισι - come upon; approach; follow

-- Xenophon, *Symposium*.

1. τίνες ἀποροῦσιν;
2. πότε ὁ Καλλίᾱς δικαίους τοὺς ἀνθρώπους ποιεῖ;
3. πῶς δικαίους τοὺς ἀνθρώπους ποιεῖ;
4. ἄρ' οἱ ἀνθρωποι δίκαιοι ποιοῦνται πρὸς τὸν Καλλίᾱν;
5. ἄρ' οἱ τέκτονες οἰκίᾳς ἑαυτοῖς ποιοῦσιν;
6. τῶν μάντεων προαγορευόντων, τί οὐ προορᾶται;

14E. COMPOSITION

14Ea: *Original English*

SOCRATES. It is surprising to hear some people venturing to maintain that it is not right to punish murder or the administration of the drug mandragora to one's enemies, in spite of doctors' statements of its potentially damaging effects on health. Isn't it generally known that any failure to punish wrongdoers is an unwitting encouragement to them to commit further injustices?

CRITOBULUS. You are a genuine antique, Socrates, and have the smell of Methuselah about you, in your ignorance, it appears, that in our modern society politicians are under a compulsive urge to think in terms of upsetting the whole system. They go about this for all the world like the characters in "Alice in Wonderland", mis-labelling foul as "fair" and impiety as "pleasing in the sight of god" while describing wrong as either right or at the least "blameless". Those who listen to this claptrap come to regard the lanky-haired man as "well barbered" and the man with a hooked nose as on a par with Adonis, and so on. No one has any respect for anyone, but the righteous are quite cynically victimized, in utter contempt of justice, and with the assertion that those who get the better of others do not commit injustice but display initiative.

14Eb: *Recast of English*

SOCRATES. But it-is wonderful that (= if) we-hear some (people) daring to-maintain-in-argument that (it is) not necessary to-punish <the > murderers (n) or the (people) giving mandragora to-the(ir) enemies. <For the > doctors say that this (drug) is-likely to-be harmful to-health. Do-not the many not-know that whoever (does) not punish the wrongdoers escapes-notice (of) himself (in) encouraging them to-injure other injustices?

CRITOBULUS. You-are old-fashioned, o Socrates, and you-smell of-Kronos,¹ being-ignorant, it-appears, that in the modern city which we-live-in there-is every necessity (for) the politicians to-go-around always thinking-about (how) to-overturn everything to the opposite. <For > they-act for-all-the-world as the (people) around the little girl, the (one) in the land of-wonders, calling <the > foul "fair" and unholiness "pleasing-to-the-gods" and evil either "noble" or at-least "blameless", so-that the (people) hearing these (things) consider the lanky-haired man to-be "well bearded" and praise the hook-nosed (man) as being equal to-Adonis, and other such (things).²

So no-one³ feels-shame (before) anybody (= nobody) but (everybody) cheerfully wrongs⁴ the pious, quite despising justice and proclaiming that the (people) taking-advantage (of) others (do) not commit-injustice after-all, but display courage.

Notes:

- 1 cf. Aristophanes *Clouds* 398.
- 2 cf. Thucydides iii. 82 (of the civil war or στάσις at Corcyra in 427 B.C.) “... words changed their ordinary meanings and were construed in new senses. Reckless daring passed for the ‘courage of a loyal partisan’, cautious hesitation was ‘specious cowardice’, moderation was the ‘mask worn by unmanliness’, the power to see all sides of a question was ‘complete inability to act’. Impulsiveness was held to be a manly characteristic and safety-measures in intrigue a ‘well-reasoned excuse for avoiding action’.” The whole of Thuc. iii. 82-4 should be read, with the aid of a translation; its contemporary relevance will be immediately apparent.
- 3 See note 4.
- 4 Out of οὐδεὶς (note 3) its opposite πᾶς is to be supplied as subject for ἀδικεῖ; cf. 9.E note 2.

14F. VOCABULARY

14F1: NEW WORD LIST

- ἀδίκως [adverb] - unjustly, wrongly
- αἰτέῖ (αἰτῶ) [verb] - ask (for)
- ἀκούει (ἀκούω) [verb] - hear
- ἄλλοθι [adverb] - elsewhere; in other ways
- ἀμφοισβητεῖ (ἀμφοισβητῶ) [verb] - disagree with; argue; dispute
- * ἡ ἀνάγκη (τῆς ἀνάγκης) [noun] - force, necessity
- ἀντιδωρεῖται (ἀντιδωροῦμαι) [verb-deponent] - present in return
- τὸ δικαστήριον (τοῦ δικαστηρίου) [noun] - court of justice
- * δύνανται (δύναμαι) [verb-deponent] - be able
- δωρεῖ (δωρῶ) [verb] - give, present; (as deponent) present
- * ἐπέρχεται / ἔπεισι (ἐπέρχομαι / ἔπειμι) [verb] - come upon; attack
- ἡ ἐπιστήμη (τῆς ἐπιστήμης) [noun] - acquaintance with, skill; knowledge
- εὔχεται (εὔχομαι) [verb-deponent] - pray; boast
- θύει (θύω) [verb] - sacrifice; offer sacrifices
- * μέλλει (μέλλω) [verb] - intend to do, be about to do
- οὐχί [negator] - (longer form of οὐ - see Unit 2F)
- πάμπολυς (παμπόλλη- πάμπολυ) [adjective] - very much/many, very great
- παύει (παύω) [verb] - make to cease; (middle and passive) cease (no object)
- σφεῖς [pronoun-masculine and feminine plural] - they; themselves
- τολμᾷ (τολμῶ) [verb] - undertake; endure; dare
- τυγχάνει (τυγχάνω) [verb] - hit (upon); meet with; obtain; happen (to)
- ἡ ὑπηρεσίᾱ (τῆς ὑπηρεσίᾱς) [noun] - service

14F2: RELATED WORDS

ἀγεννής	ἀδικεῖ	ἀλλήλους	ἀντίστησι
ἀγνοεῖ	ἀδικίᾱ	ἄλλοθι	ἀντί
ἀγνώς	ἄδικος	ἄλλος	ἀντιδωρεῖται
ἀδικεῖ	ἀδίκως	ἄλλως	
ἀδικίᾱ	δικάζει		
ἄδικος	δίκαιος		
ἀδίκως	δικαιοσύνη		
ἄμεμπτος	δικαστήριον		
ἀνόσιος	δίκη		
ἀπορεῖ			
ᾠσεβής			
ᾠσφαλῶς			
ᾠτεχνῶς			
ᾠφύλακτος			
ἀντίστησι	ἀντιδωρεῖται	ἅπᾱς	
ἐπίσταται	ἀποδίδωσι	πάγκαλος	
ἐπιστήμη	δίδωσι	παγκάλως	
	δωρεῖ	πάμπολυς	
	δῶρον	πανταχοῦ	
		παναθήναια	
		πάνυ	
		πᾶς	

δύναμις	ἐπαινεῖ	ἐπεξέρχεται	οὐ
δύναται	ἐπεξέρχεται	ἐπέρχεται	οὐδαμῶς
	ἐπέρχεται	ἔρχεται	οὐδέ
	ἐπί	περιέρχεται	οὐδεὶς
	ἐπίγρυπος		οὐκοῦν
	ἐπιδείκνυσι		οὕτω
	ἐπιθυμεῖ		οὗτοι
	ἐπιμελεῖται		οὐχί
	ἐπιπόλαιος		
	ἐπισκώπτει		
	ἐπίσταται		
	ἐπιστήμη		
	ἐπιτήδευμα		
	ἐπιτίθησι		
πάμπολυς	τολμᾷ	ὑπηρεσίᾳ	ὑπηρεσίᾳ
πολύς	τολμηρῶς	ὑπηρετής	ὑπηρετής
		ὑπηρετικός	ὑπηρετικός
		ὑπό	
		ὑπόθεσις	
		ὑπόνοια	
		ὑποφέρει	

DERIVATIVES

ἀκούει
δύναται

UNIT FIFTEEN

15A. BASIC DIALOGUE

15A1: Socrates wants to find out the very essence of holiness (See 10D2).

SOCRATES. I did not ask you this, to tell me one or two of the many holy things, but to tell me that very essence by which all holy things are holy; for you said that all unholy things were unholy and all holy ones holy by one aspect. Or don't you remember?

ΣΩΚΡΑΤΗΣ. οὐ τοῦτό σοι διεκελευόμην, ἐν τῇ ἢ δύο διδάσκειν τῶν πολλῶν ὁσίων, ἀλλ' ἐκεῖνο αὐτὸ τὸ εἶδος ᾧ πάντα τὰ ὅσια ὁσία ἐστίν· ἐφησθα γάρ που μὴ ἰδέα τὰ τε ἄνοσια ἄνοσια εἶναι καὶ τὰ ὅσια ὅσια· ἢ οὐ μνημονεύεις;

EUTHYPHRO. Yes, I do.

ΕΥΘΥΦΡΩΝ. ἔγωγε.

-- Plato, *Euthyphro*.

15A2: Socrates' reasoning is too much for Euthyphro (See 7D1).

SOCRATES. Now is everything that is just also holy? Or is all that is holy just, and not all that is just holy, but part of it holy, and part something else again?

ΣΩΚΡΑΤΗΣ. ἄρ' οὖν καὶ πᾶν τὸ δίκαιον ὅσιον; ἢ τὸ μὲν ὅσιον πᾶν δίκαιον, τὸ δὲ δίκαιον οὐ πᾶν ὅσιον, ἀλλὰ τὸ μὲν αὐτοῦ ὅσιον, τὸ δέ τι καὶ ἄλλο;

EUTHYPHRO. Socrates, I don't follow your reasoning.

ΕΥΘΥΦΡΩΝ. οὐχ ἔπομαι, ὦ Σώκρατες, τοῖς λεγομένοις.

SOCRATES. And yet you are no less younger than me than you are wiser; (i.e., you are as much wiser than me as you are younger); but, as I say, you are being coy as a result of your wealth of wisdom.

ΣΩΚΡΑΤΗΣ. καὶ μὴν νεώτερός γέ μου εἶ οὐκ ἐλάττω ἢ ὅσω σοφώτερος· ἀλλ', ὃ λέγω, τρυφᾷς ὑπὸ πλούτου τῆς σοφίας.

-- Plato, *Euthyphro*.

15A3: On the virtues of justice (See 13D3).

CALLIAS. I tell you what I pride myself on most of all. I think I am able to make men better.

ANTISTHENES. How, by teaching some manual trade, or nobility of character?

CALLIAS. (The latter), if justice is (the same as) nobility of character.

ANTISTHENES. It is, by Zeus, and the most undisputed; for while courage and wisdom at times appear to be harmful both to one's friends and one's country, justice on the other hand is not combined with injustice at any point at all.

ΚΑΛΛΙΑΣ. ἐγὼ λέγω ὑμῖν ἐφ' ᾧ μέγιστον φρονῶ. ἀνθρώπους γὰρ οἶμαι ἱκανὸς εἶναι βελτίους ποιεῖν.

ΑΝΤΙΣΘΕΝΗΣ. πότερον τέχνην τινὰ βανασικὴν ἢ καλοκἀγαθίαν διδάσκων;

ΚΑΛΛΙΑΣ. εἰ καλοκἀγαθία ἐστὶν ἡ δικαιοσύνη.

ΑΝΤΙΣΘΕΝΗΣ. νῆ Δί', ἥ γε ἀναμφιλογωτάτη· ἐπεὶ τοὶ ἀνδρεῖα μὲν καὶ σοφία ἐστὶν ὅτε βλαβερά καὶ φίλοις καὶ πόλει δοκεῖ εἶναι, ἡ δὲ δικαιοσύνη οὐδὲ καθ' ἑν συμμίσγεται τῇ ἀδικίᾳ.

-- Xenophon, *Symposium*.

15B. DRILLS

15B1. NUMERALS

15B1a. NUMERALS: CARDINAL (1 to 10)

M: MIMICRY DRILLS

Purpose: To learn the *cardinal* numerals 1 to 10.

Directions: Mimic the recording, first across, then down the right-hand column.

M1a:

- | | |
|--|--------------------------|
| 1. ὁ ἀνὴρ μόνος ἐστίν. | 1. ἔστιν εἷς ἀνὴρ. |
| 2. ἔστιν εἷς ἀνὴρ,
καὶ ἕτερος σύνεστιν αὐτῷ. | 2. εἰσὶ δύο ἄνδρες. |
| 3. εἰσὶ δύο ἄνδρες,
καὶ ἄλλος σύνεστιν αὐτοῖς. | 3. εἰσὶ τρεῖς ἄνδρες. |
| 4. εἰσὶ τρεῖς ἄνδρες,
καὶ ἄλλος σύνεστιν αὐτοῖς. | 4. εἰσὶ τέτταρες ἄνδρες. |
| 5. εἰσὶ τέτταρες ἄνδρες,
καὶ ἄλλος σύνεστιν αὐτοῖς. | 5. εἰσὶ πέντε ἄνδρες. |
| 6. εἰσὶ πέντε ἄνδρες,
καὶ ἄλλος σύνεστιν αὐτοῖς. | 6. εἰσὶν ἕξ ἄνδρες. |
| 7. εἰσὶν ἕξ ἄνδρες,
καὶ ἄλλος σύνεστιν αὐτοῖς. | 7. εἰσὶν ἑπτὰ ἄνδρες. |
| 8. εἰσὶν ἑπτὰ ἄνδρες,
καὶ ἄλλος σύνεστιν αὐτοῖς. | 8. εἰσὶν ὀκτὼ ἄνδρες. |
| 9. εἰσὶν ὀκτὼ ἄνδρες,
καὶ ἄλλος σύνεστιν αὐτοῖς. | 9. εἰσὶν ἐννέα ἄνδρες. |
| 10. εἰσὶν ἐννέα ἄνδρες,
καὶ ἄλλος σύνεστιν αὐτοῖς. | 10. εἰσὶ δέκα ἄνδρες. |
| 11. πόσοι (16) ἄνδρες εἰσὶν; | 11. εἰσὶ δέκα ἄνδρες. |

M1b:

- | | |
|------------------------|---------------------------|
| 1. ἔστιν εἷς ἀνὴρ. | 1. ὁρῶ ἓνα ἄνδρα. |
| 2. ἔστιν ἐν δαιμόνιον. | 2. ὁρῶ ἐν δαιμόνιον. |
| 3. ἔστι μία γυνή. | 3. ὁρῶ μίαν γυναῖκα. |
| 4. ἔστιν εἷς ἀνὴρ. | 4. ἀκούω ἐνὸς ἀνδρός. |
| 5. ἔστιν ἐν δαιμόνιον. | 5. ἀκούω ἐνὸς δαιμονίου. |
| 6. ἔστι μία γυνή. | 6. ἀκούω μιᾶς γυναικός. |
| 7. ἔστιν εἷς ἀνὴρ. | 7. ἀγανακτῶ ἐνὶ ἀνδρί. |
| 8. ἔστιν ἐν δαιμόνιον. | 8. ἀγανακτῶ ἐνὶ δαιμονίῳ. |
| 9. ἔστι μία γυνή. | 9. ἀγανακτῶ μιᾷ γυναικί. |

M1c:

- | | |
|-----------------------|--------------------|
| 1. εἰσὶ δύο ἄνδρες. | 1. ὁρῶ δύο. |
| 2. ἔστι δύο δαιμόνια. | 2. ὁρῶ δύο. |
| 3. εἰσὶ δύο γυναῖκες. | 3. ὁρῶ δύο. |
| 4. εἰσὶ δύο ἄνδρες. | 4. ἀκούω δυοῖν. |
| 5. ἔστι δύο δαιμόνια. | 5. ἀκούω δυοῖν. |
| 6. εἰσὶ δύο γυναῖκες. | 6. ἀκούω δυοῖν. |
| 7. εἰσὶ δύο ἄνδρες. | 7. ἀγανακτῶ δυοῖν. |
| 8. ἔστι δύο δαιμόνια. | 8. ἀγανακτῶ δυοῖν. |
| 9. εἰσὶ δύο γυναῖκες. | 9. ἀγανακτῶ δυοῖν. |

Problems:

- α'. From the above two drills it is apparent that the Greek numerals for "one" and "two" are inflected like _____ .
- β'. εἷς -μία- ἐν is a _____ and _____ declension adjective.
- γ'. δύο is _____ declension.

- α'. adjectives
β'. first, second
γ'. second

M1d:

1. εἰσὶ **τρεῖς** ἄνδρες.
2. εἰσὶ **τρεῖς** γυναῖκες.
3. ἔστι **τρία** δαιμόνια.
4. εἰσὶ **τρεῖς** ἄνδρες.
5. εἰσὶ **τρεῖς** γυναῖκες.
6. ἔστι **τρία** δαιμόνια.
7. εἰσὶ **τρεῖς** ἄνδρες.
8. εἰσὶ **τρεῖς** γυναῖκες.
9. ἔστι **τρία** δαιμόνια.

1. ὁρῶ **τρεῖς** ἄνδρας.
2. ὁρῶ **τρεῖς** γυναῖκας.
3. ὁρῶ **τρία** δαιμόνια.
4. ἀκούω **τριῶν** ἀνδρῶν.
5. ἀκούω **τριῶν** γυναικῶν.
6. ἀκούω **τριῶν** δαιμονίων.
7. ἀγανακτῶ **τρισὶ** ἀνδράσι.
8. ἀγανακτῶ **τρισὶ** γυναιξί.
9. ἀγανακτῶ **τρισὶ** δαιμονίοις.

M1e

1. εἰσὶ **τέτταρες** ἄνδρες.
2. εἰσὶ **τέτταρες** γυναῖκες.
3. ἔστι **τέτταρα** δαιμόνια.
4. εἰσὶ **τέτταρες** ἄνδρες.
5. εἰσὶ **τέτταρες** γυναῖκες.
6. ἔστι **τέτταρα** δαιμόνια.
7. εἰσὶ **τέτταρες** ἄνδρες.
8. εἰσὶ **τέτταρες** γυναῖκες.
9. ἔστι **τέτταρα** δαιμόνια.

1. ὁρῶ τοὺς **τέτταρας**.
2. ὁρῶ τὰς **τέτταρας**.
3. ὁρῶ τὰ **τέτταρα**.
4. ἀκούω τῶν **τεττάρων**.
5. ἀκούω τῶν **τεττάρων**.
6. ἀκούω τῶν **τεττάρων**.
7. ἀγανακτῶ τοῖς **τέτταρσι**.
8. ἀγανακτῶ ταῖς **τέτταρσι**.
9. ἀγανακτῶ τοῖς **τέτταρσι**.

δ'. Drills M1d and e show that *τρεῖς*- *τρία* and *τέτταρες*- *τέτταρα*, unlike *μία* or *δύο*, are _____ declension adjectives.

M1f:

- | | |
|--------------------------|------------------------------|
| 1. εἰσὶ πέντε ἄνδρες. | 1. ὁρῶ πέντε ἄνδρας. |
| 2. εἰσὶ πέντε γυναῖκες. | 2. ὁρῶ πέντε γυναῖκας. |
| 3. ἔστι πέντε δαιμόνια. | 3. ὁρῶ πέντε δαιμόνια. |
| 4. εἰσὶν ἕξ ἄνδρες. | 4. ἀκούω ἕξ ἀνδρῶν. |
| 5. εἰσὶν ἕξ γυναῖκες. | 5. ἀκούω ἕξ γυναικῶν. |
| 6. ἔστιν ἑπτὰ δαιμόνια. | 6. ἀκούω ἑπτὰ δαιμονίων. |
| 7. εἰσὶν ὀκτὼ ἄνδρες. | 7. ἀγανακτῶ ὀκτὼ ἀνδράσι. |
| 8. εἰσὶν ἑννέα γυναῖκες. | 8. ἀγανακτῶ ἑννέα γυναιξί. |
| 9. ἔστι δέκα δαιμόνια. | 9. ἀγανακτῶ δέκα δαιμονίοις. |

ε'. From the foregoing drill one may conclude that in the first decade only the first _____ cardinal numbers are declined like adjectives. (This has sometimes been interpreted as pointing to an early habit in the Indo-European speech community of using the thumb to count on the four fingers.)

ε'. four

R: RECOGNITION DRILL

Purpose: To test comprehension of the cardinal numerals 1 to 10.

Directions: Show that you can count in Greek, by selecting from the brackets the correct number.

Model:

Recording: ὁρῶ ἕνα ἄνδρα καὶ μίαν γυναῖκα.

ὁρῶ { — δύο }
 { — τρεῖς } ἀνθρώπους.

Reply: ὁρῶ δύο ἀνθρώπους.

I see 2 people.

- | | |
|---|-------------|
| 1. ὁρῶ ἕνα παῖδα καὶ μίαν παῖδα·
ὁρῶ { — δύο }
{ — τέτταρας } ἀνθρώπους. | 1. δύο |
| 2. ὁρῶ δύο αὐλητρίδας καὶ τέτταρας ὀρχηστρίδας·
ὁρῶ { — ἑπτὰ }
{ — ἕξι } ἀνθρώπους. | 2. ἕξι |
| 3. ὁρῶ ἕνα δεσπότην καὶ δύο δούλους·
ὁρῶ { — τρεῖς }
{ — πέντε } ἀνθρώπους. | 3. τρεῖς |
| 4. ὁρῶ ὀκτὼ πελάτας καὶ δύο βασιλέας·
ὁρῶ { — ἑννέα }
{ — δέκα } ἀνθρώπους. | 4. δέκα |
| 5. ὁρῶ τέτταρας ἔχθρους καὶ τρεῖς στρατηγούς·
ὁρῶ { — ἕξι }
{ — ἑπτὰ } ἀνθρώπους. | 5. ἑπτὰ |
| 6. ὁρῶ τρεῖς ποιητὰς καὶ ἕνα ῥαψωδόν·
ὁρῶ { — τέτταρας }
{ — ἕξι } ἀνθρώπους. | 6. τέτταρας |
| 7. ὁρῶ πέντε πατέρας καὶ μίαν νύμφην·
ὁρῶ { — τέτταρας }
{ — ἕξι } ἀνθρώπους. | 7. ἕξι |
| 8. ὁρῶ ἕξι γεωργούς καὶ δύο οἰκέτας·
ὁρῶ { — ἑννέα }
{ — ὀκτὼ } ἀνθρώπους. | 8. ὀκτὼ |

- | | |
|---|------------------|
| 9. ὁρῶ ἐννέα μάντεις καὶ ἓνα ἐξηγητήν·
ὁρῶ { <u> </u> δέκα }
<u> </u> πέντε } ἀνθρώπους. | 9. δέκα |
| 10. ὁρῶ δύο γραφέας καὶ τρεις πύκτας·
ὁρῶ { <u> </u> πέντε }
<u> </u> ὀκτώ } ἀνθρώπους. | 10. πέντε |
| 11. ὁρῶ ἑπτὰ οἰκοδόμους καὶ δύο τέκτονες·
ὁρῶ { <u> </u> τρεῖς }
<u> </u> ἐννέα } ἀνθρώπους. | 11. ἐννέα |
| 12. ὁρῶ τὸν Σωκράτην καὶ τὸν Εὐθύφρονα ·
ὁρῶ { <u> </u> τρεῖς }
<u> </u> δύο } ἀνθρώπους. | 12. δύο |

P: PRODUCTION DRILLS

Purpose: To produce the cardinal numerals 1 to 10.

Directions: Go back to section M and do the drills again, across from right to left, covering the right-hand column.

P1a = M1a

P1b = M1b

P1c = M1c

P1d = M1d

P1e = M1e

P1f = M1f

15B1b. NUMERALS: ORDINAL (FIRST to TENTH)

M: MIMICRY DRILL

Purpose: To learn the *ordinal* numerals, *first to tenth*.

Directions: Mimic the recording, first across, then down the right-hand column.

- Before you do, listen as the recording reads the opening statement.

Recording: δέκα ανθρώπους ὁρῶ· (1) ἄνδρα καὶ . . .

(2) γυναῖκα καὶ . . .

(3) παῖδα καὶ . . .

(4) γεωργὸν καὶ . . .

(5) αὐλητρίδα καὶ . . .

(6) μάντιν καὶ . . .

(7) ποιητὴν καὶ . . .

(8) νύμφην καὶ . . .

(9) ἱατρὸν καὶ . . .

(10) δοῦλον.

1. ὁ ἀνὴρ ὁρᾶται

2. ἡ γυνὴ ὁρᾶται

3. ὁ παῖς ὁρᾶται

4. ὁ γεωργὸς ὁρᾶται

5. ἡ αὐλητρίς ὁρᾶται

6. ὁ μάντις ὁρᾶται

7. ὁ ποιητὴς ὁρᾶται

8. ἡ νύμφη ὁρᾶται

9. ὁ ἱατρὸς ὁρᾶται

10. ὁ δοῦλος ὁρᾶται

1. ὁ ἀνὴρ **πρῶτος** ὁρᾶται

2. ἡ γυνὴ **δευτέρᾳ** ὁρᾶται

3. ὁ παῖς **τρίτος** ὁρᾶται

4. ὁ γεωργὸς **τέταρτος** ὁρᾶται

5. ἡ αὐλητρίς **πέμπτη** ὁρᾶται

6. ὁ μάντις **έκτος** ὁρᾶται

7. ὁ ποιητὴς **έβδομος** ὁρᾶται

8. ἡ νύμφη **ὀγδόη** ὁρᾶται

9. ὁ ἱατρὸς **ένατος** ὁρᾶται

10. ὁ δοῦλος **δέκατος** ὁρᾶται

ς '. From the above drill one may conclude that the ordinal numerals, "first" to "tenth" inclusive, are adjectives belonging to the _____ and _____ declensions.

ς '. first, second

R: RECOGNITION DRILL

Purpose: To test comprehension of the ordinal numerals, first to tenth.

Directions: Listen to the recording as it reads the opening statement, then show that you recognize the ordinals by selecting the correct one from the brackets.

Recording: δέκα πράγματα ἐπαινῶ· (1) τὸν ἀγῶνα καὶ
 (2) τὸ δῶρον καὶ
 (3) τὴν στοᾶν καὶ
 (4) τὴν γραφὴν καὶ
 (5) τὸν κύκλον καὶ
 (6) τὸ δεῖπνον καὶ
 (7) τὸν πέπλον καὶ
 (8) τὸ ἀργύριον καὶ
 (9) τὴν ἐστίαν καὶ
 (10) τὸν οἶκον.

- | | | | | | |
|----------------|---|--------------------------------|---|-------------|-------------|
| 1. ἡ ἐστίᾱ | { | _____ ἐνάτη
_____ ἑβδόμη | } | ἐπαινεῖται. | 1. ἐνάτη |
| 2. ἡ γραφὴ | { | _____ πέμπτη
_____ τετάρτη | } | ἐπαινεῖται. | 2. τετάρτη |
| 3. τὸ δῶρον | { | _____ τρίτον
_____ δεύτερον | } | ἐπαινεῖται. | 3. δεύτερον |
| 4. τὸ ἀργύριον | { | _____ ὄγδοον
_____ ἕνατον | } | ἐπαινεῖται. | 4. ὄγδοον |
| 5. τὸ δεῖπνον | { | _____ ἕκτον
_____ τετάρτον | } | ἐπαινεῖται. | 5. ἕκτον |
| 6. ἡ στοᾶ | { | _____ τρίτη
_____ πρώτη | } | ἐπαινεῖται. | 6. τρίτη |
| 7. ὁ πέπλος | { | _____ ὄγδοος
_____ ἑβδομος | } | ἐπαινεῖται. | 7. ἑβδομος |
| 8. ὁ οἶκος | { | _____ δέκατος
_____ ἕκτος | } | ἐπαινεῖται. | 8. δέκατος |
| 9. ὁ ἀγὼν | { | _____ δεύτερος
_____ πρῶτος | } | ἐπαινεῖται. | 9. πρῶτος |
| 10. ὁ κύκλος | { | _____ δέκατος
_____ πέμπτος | } | ἐπαινεῖται. | 10. πέμπτος |

P: *PRODUCTION DRILL*

Purpose: To produce the ordinal numerals, *first to tenth*.

Directions: Go back to Drill M, and, covering the right-hand column, drill across from left to right.

Note: You will by now have observed that the ordinal numbers function like adjectives which you have already drilled. They show the normal changes in gender, number and case required by the words they modify.

P2: CUMULATIVE REVIEW DRILL: Participles, Infinitives, Numerals

Man-Biting Dogs and Vice Versa

Note: The Greek word for "bite" is δάκνει.

2a: Purpose: To review forms of the progressive participle, active and passive.

Directions: Repeat each fragment after the recording, completing it with the proper form of the progressive participle, active or passive, of δάκνει.

Cover this column

- | | |
|---|-----------------|
| 1. ὁρῶ ἄνδρας ὑπὸ κυνῶν _____ . | 1. δακνομένους. |
| 2. ἀκούομεν ἀνδρῶν ὑπὸ κυνὸς _____ . | 2. δακνομένων. |
| 3. ὁρῶμεν κύνας ἄνδρα τινὰ _____ . | 3. δάκνοντας. |
| 4. καὶ ἄνδρες τυγχάνουσι κύνας _____ . | 4. δάκνοντες. |
| 5. ὅμοιος εἶ ἄνδρὶ ὑπὸ κυνῶν _____ . | 5. δακνομένῳ. |
| 6. σύνεσμεν τοῖς ἀνδράσι τοῖς κύνας _____ . | 6. δάκνουσι(ν). |
| 7. οἱ κύνες λανθάνουσι τὸν ἄνδρα _____ . | 7. δάκνοντες. |
| 8. οὐκ ἔστιν ἀνὴρ ὅστις οὐ γυμνάζεται ὑπὸ κυνῶν _____ . | 8. δακνόμενος. |
| 9. πολὺν χρόνον διατρίβουσιν οἱ δίκαιοι ἄνδρες ὑπὸ ἀδίκων κυνῶν _____ . | 9. δακνόμενοι. |
| 10. τίς ἐπιμελεῖται ἀνδρῶν τοὺς ἑαυτῶν κύνας _____ ; | 10. δακνόντων. |

2b: *Purpose:* To review the progressive infinitives, active and passive.

Directions: Complete each fragment with the appropriate infinitive (progressive), active or passive, of δάκνει.

Cover this column

1. οἶμαι πάντας κύνας ἄνδρας τινὰς _____ .

1. δάκνειν.

2. ὁμολογοῦμεν τοὺς ἄνδρας ὑπὸ κυνῶν _____ .

2. δάκνεσθαι.

3. οἱ ἄνδρες μανθάνουσι κύνας _____ .

3. δάκνειν.

4. οἱ ἄνδρες λέγονται ὑπὸ κυνῶν _____ .

4. δάκνεσθαι.

5. ἡγούμεθα τοὺς κύνας ὑπ' ἀνδρὸς _____ .

5. δάκνεσθαι.

6. οὐ μέλλουσι κύνες ἄνδρας _____ .

6. δάκνειν.

7. πῶς οὐ παύομεν κύνα ἄνδρας _____ ;

7. δάκνειν.

8. κινδυνεύουσιν ἄνδρες ὑπὸ κυνὸς _____ .

8. δάκνεσθαι.

2c: *Purpose:* To drill the ability to select the proper form of participle or infinitive.

Directions: Drill as above in 2a and 2b.

Cover this column

- | | |
|--|-----------------|
| 1. ὁρῶ ἄνδρας ὑπὸ κυνῶν _____ . | 1. δακνομένους. |
| 2. σύνεσμεν τοῖς ἀνδράσι τοῖς κύνας _____ . | 2. δάκνουσι(ν). |
| 3. οἶμαι πάντας κύνας ἄνδρας τινὰς _____ . | 3. δάκνειν. |
| 4. ἀκούομεν ἀνδρῶν ὑπὸ κυνὸς _____ . | 4. δακνομένων. |
| 5. πῶς οὐ παύομεν κύνα ἄνδρας _____ ; | 5. δάκνειν. |
| 6. ὁρῶμεν κύνας ἄνδρα τινὰ _____ . | 6. δάκνοντας. |
| 7. ἡγούμεθα τοὺς κύνας ὑπ' ἀνδρὸς _____ . | 7. δάκνεσθαι. |
| 8. καὶ ἄνδρες τυγχάνουσι κύνας _____ . | 8. δάκνοντες. |
| 9. ὁμολογοῦμεν τοὺς ἄνδρας ὑπὸ κυνῶν _____ . | 9. δάκνεσθαι. |
| 10. τίς ἐπιμελεῖται ἀνδρῶν τοὺς ἑαυτῶν κύνας _____ ; | 10. δακνόντων. |
| 11. οἱ ἄνδρες μανθάνουσι κύνας _____ . | 11. δάκνειν. |
| 12. ὅμοιος εἶ ἀνδρὶ ὑπὸ κυνῶν _____ . | 12. δακνομένῳ. |
| 13. πολὺν χρόνον διατρίβουσιν οἱ δίκαιοι ἄνδρες ὑπὸ ἀδίκων κυνῶν _____ . | 13. δακνόμενοι. |
| 14. κινδυνεύουσιν ἄνδρες ὑπὸ κυνὸς _____ . | 14. δάκνεσθαι. |
| 15. οἱ κύνες λανθάνουσι τὸν ἄνδρα _____ . | 15. δάκνοντες. |
| 16. οὐ μέλλουσι κύνες ἄνδρας _____ . | 16. δάκνειν. |
| 17. οἱ ἄνδρες λέγονται ὑπὸ κυνῶν _____ . | 17. δάκνεσθαι. |
| 18. οὐκ ἔστιν ἀνὴρ ὅστις οὐ γυμνάζεται ὑπὸ κυνῶν _____ . | 18. δακνόμενος. |

2d. *Purpose:* To drill the rapid production of numerals.

Directions: Each of the following utterances is recorded without the numerals. Expand the utterance by adding the numerals in Greek as indicated. The recording will then check you.

Model: Text: ὁρῶ 2___ ἄνδρας ὑπὸ 5___ κυνῶν δακνομένους.

Recording: ὁρῶ ___ ἄνδρας ὑπὸ ___ κυνῶν δακνομένους.

Reply: ὁρῶ **δύο** ἄνδρας ὑπὸ **πέντε** κυνῶν δακνομένους.

Cover this column

- | | |
|---|-------------------------------|
| 1. ὁρῶ 2___ ἄνδρας ὑπὸ 5___ κυνῶν δακνομένους. | 1. δύο, πέντε |
| 2. 1___ ἀνὴρ καὶ 1___ γυνὴ ἔχουσιν 1___ δεῖπνον. | 2. εἷς, μία, ἓν |
| 3. ἅπαντες κύνες 1___ τινὰ ἄνδρα δάκνειν φιλοῦσιν. | 3. ένα |
| 4. ἐώρωμεν 1___ γυναῖκα δακνομένην. | 4. μία |
| 5. οἶμαι 6___ κύνας δάκνειν 4___ ἄνδρας. | 5. ἕξ, τέτταρας |
| 6. εἰσὶ 3___ γυναῖκες καὶ 3___ μύρα. | 6. τρεις, τρία |
| 7. οἱ 10___ δοῦλοι τυγχάνουσι δακνομένοι. | 7. δέκα |
| 8. ὁμολογοῦμεν 7___ ἄνδρας δάκνεσθαι. | 8. ἐπτά |
| 9. λέγονται ὑπ' 9___ κυνῶν δάκνεσθαι. | 9. ἐννέα |
| 10. σύνεσμεν τοῖς 8___ ἀνδράσιν. | 10. ὀκτὼ |
| 11. οὐκ ἔστιν ἀνὴρ ὅστις οὐ γυμνάζεται ὑπὸ 2___ κυνῶν δακνόμενος. | 11. δυοῖν |
| 12. ἀκούω τῶν 3___ κυνῶν. | 12. τριῶν |
| 13. σύνεσμεν τοῖς 3___ δικαίοις. | 13. τρισὶ |
| 14. 4___ ἄνδρες ὑπὸ 4___ κυνῶν δάκνονται. | 14. τέτταρες, τεττάρων |
| 15. ἄρ' ἀγανακτεῖς τοῖς 4___ कुσίν; | 15. τέτταρσι |
| 16. ὅμοιος εἶ 1___ ἀνδρὶ ὑπὸ 1___ κυνὸς δακνομένῳ. | 16. ἐνὶ, ἐνὸς |

When you can do all four preceding drills effortlessly and smoothly, proceed to the following.

- 2e. *Purpose:* To drill unhesitating production of the required forms of numerals, participles and infinitives.

Directions: Complete the following fragments with the required form of numeral, participle and/or infinitive.

Model: Text: ὁρῶ 5 ____ ἄνδρας ὑπὸ 2 ____ κυνῶν δακν- ____ .

Expansion: ὁρῶ πέντε ἄνδρας ὑπὸ δυοῖν κυνῶν δακνομένους.

Cover this column

- | | |
|--|--------------------------------|
| 1. ὁρῶ 5 ____ ἄνδρας ὑπὸ 2 ____ κυνῶν δακν- ____ . | 1. πέντε, δυοῖν, δακνομένους |
| 2. σύνεσμεν τοῖς 8 ____ ἀνδράσι τοῖς 3 ____ κύνας δακν- ____ . | 2. ὀκτῶ, τρεῖς; δάκνουσιν |
| 3. οἶμαι 6 ____ κύνας δάκν- ____ 4 ____ ἄνδρας. | 3. ἕξ; δάκνειν, τέτταρας |
| 4. ἀκούομεν 3 ____ ἄνδρας ὑπὸ 1 ____ κυνὸς δάκν- ____ . | 4. τρεῖς, ἐνὸς; δάκνεσθαι |
| 5. πῶς οὐ παύομεν 9 ____ κύνας 7 ____ ἄνδρας δακν- ____ ; | 5. ἐννέα, ἑπτὰ; δάκνειν |
| 6. ὁρῶμεν 2 ____ κύνας 1 ____ ἄνδρα δάκν- ____ . | 6. δύο, ἕνα; δάκνοντας |
| 7. ἡγοῦμεθα 3 ____ κύνας ὑπὸ 1 ____ ἀνδρὸς δάκν- ____ . | 7. τρεῖς, ἐνὸς; δάκνεσθαι |
| 8. 9 ____ ἄνδρες τυγχάνουσι δάκν- ____ 5 ____ κύνας. | 8. ἐννέα; δάκνοντες; πέντε |
| 9. ὁμολογοῦμεν 7 ____ κύνας ὑπὸ 3 ____ ἀνδρῶν δάκν- ____ . | 9. ἑπτὰ, τριῶν; δάκνεσθαι |
| 10. τίς ἐπιμελεῖται τῶν 4 ____ ἀνδρῶν τῶν τοῦς 6 ____ κύνας δακν- ____ ; | 10. τεττάρων, ἕξ; δακνόντων |
| 11. 2 ____ ἄνδρες μαθάνουσι 3 ____ κύνας δακν- ____ . | 11. δύο, τρεῖς; δάκνειν |
| 12. ὅμοιος εἶ 1 ____ ἀνδρὶ ὑπὸ 2 ____ κυνῶν δακν- ____ . | 12. ἐνὶ, δυοῖν; δακνομένῳ |
| 13. πολλὸν χρόνον διατρίβουσιν οἱ 10 ____ ἄνδρες ὑπὸ 5 ____ κυνῶν δακν- ____ . | 13. δέκα, πέντε; δακνομένοι |
| 14. κινδυνεύουσι 4 ____ ἄνδρες ὑπὸ 1 ____ κυνὸς δάκν- ____ . | 14. τέτταρες, ἐνὸς; δάκνεσθαι. |
| 15. λανθάνουσιν 8 ____ κύνες 1 ____ μόνον ἄνδρα δάκν- ____ . | 15. ὀκτῶ, ἕνα; δάκνοντες |
| 16. οὐ μέλλουσι 2 ____ κύνες 1 ____ γυναῖκα δάκν- ____ . | 16. δύο, μίαν; δάκνειν |
| 17. 5 ____ κύνες λέγονται ὑπὸ 1 ____ γυναικὸς δάκν- ____ . | 17. πέντε, μιᾶς; δάκνεσθαι. |
| 18. οὐκ ἔστιν 1 ____ ἀνὴρ ὅστις οὐ γυμνάζεται ὑπὸ 2 ____ κυνῶν δάκν- ____ . | 18. εἷς, δυοῖν; δακνόμενος |

15B2. COMPARISON OF ADJECTIVES AND ADVERBS

M: MIMICRY DRILLS

M1: Purpose: To produce the *comparative* degree of adjectives, in contrast with the *positive* degree.

Directions: Mimic the recording, first across, then down the right-hand column.

M1a:

- | | |
|---------------------------|--|
| 1. τὸ μὲν πρῶτον δίκαιον. | 1. τὸ δὲ δεύτερον δικαιότερον τοῦ πρώτου. |
| 2. τὸ μὲν πρῶτον ὀρθόν. | 2. τὸ δὲ δεύτερον ὀρθότερον τοῦ πρώτου. |
| 3. τὸ μὲν πρῶτον μικρόν. | 3. τὸ δὲ δεύτερον μικρότερον τοῦ πρώτου. |
| 4. τὸ μὲν πρῶτον νέον. | 4. τὸ δὲ δεύτερον νεώτερον τοῦ πρώτου. |
| 5. τὸ μὲν πρῶτον σοφόν. | 5. τὸ δὲ δεύτερον σοφώτερον τοῦ πρώτου. |
| 6. τὸ μὲν πρῶτον εὐθύ. | 6. τὸ δὲ δεύτερον εὐθύτερον τοῦ πρώτου. |
| 7. τὸ μὲν πρῶτον ἀληθές. | 7. τὸ δὲ δεύτερον ἀληθέστερον τοῦ πρώτου. |
| 8. τὸ μὲν πρῶτον εὐσεβές. | 8. τὸ δὲ δεύτερον εὐσεβέστερον τοῦ πρώτου. |

ζ'. Across the rows there is a difference in meaning paralleled by a difference in shape between the positive and comparative forms of the adjective. If the class-marker and case-ending (i.e., -ον) are cut off the end, and the stem of the positive cut off the beginning, we are left with the segment, ____.

η'. Therefore we conclude that the signal for the comparative degree in these adjectives is ____.

ζ'. -τερ-

η'. -τερ-

M1b:

- | | |
|---------------------------|---------------------------------------|
| 1. ὁ μὲν πρῶτος αἰσχρός. | 1. ὁ δὲ δεύτερος αἰσχίων ἢ ὁ πρῶτος. |
| 2. ὁ μὲν πρῶτος ἐχθρός. | 2. ὁ δὲ δεύτερος ἐχθίων ἢ ὁ πρῶτος. |
| 3. ὁ μὲν πρῶτος ἡδύς. | 3. ὁ δὲ δεύτερος ἡδίων ἢ ὁ πρῶτος. |
| 4. ὁ μὲν πρῶτος καλός. | 4. ὁ δὲ δεύτερος καλλίων ἢ ὁ πρῶτος. |
| 5. ὁ μὲν πρῶτος πολύς. | 5. ὁ δὲ δεύτερος πλείων ἢ ὁ πρῶτος. |
| 6. ὁ μὲν πρῶτος μέγας. | 6. ὁ δὲ δεύτερος μειζ́ων ἢ ὁ πρῶτος. |
| 7. ὁ μὲν πρῶτος μικρός. | 7. ὁ δὲ δεύτερος ἐλατ́των ἢ ὁ πρῶτος. |

cf. M1b 7 and M1a 3.

θ'. Another group of adjectives uses an alternative signal for the comparative. In Nos. 1 through 5 above it occurs in all comparative forms. The length on the final vowel of -ῶν marks the masculine and feminine only, and the basic form which is left for this variant signal of the comparative is ____.

ι'. Two ways of expressing comparison are used above. In M1b the object to which comparison is made follows the particle ἢ, "than". In M1a, ἢ is not used at all: e.g., δικαιότερον τοῦ πρώτου is used instead of δικαιότερον ἢ τὸ πρῶτον. Where the particle ἢ is not used, the object to which comparison is made goes into the _____ case. This is known as the Genitive of _____.

M1c:

- | | |
|-------------------------|---------------------------------------|
| 1. ὁ μὲν πρῶτος ἀγαθός. | 1. ὁ δὲ δεύτερος ἀμείνων τοῦ πρώτου. |
| 2. ὁ μὲν πρῶτος ἀγαθός. | 2. ὁ δὲ δεύτερος βελτίων τοῦ πρώτου. |
| 3. ὁ μὲν πρῶτος ἀγαθός. | 3. ὁ δὲ δεύτερος κρείττων τοῦ πρώτου. |
| 4. ὁ μὲν πρῶτος ἀγαθός. | 4. ὁ δὲ δεύτερος λώων τοῦ πρώτου. |
| 5. ὁ μὲν πρῶτος κακός. | 5. ὁ δὲ δεύτερος κακίων τοῦ πρώτου. |
| 6. ὁ μὲν πρῶτος κακός. | 6. ὁ δὲ δεύτερος χείρων τοῦ πρώτου. |
| 7. ὁ μὲν πρῶτος κακός. | 7. ὁ δὲ δεύτερος ἥττων τοῦ πρώτου. |

ια'. Some adjectives signal a degree other than the positive by using a completely different form for the stem, or base. (Cf. English *good* - *better* - *best*.) *Suppletion*, as this phenomenon is known, is the provision of stem variants of a completely different _____.

θ' - ῶν
 ι' genitive; Comparison
 ια' form or shape

M1d: Purpose: To produce the oblique cases of comparative adjectives in the third declension.

- | | |
|---|-----------------------------|
| 1. ὁ ἀνὴρ αἰσχίῳν ἐστίν. ὁρῶ αὐτόν. | 1. ὁρῶ τὸν αἰσχίῳνα. |
| 2. ἡ γυνὴ ἀμείνων ἐστίν. ὁρῶ αὐτήν. | 2. ὁρῶ τὴν ἀμείνονα. |
| 3. τὸ δαιμόνιον ἐχθιῳν ἐστίν. ὁρῶ αὐτό. | 3. ὁρῶ τὸ ἐχθιῳν. |
| 4. ὁ ἀνὴρ βελτίῳν ἐστίν. ἀκούω αὐτοῦ. | 4. ἀκούω τοῦ βελτίῳνος. |
| 5. ἡ γυνὴ ἡδίῳν ἐστίν. ἀκούω αὐτῆς. | 5. ἀκούω τῆς ἡδίῳνος. |
| 6. τὸ δαιμόνιον κρεῖττόν ἐστίν. ἀγανακτῶ αὐτῷ. | 6. ἀγανακτῶ τῷ κρείττονι. |
| 7. ἡ γυνὴ καλλίῳν ἐστίν. ἀγανακτῶ αὐτῇ. | 7. ἀγανακτῶ τῇ καλλίῳνι. |
| 8. οἱ ἄνδρες κακίῳν ἐστίν. ὁρῶ αὐτούς. | 8. ὁρῶ τοὺς κακίῳνας. |
| 9. αἱ γυναῖκες πλείῳν ἐστίν. ὁρῶ αὐτάς. | 9. ὁρῶ τὰς πλείῳνας. |
| 10. τὰ δαιμόνια χείρονά ἐστίν. ὁρῶ αὐτά. | 10. ὁρῶ τὰ χείρονα. |
| 11. αἱ γυναῖκες μείζῳν ἐστίν. ἀκούω αὐτῶν. | 11. ἀκούω τῶν μείζῳνων. |
| 12. τὰ δαιμόνια ἥττονά ἐστίν. ἀκούω αὐτῶν. | 12. ἀκούω τῶν ἥττόνων. |
| 13. οἱ ἄνδρες ἐλάττον ἐστίν. ἀγανακτῶ αὐτοῖς. | 13. ἀγανακτῶ τοῖς ἐλάττοσι. |
| 14. αἱ γυναῖκες βελτίῳν ἐστίν. ἀγανακτῶ αὐταῖς. | 14. ἀγανακτῶ ταῖς βελτίῳσι. |
| 15. οἱ ἄνδρες βελτίῳ ἐστίν. ὁρῶ αὐτούς. | 15. ὁρῶ τοὺς βελτίῳς. |
| 16. τὰ δαιμόνια βελτίῳ ἐστίν. ὁρῶ αὐτά. | 16. ὁρῶ τὰ βελτίῳ. |

M2: Purpose: To produce the *Superlative Degree* of adjectives in contrast with the *comparative*.

Directions: Mimic the recording, first across, then down the right-hand column.

M2a:

1. οὐ μόνον **δικαιότερος** ἐμοῦ ἐστίν,
2. οὐ μόνον **ὀρθότερος** ἐμοῦ ἐστίν,
3. οὐ μόνον **μικρότερος** ἐμοῦ ἐστίν,
4. οὐ μόνον **νεώτερος** ἐμοῦ ἐστίν,
5. οὐ μόνον **σοφώτερος** ἐμοῦ ἐστίν,
6. οὐ μόνον **εὐθύτερος** ἐμοῦ ἐστίν,
7. οὐ μόνον **ἀληθέστερος** ἐμοῦ ἐστίν,
8. οὐ μόνον **εὐσεβέστερος** ἐμοῦ ἐστίν,

1. ἀλλὰ καὶ πάντων **δικαιότατος**.
2. ἀλλὰ καὶ πάντων **ὀρθότατος**.
3. ἀλλὰ καὶ πάντων **μικρότατος**.
4. ἀλλὰ καὶ πάντων **νεώτατος**.
5. ἀλλὰ καὶ πάντων **σοφώτατος**.
6. ἀλλὰ καὶ πάντων **εὐθύτατος**.
7. ἀλλὰ καὶ πάντων **ἀληθέστατος**.
8. ἀλλὰ καὶ πάντων **εὐσεβέστατος**.

M2b:

1. οὐ μόνον **αἰσχύων** ἐμοῦ ἐστίν,
2. οὐ μόνον **ἐχθίων** ἐμοῦ ἐστίν,
3. οὐ μόνον **ἡδίων** ἐμοῦ ἐστίν,
4. οὐ μόνον **καλλίων** ἐμοῦ ἐστίν,
5. οὐ μόνον **πλείων** ἐμοῦ ἐστίν,
6. οὐ μόνον **μείζων** ἐμοῦ ἐστίν,
7. οὐ μόνον **ἐλάττων** ἐμοῦ ἐστίν,

1. ἀλλὰ καὶ πάντων **αἰσχιστος**.
2. ἀλλὰ καὶ πάντων **ἐχθιστος**.
3. ἀλλὰ καὶ πάντων **ἡδιστος**.
4. ἀλλὰ καὶ πάντων **κάλλιστος**.
5. ἀλλὰ καὶ πάντων **πλεῖστος**.
6. ἀλλὰ καὶ πάντων **μέγιστος**.
7. ἀλλὰ καὶ πάντων **ἐλάχιστος**.

M2c:

1. οὐ μόνον **ἀμείνων** ἐμοῦ ἐστίν,
2. οὐ μόνον **βελτίων** ἐμοῦ ἐστίν,
3. οὐ μόνον **κρείττων** ἐμοῦ ἐστίν,
4. οὐ μόνον **λῶων** ἐμοῦ ἐστίν,
5. οὐ μόνον **κακίων** ἐμοῦ ἐστίν,
6. οὐ μόνον **χείρων** ἐμοῦ ἐστίν,

1. ἀλλὰ καὶ πάντων **ἄριστος**.
2. ἀλλὰ καὶ πάντων **βέλτιστος**.
3. ἀλλὰ καὶ πάντων **κράτιστος**.
4. ἀλλὰ καὶ πάντων **λῶστος**.
5. ἀλλὰ καὶ πάντων **κάκιστος**.
6. ἀλλὰ καὶ πάντων **χείριστος**.

- ιβ'. In M2a, the comparative signal -τερ- in the left-hand column is replaced in the right-hand column by the superlative signal, -____- .
- ιγ'. Matching the comparative signal -τον in M2b, and preceding the complex ending -ος, is the alternate signal of the superlative, -____- .
- ιδ'. The adjectives in M2c show that for some adjectives not only the comparative, but also the superlative is formed by _____ , or the use of stems _____ from that used for the positive degree.

ιβ'. - τατ -

ιγ'. - ιστ -

ιδ'. suppletion, different

R: RECOGNITION DRILL

Purpose: To test comprehension of the distinction between *comparative* and *superlative* forms of the adjective.

Directions: The recording will give you the positive form of the adjective, preceded either by **μᾶλλον** ("more") or **μάλιστα** ("most"). Show that you can distinguish between the comparative and superlative forms of the adjective by selecting the appropriate form from the brackets.

Model:

Recording: **μάλιστα** ἀγαθός (_____ ἀμείνων)
(_____ ἄριστος)

Reply: **ἄριστος.**

- | | | |
|---------------------|--|-----------------|
| 1. μᾶλλον σοφός | (_____ σοφώτερος)
(_____ σοφώτατος) | 1. σοφώτερος |
| 2. μάλιστα κακός | (_____ κακίων)
(_____ κάκιστος) | 2. κάκιστος |
| 3. μᾶλλον καλός | (_____ καλλίων)
(_____ κάλλιστος) | 3. καλλίων |
| 4. μᾶλλον μέγας | (_____ μείζων)
(_____ μέγιστος) | 4. μείζων |
| 5. μάλιστα μικρός | (_____ μικρότερος)
(_____ μικρότατος) | 5. μικρότατος |
| 6. μάλιστα ἀγαθός | (_____ κρείττων)
(_____ κράτιστος) | 6. κράτιστος |
| 7. μᾶλλον ὀρθός | (_____ ὀρθότερος)
(_____ ὀρθότατος) | 7. ὀρθότερος |
| 8. μάλιστα μικρός | (_____ ἐλάττων)
(_____ ἐλάχιστος) | 8. ἐλάχιστος |
| 9. μᾶλλον ἀγαθός | (_____ λώων)
(_____ λῶστος) | 9. λώων |
| 10. μᾶλλον ἐχθρός | (_____ ἐχθίων)
(_____ ἐχθιστος) | 10. ἐχθίων |
| 11. μάλιστα δίκαιος | (_____ δικαιότερος)
(_____ δικαιοτάτος) | 11. δικαιοτάτος |
| 12. μάλιστα ἡδύς | (_____ ἡδίων)
(_____ ἡδιστος) | 12. ἡδιστος |

13. μᾶλλον ἀγαθός (_____ βελτίων)
 (_____ βέλτιστος)

13. βελτίων

14. μᾶλλον κακός (_____ χείρων)
 (_____ χείριστος)

14. χείρων

15. μάλιστα εὐθύς (_____ εὐθύτερος)
 (_____ εὐθύτατος)

15. εὐθύτατος

16. μάλιστα αἰσχρός (_____ αἰσχίων)
 (_____ αἰσχιστος)

16. αἰσχιστος

17. μᾶλλον εὐσεβής (_____ εὐσεβέστερος)
 (_____ εὐσεβέστατος)

17. εὐσεβέστερος

18. μάλιστα πολὺς (_____ πλείων)
 (_____ πλεῖστος)

18. πλεῖστος

P: PRODUCTION DRILLS

P1: Purpose: To produce the comparative and superlative degrees of adjectives.

Directions: Go back to section M and do the drills across from left to right, keeping the right-hand column covered.

P1a = M1a

P1b = M1b

P1c = M1c

P1d = M1d

P1e = M2a

P1f = M2b

P1g = M2c

Note: As you will have observed, comparative and superlative forms of adjectives function like the positive forms of adjectives which you have already drilled.

P2: *Purpose:* To produce the *comparative* and *superlative* forms of *adverbs* by contrast with the corresponding *adjectives*.

Directions: See if you can produce the comparative and superlative forms of the *adverbs*, by completing the utterances on the following patterns.

P2a:

Model:

Recording: ὁ μὲν τολμηρὸς τολμηρῶς ἔχει,
ὁ δὲ **τολμηρότερος** . . .

Reply: ὁ δὲ **τολμηρότερος** **τολμηρότερον** (ἔχει)

- | | |
|--|-----------------------|
| 1. ὁ μὲν δίκαιος δικαίως ἔχει, ὁ δὲ δικαιότερος . . . | 1. δικαιότερον |
| 2. ὁ μὲν σοφὸς σοφῶς ἔχει, ὁ δὲ σοφώτερος . . . | 2. σοφώτερον |
| 3. ὁ μὲν ἀληθὴς ἀληθῶς ἔχει, ὁ δ' ἀληθέστερος . . . | 3. ἀληθέστερον |
| 4. ὁ μὲν καλὸς καλῶς ἔχει, ὁ δὲ καλλίων . . . | 4. κάλλιον |
| 5. ὁ μὲν ἡδύς ἡδέως ἔχει, ὁ δ' ἡδίων . . . | 5. ἡδίων |
| 6. ὁ μὲν αἰσchrὸς αἰσchrῶς ἔχει, ὁ δ' αἰσchrίων . . . | 6. αἰσchrιον |
| 7. ὁ μὲν ἀγαθὸς εὖ ἔχει, ὁ δ' ἀμείνων . . . | 7. ἀμεινον |
| 8. ὁ μὲν κακὸς κακῶς ἔχει, ὁ δὲ κακίων . . . | 8. κάκιον |

P2b:

Model:

Recording: ὁ μὲν τολμηρότερος τολμηρότερον ἔχει,
ὁ δὲ **τολμηρότατος** . . .

Reply: ὁ δὲ **τολμηρότατος** **τολμηρότατα** (ἔχει).

- | | |
|--|----------------------|
| 1. ὁ μὲν δικαιότερος δικαιότερον ἔχει, ὁ δὲ δικαιότατος . . . | 1. δικαιότατα |
| 2. ὁ μὲν σοφώτερος σοφώτερον ἔχει, ὁ δὲ σοφώτατος . . . | 2. σοφώτατα |
| 3. ὁ μὲν ἀληθέστερος ἀληθέστερον ἔχει, ὁ δ' ἀληθέστατος . . . | 3. ἀληθέστατα |
| 4. ὁ μὲν καλλίων κάλλιον ἔχει, ὁ δὲ κάλλιστος . . . | 4. κάλλιστα |
| 5. ὁ μὲν ἡδίων ἡδίων ἔχει, ὁ δ' ἡδιστος . . . | 5. ἡδιστα |
| 6. ὁ μὲν αἰσchrίων αἰσchrιον ἔχει, ὁ δ' αἰσchrιστος . . . | 6. αἰσchrιστα |
| 7. ὁ μὲν ἀμείνων ἀμεινον ἔχει, ὁ δ' ἄριστος . . . | 7. ἄριστα |
| 8. ὁ μὲν κακίων κάκιον ἔχει, ὁ δὲ κάκιστος . . . | 8. κάκιστα |

15C. GRAMMAR

15C1: Numerals

1. The cardinal numerals, 1 to 4, are declined in Greek. 5 to 200 show no change of shape for case.

One, εἷς - μία - ἓν, is a first and third declension adjective;

δύο, is second declension;

and $\left. \begin{array}{l} \text{τρῆς} - \text{τρία} \\ \text{τέτταρες} - \text{τέτταρα} \end{array} \right\}$ are third declension.

Only the numbers 1 to 10 are supplied in this unit. Learn them thoroughly and be prepared for others as they occur.

Ordinal numerals are adjectives belonging to the first and second declensions.

Full forms are listed under "Numerals" in the Paradigms.

2. οὐδείς - οὐδεμία - οὐδέν

Now that you have learned the forms of εἷς - μία - ἓν, you can also handle the pronoun, οὐδείς - οὐδεμία - οὐδέν (οὐδέ εἷς - not even one, no one), along with the parallel μηδείς, wherever the negative μή is required rather than οὐ.

15C2: Comparison of Adjectives

1. Most adjectives in Greek form the comparative and superlative regularly by adding affixes to the underlying stem of the positive. The most regular form of the comparative signal is (εσ)τερ - , that of the superlative, -(εσ)τατ- . Both are followed in turn by the appropriate class marker for first or second declension, plus case endings: e.g.,

$$\left. \begin{array}{l} \text{δῆλο} - \\ \text{ἀληθές} - \\ \text{αἰδήμων} - \end{array} \right\} \begin{array}{l} \text{τερ} - \\ \text{εστερ} - \end{array} \left. \vphantom{\begin{array}{l} \text{δῆλο} - \\ \text{ἀληθές} - \\ \text{αἰδήμων} - \end{array}} \right\} \begin{array}{l} \text{ο-ς} \\ \text{α-ς} \end{array} > \left\{ \begin{array}{l} \text{δηλότερος} \\ \text{ἀληθέστερος} \\ \text{αἰδημονέστερος} \end{array} \right.$$

$$\left. \begin{array}{l} \text{δῆλο} - \\ \text{ἀληθές} - \\ \text{αἰδήμων} - \end{array} \right\} \begin{array}{l} \text{τατ} - \\ \text{εστατ} - \end{array} \left. \vphantom{\begin{array}{l} \text{δῆλο} - \\ \text{ἀληθές} - \\ \text{αἰδήμων} - \end{array}} \right\} \begin{array}{l} \text{ο-ς} \\ \text{α-ς} \end{array} > \left\{ \begin{array}{l} \text{δηλότατος} \\ \text{ἀληθέστατος} \\ \text{αἰδημονέστατος} \end{array} \right.$$

Note: Adjectives with class-marker *o* in the positive, which have a short second-to-last vowel, lengthen the *o* to *ω* before - *τερ*-; e.g.,

(*νέος*)

- *νεώτερος* - *ᾶ* - *ον*

- *νεώτατος* - *η* - *ον*

2. A smaller group of adjectives signals comparative with -*ίων* (MF), -*ιον* (N)*, added directly to the base and followed by third declension endings. The superlative signal for this group, also added directly to the base is -*ιστ*- + class marker + first and second declension endings: e.g.,

(*ἥδύς*)

- *ἥδ + ἴον + :* > *ἥδιών*

- *ἥδ + ἰστ + ο + ς* > *ἥδιστος*

* Underlying form: -*ιον*

3. In Greek, as in English, there are some adjectives which form the comparative and superlative degrees on a stem (or base) which seems unrelated to the one used for the positive degree. In both languages there are only a handful of such adjectives and, since most of them occur frequently, they are not difficult to remember. Some you have met already and some you will meet shortly. Among them are such familiar words as,

ἀγαθός

κακός

καλός

Cf. English good - better - best,

bad - worse - worst.

A list of the full forms is provided in the Paradigms: Adjectives: Comparison

15C3: *Genitive of Comparison; ἢ*

A comparison may be expressed in two ways in Greek: either with the use of ἢ - “than”, or with the genitive of the word which would otherwise follow ἢ; e.g.,

νεωτερός γέ μου εἶ - you are younger than me

ἑλαττον ἢ . . . - less than

15D. SUPPLEMENTARY READINGS

15D1: Socrates describes the charge being brought against him (see 2A1, 3A1, 5D1, 6A1, 6D1, 12D1).

- ΕΥΘΥΦΡΩΝ. ἀτεχνῶς μοι δοκεῖ ἀφ' ἐστίᾳς
 ἄρχεσθαι κακουργεῖν τὴν πόλιν,
 ἐπιχειρῶν ἀδικεῖν σέ. ἀλλὰ τί ἐπιχειρεῖ - attempt
 καὶ ποιοῦντά σέ φησι διαφθείρειν
 τοὺς νέους;
 ΣΩΚΡΑΤΗΣ. ἄτοπα, ὧ θαυμάσιε, ὡς οὕτω γ' ἄτοπος - extraordinary; strange
 ἀκούειν. φησὶ γάρ με ποιητὴν
 εἶναι θεῶν, καὶ ὡς καινοὺς
 ποιοῦντα θεοὺς τοὺς δ' ἀρχαίους
 οὐ νομίζοντα γράφεται τούτων
 αὐτῶν ἕνεκα, ὥς φησιν.
 ΕΥΘΥΦΡΩΝ. μανθάνω, ὦ Σώκρατες· ὅτι δὴ σὺ τὸ
 δαιμόνιον φῆς σαυτῷ ἐκάστοτε
 γίγνεσθαι.

-- Plato, *Euthyphro*.

1. τί ἐπιχειρεῖ ὁ Μέλητος;
2. τί ποιοῦντα τὸν Σωκράτην φησὶ διαφθείρειν τοὺς νέους;
3. τί φησιν ὁ Μέλητος;
4. τί φησιν ὁ Σωκράτης, κατὰ τὸν Εὐθύφρονα;

15D2: Are what is holy and what is loved by the gods the same thing? (see 11D1).

ΣΩΚΡΑΤΗΣ. ὁμολογοῦμεν τὸ μὲν ὅσιον διὰ
τοῦτο φιλεῖσθαι, ὅτι ὁσιόν ἐστιν,
ἀλλ' οὐ διότι φιλεῖται ὅσιον
εἶναι· ἢ γάρ;

ΕΥΘΥΦΡΩΝ. ναί.

ΣΩΚΡΑΤΗΣ. τὸ δέ γε θεοφιλὲς ὅτι φιλεῖται
ὑπὸ θεῶν, αὐτῷ τούτῳ τῷ
φιλεῖσθαι θεοφιλὲς εἶναι, ἀλλ'
οὐχ ὅτι θεοφιλές, διὰ τοῦτο
φιλεῖσθαι.

ΕΥΘΥΦΡΩΝ. ἀληθῆ λέγεις.

ΣΩΚΡΑΤΗΣ. ἀλλ' εἴ γε ταῦτόν ῃν, ὧ φίλε
Εὐθύφρων, τὸ θεοφιλὲς καὶ τὸ ὅσιον,
εἰ μὲν διὰ τὸ ὅσιον εἶναι ἐφιλεῖτο τὸ
ὅσιον, καὶ διὰ τὸ θεοφιλὲς εἶναι
ἐφιλεῖτο ἂν τὸ θεοφιλές, εἰ δὲ διὰ τὸ
φιλεῖσθαι ὑπὸ θεῶν τὸ θεοφιλές
θεοφιλές ῃν, καὶ τὸ ὅσιον ἂν διὰ τὸ
φιλεῖσθαι ὅσιον ῃν.

-- Plato, *Euthyphro*.

1. τί ὁμολογεῖται ὑπὸ τοῦ τε Σωκράτους καὶ τοῦ Εὐθύφρονος;
2. ἄρα ταῦτόν ἐστι τὸ θεοφιλές καὶ τὸ ὅσιον;

15D3: “Why are you laughing at me?” asks Socrates (see 12D3).

ΣΩΚΡΑΤΗΣ. γελᾶτε ἐπ’ ἐμοί; πότερον ἐπὶ	
τούτῳ εἰ βούλομαι γυμναζόμενος	
ὑγιαίνειν ἢ εἰ τοιούτων	ὑγιαίνει - be healthy
γυμνασίων ἐπιθυμῶ, μὴ ὥσπερ	
οἱ δολιχοδρόμοι τὰ σκέλη μὲν	
παχύνονται, τοὺς ὤμους δὲ	
λεπτύνονται, μὴδ’ ὥσπερ οἱ	μηδέ - nor, not even
πύκται τοὺς μὲν ὤμους	
παχύνονται, τὰ δὲ σκέλη	
λεπτύνονται, ἀλλὰ παντὶ	
διαπονῶν τῷ σώματι πᾶν	διαπονεῖ - work out; work hard
ἰσόρροπον ποιεῖν; ἢ ἐπ’	ἰσόρροπος - equally balanced
ἐκείνῳ γελᾶτε, ὅτι οὐ δεῖ με	
συγγυμναστὴν ζητεῖν, οὐδ’ ἐν	ὁ συγγυμναστής - companion in bodily exercises
ὄχλῳ πρεσβύτην ὄντα	ὁ ὄχλος - crowd, mob
ἀποδύεσθαι;	ὁ πρεσβύτης - old man
	ἀποδύει - strip off (clothes)
	ἀποδύεται - strip (oneself)

-- Xenophon, *Symposium*.

1. τί βούλεται ὁ Σωκράτης;
2. τί πᾶν ἰσόρροπον ποιεῖν βούλεται ὁ Σωκράτης;
3. τίς πρεσβύτης ἐστίν;

15D4: The virtues of wine (see 3D4, 4D3).

ΦΙΛΙΠΠΟΣ. τεκμήριον, ὧ ἄνδρες, ὅτι
καλῶς γυμνάζει καὶ τὰ ἐμὰ
ὀρχήματα· ἐγὼ γοῦν διψῶ.

ΚΑΛΛΙΑΣ. νῆ Δία, καὶ ἡμεῖς διψῶμεν,
ἐπὶ σοὶ γελῶντες.

ΣΩΚΡΑΤΗΣ. τῷ ὄντι ὁ οἶνος ἄρδων τὰς
ψυχὰς, τὰς μὲν λυπᾶς, ὥσπερ
ὁ μανδραγόρας τοὺς ἀνθρώπους,
κοιμίζει, τὰς δὲ φιλοφροσύνᾳς,
ὥσπερ ἔλαιον φλόγα, ἐγείρει.

ἄρδει - water; refresh

-- Xenophon, *Symposium*.

1. ἐπὶ τίνι γελῶσιν οἱ ἄνδρες;
2. πῶς ὁ οἶνος τὰς λυπᾶς κοιμίζει;

15D5: Socrates chides Hermogenes (see 2A2).

Ἐκ δὲ τούτου οἱ μὲν τὰ νικητήρια φιλήματα
ἀπολαμβάνειν τὸν Κριτόβουλον ἐκέλευον, οἱ
δὲ τὸν κύριον πείθειν, οἱ δὲ ἄλλα ἔσκωπτον.
ὁ δὲ Ἑρμογένης κἀνταῦθα ἐσιώπᾳ.

ΣΩΚΡΑΤΗΣ. δύνασαι, ὦ Ἑρμόγενης, λέγειν
ἡμῖν, τί ἐστὶ παροινία;

ΕΡΜΟΓΕΝΗΣ. τὸ παρ' οἶνον λυπεῖν τοὺς
συνόντας, τοῦτ' ἐγὼ κρίνω
παροινίαν.

ΣΩΚΡΑΤΗΣ. σὺ νῦν ἡμᾶς λυπεῖς σιωπῶν.

νικητήριος - of a conqueror/victory
τὸ φίλημα - kiss
ἀπολαμβάνει - receive/take from (someone)
κελεύει - command, order
κύριος - having power/authority over
ὁ κύριος - lord; head of family
πείθει - persuade
σκώπτει - hoot, jeer; joke, jest
ἐνταῦθα - here, there; then

σύνεστι - be with

-- Xenophon, *Symposium*.

1. τί ἐκελεύετο ὁ Κριτόβουλος;
2. τί ἐποίει ὁ Ἑρμογένης;
3. τί ἐστὶ παροινία;
4. τίς τίνας λυπεῖ;
5. πῶς αὐτοὺς λυπεῖ;

15E. COMPOSITION

15Ea: *Original English*

SOCRATES. In this situation (i.e. of piece 14.E) those who still make a show of gentlemanly values are completely at a loss and distressed by what they see. I must however now mention the really discreditable matter in all this: these people, so excellent in other ways, show no resentment, it appears, or irritation at these very serious tendencies. They raise their hands to heaven and pray to the high gods, elaborating the ritual and invoking professional prophets (one of whom is called a latter-day Cassandra), in the earnest hope of ascertaining the future because they have paid them record sums of money. They do nothing else, on the off-chance of Hermes' or some other kindly god's or minor deity's being prepared to come to their rescue. But the gods on Olympus are laughing - and quite right too, in my opinion. What does it really matter to them, in their divine capacities and with their attention on more important affairs, to take trouble on behalf of such supine human beings, deficient in both spirit and initiative? So in this world the worse men and the vulgarians are always holding victory celebrations, while the better sort are cast down.

CRITOBULUS. You are in some danger of uttering home-truths too near the mark to be pleasant for me with my avant-garde thinking, Socrates.

15Eb: *Recast of English*

SOCRATES. These (things) being (= having) so, the (people) still giving-a-display-of gentility are-at-a-loss exceedingly and are-pained seeing these (things). Now however it-is-necessary for-me to-mention the most-shameful (thing) of-all, that these (men), being very-good in-*other*-regards (are) not vexed, it-seems, or (= nor) angry-at the (things) taking-place, even if they-are very-terrible. But they-hold-up ($\alpha\nu\alpha + \epsilon\chi\epsilon\iota$) the(ir) hands to heaven, praying-to the gods and elaborating the rites and calling-in paid prophets, of-whom one is-called a second Cassandra,¹ having a-very-great hope (of) <the> being-taught the things-likely-to-happen by them, because they-pay them more money than anyone (= no one) of-the (men) before, but doing nothing-at-all else, to-see-if by-any-means Hermes or some kindly (one) of-the other gods or minor-daemons is-willing to-save them. But the (gods) are-laughing on Olympus, doing *rightly*, as it-seems to-me. For whatever difference-does-it-make to-them, being gods and only caring-for the greatest (things), to-incur

(= have) trouble on-behalf-of men, being both very-idle and quite lacking-in courage and the spirited (element)? So here the worse men and the-more-vulgar (men are) always celebrating victory-celebrations, but the better (men) are-cast-down.

CRITOBULUS. You-are-running-a-risk, you-know, to-speak more-truly than is pleasing to-me, as (being one) who-thinks modern (things), o Socrates.

Note:

- 1 Cassandra: nom-de-plume of a noted English journalist of the post-war years.

15F. VOCABULARY

15F1: NEW WORD LIST

- ἀναμφίλογος (-ον) [adjective] - undisputed, undoubted
- * ἀποδύει (ἀποδύω) [verb] - strip; (middle) strip oneself
- * ἀπολαμβάνει (ἀπολαμβάνω) [verb] - receive (from)
- * ἄρδει (ἄρδω) [verb] - water; refresh
- * ἄτοπος (-ον) [adjective] - out of the way; extraordinary; strange
- * διαπονεῖ (διαπονῶ) [verb] - work out with labour; work hard
- δύο (δυοῖν or δυῶν) [adjective] - two
- * ἐνταῦθα [adverb] - here; there; then; thereupon
- * ἐπιχειρεῖ (ἐπιχειρῶ) [verb] - set to work at, attempt; attack
- ἱκανός (-ή-όν) [adjective] - befitting, sufficing; competent; enough
- * ἰσόρροπος (-ον) [adjective] - equally balanced
- * κελεύει (κελεύω) [verb] - command, order, urge
- * κύριος (κυρίᾱ- κύριον) [adjective] - having authority over; supreme
- * μηδέ [particle] - nor; not even
- * νικητήριος (-ον) [adjective] - belonging to a conqueror/victory
- ὅτε [adverb] - when
- * ὄχλος (τοῦ ὄχλου) [noun] - throng, mob; populace; multitude; trouble
- * πείθει (πείθω) [verb] - persuade; (middle and passive) be persuaded; obey; believe (in)
- * ὁ πρεσβύτες (τοῦ πρεσβύτου) [noun] - old man
- * σκώπτει (σκώπτω) [verb] - mock, jeer, scoff at; joke, be funny
- * ὁ συγγυμναστής (τοῦ συγγυμναστοῦ) [noun] - companion in bodily exercises
- * σύνεστι (σύνειμι) [verb] - be with; live with; associate with
- * ὑγιαίνει (ὑγιαίνω) [verb] - be healthy
- * τὸ φίλημα (τοῦ φιλήματος) [noun] - kiss

15F2: RELATED WORDS

ἀγεννής	ἀμφισβητεῖ	ἀναδύεται	ἀναμφίλογος
ἀγνοεῖ	ἀναμφίλογος	ἀποδύει	λέγει
ἀγνώς			λόγος
ἄδικεῖ			ὁμολογεῖ
ἄδικίᾱ			
ἄδικος			
ἄδίκως			
ἄμεμπτος			
ἀναμφίλογος			
ἀνόσιος			
ἀπορεῖ			
ἄσεβής			
ἄσφαλῶς			
ἄτεχνῶς			
ἄτοπος			
ἄφύλακτος			
ἀπεργάζεται	ἀπολαμβάνει	γυμνάζει	ἀπολαμβάνει
ἀπεργασίᾱ	ἀπόλλυσι	γυμνάσιον	λαμβάνει
ἀπό	ἀποσφάττει	συγγυμναστής	
ἀποδέχεται	ἀφίησι		
ἀποδιδράσκει			
ἀποδίδωσι			
ἀποδύει			
ἀποθνήσκει			
ἀποκρίνεται			
ἀποκτείνει			

διά	διακελεύεται	δυσχερῶς	ένθα
διακελεύεται	κελεύει	έπιχειρεῖ	ένθάδε
διαπονεῖ		χείρ	ένταῦθα
διαπράττει			
διατρίβει			
διαφέρει			
διαφορά			
διαφθείρει			
διότι			
εὐδιάβολος			
ἐπαινεῖ	ἐπισκώπτει	ἐστί	θεοφιλῆς
ἐπεξέρχεται	σκῶμμα	σύνεστι	προσφιλῆς
ἐπέρχεται	σκώπτει		φιλεῖ
ἐπί			φίλημα
ἐπίγρυπος			φιλιᾶ
ἐπιδείκνυσι			φίλος
ἐπιθυμεῖ			φιλοφροσύνη
ἐπιμελεῖται			
ἐπιπόλαιος			
ἐπισκώπτει			
ἐπίσταται			
ἐπιστήμη			
ἐπιτήδευμα			
ἐπιτίθησι			
ἐπιχειρεῖ			

ἱκανός	ἰσόρροτος	νίκη	συγγένεια
ἱκανῶς	ἴσως	νικητήριος	συγγυμναστής
			συγχωρεῖ
			συμμίγνυσι
			συνδέει
			σύνεστι
			συνίησι
ὑγιαίνει			
ὑγίεια			

15F3: IDIOMATIC EXPRESSION

τῷ ὄντι - “in reality”, “in fact”

UNIT SIXTEEN

16A. BASIC DIALOGUE

16A1: Socrates asks Euthyphro to tell him the difference between the holy and the unholy.

- | | | | |
|------------|---|-----------|--|
| SOCRATES. | Now then, by Zeus, tell me what kind of thing you say piety is, and impiety, in relation both to murder and to other things? or is not the holy identical to itself (literally: itself the same unto-itself) in every action, and again (is not) the unholy the opposite of all holiness, while in itself it is consistent, always possessing a single form in respect of its unholiness? | ΣΩΚΡΑΤΗΣ. | νῦν οὖν πρὸς Διὸς λέγε μοι, ποῖόν τι τὸ εὐσεβὲς φησὶ εἶναι καὶ τὸ ἀσεβὲς καὶ περὶ φόνου καὶ περὶ τῶν ἄλλων; ἢ οὐ ταυτόν ἐστιν ἐν πάσῃ πράξει τὸ ὅσιον αὐτὸ αὐτῷ, καὶ τὸ ἀνόσιον αὐτοῦ μὲν ὁσίου παντὸς ἐναντίον, αὐτὸ δὲ αὐτῷ ὅμοιον καὶ ἔχον μίαν τινὰ ἰδέαν κατὰ τὴν ἀνοσιότητα πᾶν; |
| EUTHYPHRO. | Yes, indeed, Socrates. | ΕΥΘΥΦΡΩΝ. | πάντως δήπου, ὦ Σώκρατες. |
| SOCRATES. | Then tell me, what do you say holiness and unholiness are? | ΣΩΚΡΑΤΗΣ. | λέγε δή, τί φησὶ εἶναι τὸ ὅσιον καὶ τί τὸ ἀνόσιον; |
| EUTHYPHRO. | All right: I say that holiness is just what I am doing now, prosecuting the man who does wrong by sinning either in respect of murders or thefts of sacred property or anything else of the sort, and that not prosecuting (him) is unholy. | ΕΥΘΥΦΡΩΝ. | λέγω τοίνυν ὅτι τὸ μὲν ὅσιόν ἐστιν ὅπερ ἐγὼ νῦν ποιῶ, τῷ ὀδικοῦντι ἢ περὶ φόνους ἢ περὶ ἱερῶν κλοπᾶς ἢ τι ἄλλο τῶν τοιούτων ἐξαμαρτάνοντι ἐπεξιέναι, τὸ δὲ μὴ ἐπεξιέναι ἀνόσιον. |

-- Plato, *Euthyphro*.

16A2: The beauty contest gets under way (See 12D4).

CALLIAS.	Now then, Critobulus, aren't you competing in the beauty contest against Socrates?	ΚΑΛΛΙΑΣ.	σὺ δὲ δῆ, ὦ Κριτόβουλε, εἰς τὸν περὶ τοῦ κάλλους ἀγῶνα πρὸς Σωκράτην οὐκ ἀνθίστασαι;
SOCRATES.	By Zeus (he's not) for perhaps he sees that the procurer is popular with the judges.	ΣΩΚΡΑΤΗΣ.	νῆ Δί', ἴσως γὰρ εὐδοκιμοῦντα τὸν μαστροπὸν παρὰ τοῖς κριταῖς ὁρᾷ.
CRITOBULUS.	But nevertheless I'm not hesitant; but prove to us - if you can offer a profound argument - that you are more handsome than me. Only let some one bring the light up to him.	ΚΡΙΤΟΒΟΥΛΟΣ.	ἀλλ' ὅμως οὐκ ἀναδύομαι· ἀλλὰ δίδασκε , εἴ τι ἔχεις σοφόν, ὥς καλλίῳν εἶ ἐμοῦ, μόνον, τὸν λαμπτήρα ἐγγύς <τις> προσφερέτω .
SOCRATES.	Well then, to begin my case I summon you to a preliminary hearing; now answer me.	ΣΩΚΡΑΤΗΣ.	εἰς ἀνάκρισιν τοίνυν σε πρῶτον τῆς δίκης καλοῦμαι· ἀλλ' ἀποκρίνου .
CRITOBULUS.	Ask away.	ΚΡΙΤΟΒΟΥΛΟΣ.	σὺ δέ γε ἐρώτᾳ .
SOCRATES.	Now then, do you believe that beauty exists only in man, or in other things as well?	ΣΩΚΡΑΤΗΣ.	πότερον οὔν ἐν ἀνθρώπῳ μόνον νομίζεις τὸ καλὸν εἶναι ἢ καὶ ἐν ἄλλῳ τινί;
CRITOBULUS.	I believe, by Zeus, that it also exists in a horse, and an ox and in numerous inanimate objects.	ΚΡΙΤΟΒΟΥΛΟΣ.	ἐγὼ μὲν ναὶ μὰ Δία, καὶ ἐν ἵππῳ καὶ βοί' καὶ ἐν ἀψύχοις πολλοῖς.

-- Xenophon, *Symposium*

16A3: The attitude of the Syracusan angers some of Socrates' friends.

SYRACUSAN. Let this (matter) go. But tell me how far away from me you are - in flea's feet. For they say that this is the kind of measurement you do.

ΣΥΡΑΚΟΣΙΟΣ. ταῦτα μὲν ἔα· ἀλλὰ λέγε μοι πόσους ψύλλης πόδας ἐμοῦ ἀπέχεις. ταῦτα γὰρ σέ φᾶσι γεωμετρεῖν.

ANTISTHENES. Philippus, you're clever at making comparisons. Don't you think that this fellow here is like a man who indulges in abuse?

ΑΝΤΙΣΘΕΝΗΣ. σὺ μέντοι δεινὸς εἶ, ὦ Φίλιππε, εἰκάζειν· οὐ δοκεῖ σοι ὁ ἀνὴρ οὗτος λοιδορεῖσθαι βουλομένῳ ὅμοιος;

PHILIPPUS. Yes by Zeus, and he's like a lot of others, too.

ΦΙΛΙΠΠΟΣ. ναὶ μὰ τὸν Δία, καὶ ἄλλοις γε πολλοῖς.

SOCRATES. Nevertheless, don't compare him with others.

ΣΩΚΡΑΤΗΣ. ἀλλ' ὅμως σὺ αὐτὸν μὴ εἰκάζε.

-- Xenophon, *Symposium*.

16B. DRILLS

M: MIMICRY DRILLS

M1: Purpose: To learn the imperative active person-subject endings.

M1a1: Directions: Repeat the recorded utterances across each row without a pause.

Note the form of the imperative as contrasted with that of the infinitive: e.g.,

εἰ οὖν ἔχεις τι λέγειν, . . . πρὸς Διὸς λέγε δῆ.

If you really want *to tell* something,
in the name of Zeus, *tell* (it) then.

1. εἰ οὖν ἔχεις τι λέγειν, . . . πρὸς Διὸς λέγε δῆ.
2. εἰ οὖν ἔχεις τι ἐρωτᾶν, . . . πρὸς Διὸς ἐρώτᾳ δῆ.
3. εἰ οὖν ἔχεις τι ποιεῖν, . . . πρὸς Διὸς ποίει δῆ.
4. εἰ οὖν ἔχεις τι δηλοῦν, . . . πρὸς Διὸς δήλου δῆ.
5. εἰ οὖν ἔχεις τι τιθέναι, . . . πρὸς Διὸς τίθει δῆ.
6. εἰ οὖν ἔχεις τι ἀνθιστάναι, . . . πρὸς Διὸς ἀνθίστη δῆ.
7. εἰ οὖν ἔχεις τι ἀποδιδόναι, . . . πρὸς Διὸς ἀποδίδου δῆ.
8. εἰ οὖν ἔχεις τι δεικνύναι, . . . πρὸς Διὸς δείκνυ δῆ.
9. εἰ οὖν ἔχεις τι φάναι, . . . πρὸς Διὸς φάθι δῆ, or φαθὶ δῆ.

Problems:

- α'. Given the Greek βούλομαι διώκειν τὸν νέον, how would you formulate the command "Pursue the youth" to a single addressee?
- β'. In Nos. 1 to 4, the bases are λέγ-, ἐρώτα-, ποίε- and δῆλο-. To these are added the theme marker -ε-, producing the forms in the right-hand column above. Nothing further need be added in these cases to produce the common imperative signal for the progressive assertive, second person singular. Hence, for these forms, the imperative signal is ____.
- γ'. In Nos. 5 to 8, comparison of the μι-verb stems (especially the final vowel) with the imperative forms, suggests that the imperative (for second person singular) is formed by _____ the final vowel of the stem in certain ways.
- δ'. The final verb, φάναι, forms its imperative for this set by adding to the base, φα-, the imperative signal-__.

α'. δίωκε τὸν νέον

β'. ∅

γ'. lengthening (cf. 16C2)

δ'. -θι.

M1a2: Directions: Repeat the foregoing drill on the pattern:

ἐπεὶ οὐκ ἔχεις τι λέγειν, πρὸς Διὸς μὴ λέγε δῆ.

Since you don't want to tell anything, . . .
in the name of Zeus, don't tell (it) then.

- ε' . There is a change of form in the negative particle from its use with the indicative, on the left, to its occurrence with the imperative, on the right. On the basis of the evidence above, the form of the negative particle with the imperative is ____ .

M1b1: Directions: Drill as above.

1. εἰ οὖν βούλεσθέ τι λαμβάνειν, . . . πρὸς Διὸς λαμβάνετε δῆ.
2. εἰ οὖν βούλεσθέ τι ζητεῖν, . . . πρὸς Διὸς ζητεῖτε δῆ.
3. εἰ οὖν βούλεσθέ τι τολμᾶν, . . . πρὸς Διὸς τολμᾶτε δῆ.
4. εἰ οὖν βούλεσθέ τι δηλοῦν, . . . πρὸς Διὸς δηλοῦτε δῆ.
5. εἰ οὖν βούλεσθέ τι ἀφιέναι, . . . πρὸς Διὸς ἀφίετε δῆ.
6. εἰ οὖν βούλεσθέ τι ἀνθιστάναι, . . . πρὸς Διὸς ἀνθίστατε δῆ.
7. εἰ οὖν βούλεσθέ τι διδόναι, . . . πρὸς Διὸς δίδοτε δῆ.
8. εἰ οὖν βούλεσθέ τι δεικνύναι, . . . πρὸς Διὸς δείκνυτε δῆ.
9. εἰ οὖν βούλεσθέ τι φάναι, . . . πρὸς Διὸς φάτε δῆ.

- ς' . In M1b1, by cutting off the base and theme-marking vowel (if any) from the imperative forms, we are left with the second person plural imperative signal in the progressive assertive, which is ____ .

M1b2: Directions: Repeat the above drill on the pattern:

1. ἐπεὶ οὐ βούλεσθέ τι λαμβάνειν, πρὸς Διὸς μὴ λαμβάνετε δῆ.

Since you don't want to seize anything, . . . in the name of
Zeus don't seize it then.

ε' μῆ

ζ' - τε

M1c: Directions: Repeat as the foregoing, on the pattern:

ἀπέχει μῖκρόν τι.

He is keeping away a little.

ἄλλ' οὖν ἀπεχέτω.

Well then, let him keep away.

1. ἀπέχει μῖκρόν τι.

2. ἀπορεῖ μῖκρόν τι.

3. σιωπᾷ μῖκρόν τι.

4. δηλοῖ μῖκρόν τι.

5. προτίθησι μῖκρόν τι.

6. ἀνθίστησι μῖκρόν τι.

7. ἀποδίδωσι μῖκρόν τι.

8. ἐπιδείκνυσι μῖκρόν τι.

9. φησὶ μῖκρόν τι.

1. ἄλλ' οὖν ἀπεχέτω.

2. ἄλλ' οὖν ἀπορείτω.

3. ἄλλ' οὖν σιωπᾷτω.

4. ἄλλ' οὖν δηλούτω.

5. ἄλλ' οὖν προτιθέτω.

6. ἄλλ' οὖν ἀνθιστάτω.

7. ἄλλ' οὖν ἀποδιδότω.

8. ἄλλ' οὖν ἐπιδεικνύτω.

9. ἄλλ' οὖν φάτω.

M1d:

1. μανθάνουσι μῖκρόν τι.

2. ἀγανακτοῦσι μῖκρόν τι.

3. γελῶσι μῖκρόν τι.

4. δηλοῦσι μῖκρόν τι.

5. ἐπιτιθέασι μῖκρόν τι.

6. ἀνθιστᾷσι μῖκρόν τι.

7. ἀποδιδόασι μῖκρόν τι.

8. δεικνύασι μῖκρόν τι.

9. φᾶσι μῖκρόν τι.

1. ἄλλ' οὖν μανθανόντων.

2. ἄλλ' οὖν ἀγανακτούντων.

3. ἄλλ' οὖν γελώντων.

4. ἄλλ' οὖν δηλούντων.

5. ἄλλ' οὖν ἐπιτιθέντων.

6. ἄλλ' οὖν ἀνθιστάντων.

7. ἄλλ' οὖν ἀποδιδόντων.

8. ἄλλ' οὖν δεικνύντων.

9. ἄλλ' οὖν φάντων.

- ζ'. By repeating the cutting process of Problem ς' for the first group of imperative forms above, we are left with the imperative signal for third person singular subject in the form ____.
- η'. From the form, μανθάνει, "he is learning", the Greek for "let him learn" would be ____.
- θ'. Correspondingly, the imperative signal for third person plural subject in the second group of forms is ____.
- ι'. The Greek for "let them keep away", would be ____.

- ζ'. -τω
- η'. μανθανέτω
- θ'. -ντων.
- ι'. ἀπεχόντων.

M2: *Purpose:* To learn the imperative middle/passive person-subject endings.

M2a1: *Directions:* Repeat the recorded utterances across each row on the following pattern, noting the form of the imperative after the pause:

ἐπειδὴ ἀπέρχῃ, ὕστερον ἀπέρχου.

Since you (sg.) are going away, go away later on.

- | | |
|-----------------------------------|--------------------|
| 1. ἐπειδὴ ἀπέρχῃ, . . . | ὕστερον ἀπέρχου. |
| 2. ἐπειδὴ ὀρχῇ, . . . | ὕστερον ὀρχοῦ. |
| 3. ἐπειδὴ πειρᾷ τοῦτο, . . . | ὕστερον πειρῶ. |
| 4. ἐπειδὴ δηλοῖ, . . . | ὕστερον δηλοῦ. |
| 5. ἐπειδὴ προτίθεται τοῦτο, . . . | ὕστερον προτίθεσο. |
| 6. ἐπειδὴ ἀνθίστασαι τοῦτο, . . . | ὕστερον ἀνθίστασο. |
| 7. ἐπειδὴ ἀποδίδοσαι τοῦτο, . . . | ὕστερον ἀποδίδοσο. |
| 8. ἐπειδὴ δείκνυσαι τοῦτο, . . . | ὕστερον δείκνυσο. |

M2a2: *Directions:* Repeat the above drill with the negatives:

ἐπειδὴ οὐκ ἀπέρχῃ, μὴ ἀπέρχου.

M2b: *Directions:* Mimic the recording, across each row.

- | | |
|--|------------------------------|
| 1. ἐπεὶ κακῶς ἀπεργάζεσθε τοῦτο, . . . | ὕστερον ἄμεινον ἀπεργάζεσθε. |
| 2. ἐπεὶ κακῶς ἀποκρίνεσθε τοῦτο, . . . | ὕστερον ἄμεινον ἀποκρίνεσθε. |
| 3. ἐπεὶ κακῶς ποιεῖσθε τοῦτο, . . . | ὕστερον ἄμεινον ποιεῖσθε. |
| 4. ἐπεὶ κακῶς πειρᾶσθε τοῦτο, . . . | ὕστερον ἄμεινον πειρᾶσθε. |
| 5. ἐπεὶ κακῶς δηλοῦσθε, . . . | ὕστερον ἄμεινον δηλοῦσθε. |
| 6. ἐπεὶ κακῶς παρατίθεσθε τοῦτο, . . . | ὕστερον ἄμεινον παρατίθεσθε. |
| 7. ἐπεὶ κακῶς ἀνθίστασθε τοῦτο, . . . | ὕστερον ἄμεινον ἀνθίστασθε. |
| 8. ἐπεὶ κακῶς ἀποδίδοσθε τοῦτο, . . . | ὕστερον ἄμεινον ἀποδίδοσθε. |
| 9. ἐπεὶ κακῶς δείκνυσθε τοῦτο, . . . | ὕστερον ἄμεινον δείκνυσθε. |

- 1α'. In M2a1, Nos. 5 to 8, the form of the middle/passive imperative signal for second person singular can be readily discerned by the now familiar process of cutting off what is known and looking at what is left. The form of the signal is _____.
- 1β'. In the first four imperative forms, the σ of -σo was dropped between two vowels, and the shortened endings are due to _____. A look at the chart at 16C2 will show how this comes about.
- 1γ'. By performing the cutting process on the second group of forms, one is left with the residue _____, signalling the imperative state for second person plural subject.
- 1δ'. The second person plural imperative endings, both active and middle/passive, are the same as those of the _____ state.

1α'. -σo

1β'. contraction

1γ'. -σθε

1δ'. indicative

M2c: Directions: Mimic the recording, across each row.

- | | |
|------------------------------|---------------------------------|
| 1. κακῶς παρέχεται ταῦτα. | 1. ὕστερον τοίνυν παρεχέσθω. |
| 2. κακῶς ἐπιμέλεται τούτων. | 2. ὕστερον τοίνυν ἐπιμελέσθω. |
| 3. κακῶς ὀρχεῖται. | 3. ὕστερον τοίνυν ὀρχείσθω. |
| 4. κακῶς ποιεῖται ταῦτα. | 4. ὕστερον τοίνυν ποιεῖσθω. |
| 5. κακῶς ὁρᾶται ταῦτα. | 5. ὕστερον τοίνυν ὁρᾷσθω. |
| 6. κακῶς πειρᾶται ταῦτα. | 6. ὕστερον τοίνυν πειράσθω. |
| 7. κακῶς δηλοῦται. | 7. ὕστερον τοίνυν δηλούσθω. |
| 8. κακῶς ἐπίσταται ταῦτα. | 8. ὕστερον τοίνυν ἐπιστάσθω. |
| 9. κακῶς δίδοται ταῦτα. | 9. ὕστερον τοίνυν διδόσθω. |
| 10. κακῶς παρατίθεται ταῦτα. | 10. ὕστερον τοίνυν παρατιθέσθω. |
| 11. κακῶς δείκνυται ταῦτα. | 11. ὕστερον τοίνυν δεικνύσθω. |

M2d: Directions: Mimic the recording, across each row.

- | | |
|----------------------------|----------------------------|
| 1. οὐκ ὀρθῶς ἀποκρίνονται. | 1. ἀλλ' ὅμως ἀποκρίνέσθων. |
| 2. οὐκ ὀρθῶς ἔρχονται. | 2. ἀλλ' ὅμως ἐρχέσθων. |
| 3. οὐκ ὀρθῶς ὀρχοῦνται. | 3. ἀλλ' ὅμως ὀρχείσθων. |
| 4. οὐκ ὀρθῶς ποιοῦνται. | 4. ἀλλ' ὅμως ποιεῖσθων. |
| 5. οὐκ ὀρθῶς πειρῶνται. | 5. ἀλλ' ὅμως πειράσθων. |
| 6. οὐκ ὀρθῶς ὀρῶνται. | 6. ἀλλ' ὅμως ὁρᾷσθων. |
| 7. οὐκ ὀρθῶς δηλοῦνται. | 7. ἀλλ' ὅμως δηλούσθων. |
| 8. οὐκ ὀρθῶς τίθενται. | 8. ἀλλ' ὅμως τιθέσθων. |
| 9. οὐκ ὀρθῶς ἐπίστανται. | 9. ἀλλ' ὅμως ἐπιστάσθων. |
| 10. οὐκ ὀρθῶς δίδονται. | 10. ἀλλ' ὅμως διδόσθων. |
| 11. οὐκ ὀρθῶς δείκνυνται. | 11. ἀλλ' ὅμως δεικνύσθων. |

1ε'. On the basis of the cuts made so far, the imperative signal for third person singular subject, above, is ____.

15'. The imperative signal for third person plural subject in Drill M2d is ____.

1ε' - σθω
15' - σθων

R: RECOGNITION DRILLS

R1a: Purpose: To practise recognizing forms of the imperative.

Directions: Repeat each sentence prefixing *εὐθύς* (adv. = at once) where the verb is imperative, *σαφῶς* where the form is indicative.

(Cover this column)

- | | |
|-----------------|-----------------------------|
| 1. πᾶν. | 1. σαφῶς πᾶν. |
| 2. πᾶν. | 2. εὐθύς πᾶν. |
| 3. αἶτε. | 3. εὐθύς αἶτε. |
| 4. αἶτε. | 4. σαφῶς αἶτε. |
| 5. σιωπᾶ. | 5. σαφῶς σιωπᾶ. |
| 6. σιωπᾶ. | 6. εὐθύς σιωπᾶ. |
| 7. δηλοῖ. | 7. σαφῶς δηλοῖ. |
| 8. πᾶντε. | 8. εὐθύς/σαφῶς πᾶντε. |
| 9. πειρᾶσθε. | 9. εὐθύς/σαφῶς πειρᾶσθε. |
| 10. αἶτετε. | 10. εὐθύς/σαφῶς αἶτετε. |
| 11. δηλοῦσθε. | 11. εὐθύς/σαφῶς δηλοῦσθε. |
| 12. τίθετε. | 12. εὐθύς/σαφῶς τίθετε. |
| 13. ἀποδίδοσθε. | 13. εὐθύς/σαφῶς ἀποδίδοσθε. |
| 14. ἀνθίστασθε. | 14. εὐθύς/σαφῶς ἀνθίστασθε. |
| 15. ἀφίησι. | 15. σαφῶς ἀφίησι. |
| 16. φάθι. | 16. εὐθύς φάθι. |
| 17. δείκνυ. | 17. εὐθύς δείκνυ. |
| 18. φᾶσι. | 18. σαφῶς φᾶσι. |
| 19. ἴτε. | 19. εὐθύς/σαφῶς ἴτε. |
| 20. ἐπίστασαι. | 20. σαφῶς ἐπίστασαι. |
| 21. ἴθι. | 21. εὐθύς ἴθι. |

22. ἐρχέσθων πρὸς τὸν βασιλέα.
23. ἀπορεῖται περὶ τῆς δίκης.
24. αἰδοῦνται τὰ δαιμόνια.
25. ἐπιστάσθω πάντα ταῦτα.
26. διωκόντων τὸν πατέρα μου.
27. ἀντιδωρεῖται τὸ ἀργύριον.
28. μανθανέτω ὁ οἰκέτης.
29. λυποῦσι τοὺς φίλους.

R1b:

1. δίδασκε ἡμᾶς.
2. ἀπορεῖται ὁ κριτής.
3. ἐπίσταται ταῦτα.
4. δείκνυσο ἡμῖν.
5. ἀφίγησι τοὺς νέους.
6. ἀπεχέτω μικρόν τι.
7. ἐρχέσθων πρὸς τὴν πόλιν.
8. ἀπολλύᾳσι πάντες.
9. δύνασαι μανθάνειν.
10. ταῦτα μὲν ἔατε.
11. ποιεῖσθε ὃ λέγομεν.
12. δηλούσθω.
13. ἐνθάδε διατρίβεις.
14. φάθι, ὦ Σώκρατες.
15. σπευδόντων οἱ ἄλλοι.
16. οὐκ ἐπιμέλονται τοῦ ἀργυρίου.
17. ἔπου τοῖς μαθηταῖς.
18. προτίθεσθε θεᾶματα.

22. εὐθύς ἐρχέσθων πρὸς τὸν βασιλέα.
23. σαφῶς ἀπορεῖται περὶ τῆς δίκης.
24. σαφῶς αἰδοῦνται τὰ δαιμόνια.
25. εὐθύς ἐπιστάσθω πάντα ταῦτα.
26. εὐθύς διωκόντων τὸν πατέρα μου.
27. σαφῶς ἀντιδωρεῖται τὸ ἀργύριον.
28. εὐθύς μανθανέτω ὁ οἰκέτης.
29. σαφῶς λυποῦσι τοὺς φίλους.
1. εὐθύς δίδασκε ἡμᾶς.
2. σαφῶς ἀπορεῖται ὁ κριτής.
3. σαφῶς ἐπίσταται ταῦτα.
4. εὐθύς δείκνυσο ἡμῖν.
5. σαφῶς ἀφίγησι τοὺς νέους.
6. εὐθύς ἀπεχέτω μικρόν τι.
7. εὐθύς ἐρχέσθων πρὸς τὴν πόλιν.
8. σαφῶς ἀπολλύᾳσι πάντες.
9. σαφῶς δύνασαι μανθάνειν.
10. εὐθύς/σαφῶς ταῦτα μὲν ἔατε.
11. εὐθύς/σαφῶς ποιεῖσθε ὃ λέγομεν.
12. εὐθύς δηλούσθω.
13. σαφῶς ἐνθάδε διατρίβεις.
14. εὐθύς φάθι, ὦ Σώκρατες.
15. εὐθύς σπευδόντων οἱ ἄλλοι.
16. σαφῶς οὐκ ἐπιμέλονται τοῦ ἀργυρίου.
17. εὐθύς ἔπου τοῖς μαθηταῖς.
18. εὐθύς/σαφῶς προτίθεσθε θεᾶματα.

- | | |
|-------------------------|-------------------------------|
| 19. σοφὸς ἔστω. | 19. εὐθὺς σοφὸς ἔστω. |
| 20. σοφοί ἐστε. | 20. σαφῶς σοφοί ἐστε. |
| 21. σοφοί ἐστε. | 21. εὐθὺς σοφοί ἔστε. |
| 22. δίκαιος ἴσθι. | 22. εὐθὺς δίκαιος ἴσθι. |
| 23. φατέ δή. | 23. σαφῶς φατε δή. |
| 24. φάτε δή. | 24. εὐθὺς φάτε δή. |
| 25. ὥς τάχιστα ἴθι. | 25. εὐθὺς ὥς τάχιστα ἴθι. |
| 26. ἴτω πρὸς τὴν πόλιν. | 26. εὐθὺς ἴτω πρὸς τὴν πόλιν. |

ιζ'. Observation of the forms for 2nd person plural, imperative and indicative, reinforces the conclusion of Problem ιδ' above that they are the _____.

ιζ'. same.

R2: Purpose: To practise recognition of person-subject endings in the imperative state.

Directions: Repeat each sentence, prefixing it with the proper pronoun, on the model:

Recording: λέγε μοι.

Reply: σὺ δὲ λέγε μοι. (Use αὐτός for 3rd person.)

- | | |
|------------------------------|---------------------------------------|
| 1. λέγε μοι. | 1. σὺ δὲ λέγε μοι. |
| 2. πειράσθων πάντες. | 2. αὐτοὶ δὲ πειράσθων πάντες. |
| 3. διαφθείρετε τοὺς νέους. | 3. ὑμεῖς δὲ διαφθείρετε τοὺς νέους. |
| 4. πεμπέσθω τὸν ἰατρόν. | 4. αὐτὸς δὲ πεμπέσθω τὸν ἰατρόν. |
| 5. ἴθι πρὸς τὴν πόλιν. | 5. σὺ δὲ ἴθι πρὸς τὴν πόλιν. |
| 6. ζητεῖτω τὴν δίκην. | 6. αὐτὸς δὲ ζητεῖτω τὴν δίκην. |
| 7. ἄει τοὺς θεοὺς αἰδεῖσθε. | 7. ὑμεῖς δὲ ἄει τοὺς θεοὺς αἰδεῖσθε. |
| 8. μὴ ἀποκρίνου. | 8. σὺ δὲ μὴ ἀποκρίνου. |
| 9. πειράσθω τοῦτο. | 9. αὐτὸς δὲ πειράσθω τοῦτο. |
| 10. τολμώντων παντοῖα. | 10. αὐτοὶ δὲ τολμώντων παντοῖα. |
| 11. ὕστερον πειρῶ τοῦτο. | 11. σὺ δὲ ὕστερον πειρῶ τοῦτο. |
| 12. διδότη αὐτὸ ἡμῖν. | 12. αὐτὸς δὲ διδότη αὐτὸ ἡμῖν. |
| 13. εὐθύς ἀνθίστασο. | 13. σὺ δὲ εὐθύς ἀνθίστασο. |
| 14. ποιούντων ἅ βούλονται. | 14. αὐτοὶ δὲ ποιούντων ἅ βούλονται. |
| 15. προτίθεσθε τὰ δεῖπνα. | 15. ὑμεῖς δὲ προτίθεσθε τὰ δεῖπνα. |
| 16. μὴ διάτριβε νῦν ἐνθάδε. | 16. σὺ δὲ μὴ διάτριβε νῦν ἐνθάδε. |
| 17. ἐμέ πρῶτον καλείσθων. | 17. αὐτοὶ δὲ ἐμέ πρῶτον καλείσθων. |
| 18. προσφέρετε τὸν λαμπτήρα. | 18. ὑμεῖς δὲ προσφέρετε τὸν λαμπτήρα. |

P: PRODUCTION DRILLS

Purpose: To produce imperative forms of the verb.

Directions: Turn back to the text of the *MIMICRY DRILLS*. Cover the right-hand column and *instead of repeating* the recorded segment on the left, wait for the pause, then complete the exchange on the pattern shown for each drill.

The recording will check you.

P1 = M1

P2 = M2

If you find you can produce the imperative forms in the M drills correctly and without hesitation, proceed immediately to P3 and P4 below.

P3: *Purpose:* To drill rapid production of different forms of the imperative.

Directions: Listen to the recorded utterance. Repeat the second part, completing it with the appropriate imperative form of the verb: e.g.,

Recording: οἴκαδε **φέρομεν** τοῦτο. καὶ σύ . . .

We are taking this home. You too . . .

Reply: καὶ σύ οἴκαδε **φέρε** τοῦτο.

You too take this home.

(Cover this column)

- | | | |
|------------------------------------|-----------------|-------------------------------|
| 1. οἴκαδε φέρομεν τοῦτο. | καὶ σύ . . . | οἴκαδε φέρε τοῦτο. |
| 2. προσφέρετε τὸ δῶρον. | καὶ αὐτὸς . . . | προσφερέτω τὸ δῶρον. |
| 3. πειρώμεθα τοῦ οἴνου. | καὶ αὐτοὶ . . . | πειράσθων τοῦ οἴνου. |
| 4. οὐκ ἀπορῶ σοφὸς ὢν. | καὶ σύ . . . | μὴ ἀπόρει σοφὸς ὢν. |
| 5. τὴν θεᾶν αἰδούμεθα . | καὶ ὑμεῖς . . . | τὴν θεᾶν αἰδεῖσθε . |
| 6. κακουργεῖσθέ γε. | καὶ αὐτοὶ . . . | κακουργείσθων γε. |
| 7. προτίθεμαι πάντα ταῦτα. | καὶ σύ . . . | προτίθεσο πάντα ταῦτα. |
| 8. ἐπίσταμαι τὴν πρᾶξιν. | καὶ αὐτὸς . . . | ἐπιστάσθω τὴν πρᾶξιν. |
| 9. πρότερον πειρᾶται τοῦτο. | καὶ σύ . . . | πειρῶ τοῦτο. |

- | | | |
|--------------------------------|-----------------|-----------------------------|
| 10. οὐ σιωπᾶτε. | καὶ αὐτοὶ . . . | μὴ σιωπώντων. |
| 11. ἀποδιδόμεθα τὸ αἰτούμενον. | καὶ σύ . . . | ἀποδίδοσο τὸ αἰτούμενον. |
| 12. ἀποκρίνομαι τῷ ἐρωτῶντι. | καὶ αὐτὸς . . . | ἀποκρινέσθω τῷ ἐρωτῶντι. |
| 13. νῦν προσέρχονται. | καὶ ὑμεῖς . . . | νῦν προσέρχεσθε. |
| 14. μάλα γε εὐδοκιμεῖς. | καὶ αὐτὸς . . . | μάλα γε εὐδοκιμεῖτω. |
| 15. φᾶσὶ παντοῖα. | καὶ σύ . . . | φάθι παντοῖα. |
| 16. πειρώμεθα πάντες. | καὶ αὐτοὶ . . . | πειράσθων πάντες. |
| 17. γεωμετρῶ περὶ τὴν στοᾶν. | καὶ ὑμεῖς . . . | γεωμετρεῖτε περὶ τὴν στοᾶν. |
| 18. ἐπιμέλῃ τοῦ φόνου. | καὶ αὐτὸς . . . | ἐπιμελέσθω τοῦ φόνου. |

P4: Purpose: To drill production of the attributive phrase construction.

Directions: Transform the following descriptions with a relative clause, into attributive phrase constructions, on the model:

Recording: ὁ ἀγὼν ὃς περὶ τοῦ κάλλους ἐστίν.

Reply: ὁ περὶ τοῦ κάλλους ἀγὼν.

(Cover each response before replying)

- | | |
|---|---|
| 1. ὁ ἀγὼν ὃς περὶ τοῦ κάλλους ἐστίν. | 1. ὁ περὶ τοῦ κάλλους ἀγὼν. |
| 2. τὰ δῶρα ἃ παρ' ἡμῶν ἐστίν. | 2. τὰ παρ' ἡμῶν δῶρα. |
| 3. ἡ δίκη ἣ ἐν ταῖς ψυχαῖς ἐστίν. | 3. ἡ ἐν ταῖς ψυχαῖς δίκη. |
| 4. ἡ τροφή ἣ ἐκ τῆς γῆς ἐστίν. | 4. ἡ ἐκ τῆς γῆς τροφή. |
| 5. αἱ ὁσμαι αἱ ἀπὸ τῶν ἐλευθερίων μόχθων εἰσίν. | 5. αἱ ἀπὸ τῶν ἐλευθερίων μόχθων ὁσμαι. |
| 6. ὅρα φεύγεις τὴν γραφὴν ἣ πρὸς τὸν βασιλέα ἐστίν; | 6. ὅρα φεύγεις τὴν πρὸς τὸν βασιλέα γραφὴν; |
| 7. ἀνθίσταται τῷ ἀγῶνι ὃς περὶ τοῦ κάλλους ἐστί. | 7. ἀνθίσταται τῷ περὶ τοῦ κάλλους ἀγῶνι. |
| 8. οὐ ποιοῦμαι τὴν θεραπείαν ἣ περὶ τῶν θεῶν ἐστίν. | 8. οὐ ποιοῦμαι τὴν περὶ τῶν θεῶν θεραπείαν. |

ιη'. The descriptive phrases in each exchange above can occur either in a relative clause (left column) or between the article and noun modified (right column). The whole descriptive phrase can thus be located as though it were an _____.

ιθ'. τὸ ἀργύριον ὃ ἐν τῷ βαλαντίῳ ἐστίν might on the above pattern be restated as _____.

ιη'. adjective

ιθ'. τὸ ἐν τῷ βαλαντίῳ ἀργύριον.

16C. GRAMMAR

16C: *Progressive Imperative*16C1: *Use of the Progressive Imperative*

The *imperative* is the state of the great assertive mood used to signal commands, both affirmative and negative. The form of the imperative which you have been learning is built on the progressive stem, denoting on-going action: e.g.,

μάνθανε - be learning, learn;
 ἐχέτω - let him be having, let him have.

Since some verbs almost automatically imply a continuation of process: e.g., ἔχετε, ἴσθι, the progressive imperative has a meaning more nearly equivalent to the English "have, be", etc. With other verbs, the progressive imperative may be deliberately selected to denote continued action: e.g.,

ἐλλήνιζε - speak Greek (and go on speaking it);
 μὴ γράφῃς ταῦτα - Do not be writing,
 Do not keep writing these things.

16C2: *Progressive Imperative: person-subject endings*

The imperative endings, like those of the indicative, are attached to the verb-stem (consisting of base and theme marker). There are no imperative forms for first person subject. Personal endings for the remainder are:

Verb Stem	Person-Subject Endings	
	Active	Middle/Passive
Base + Theme Marker	Sg. 2 (-θι)	-(σ)ο
	3 -τω	-σθω
	Pl. 2 -τε	-σθε
	3 -ντων	-σθων

The active ending, -θι is dropped by all but a handful of verbs. Ordinarily the stem alone (i.e., base and theme marker) signals 2nd person singular, progressive imperative: e.g., λέγε, ποίει, σιώπα, δήλου.

The 2nd person singular, progressive imperative of μι verbs is signalled by lengthening the stem vowel to produce either a simple long vowel (e.g. ἴστη, δείκνυ) or a diphthong (e.g. τίθει, δίδου). cf. 2C1, fn.**

The middle ending **-σο**, occurring after the theme marking vowel **-ε-**, drops its **σ**, and the remaining vowels contract: e.g.,

(Underlying Form)		(σ is dropped)		(ε+ο combine)		(Actual Form)
ἄγ-ε-σο	>	ἄγ-ε-ο	>	ἄγ-ου	>	ἄγου
αἰδέ-ε-σο	>	αἰδέ-ε-ο	>	αἰδέ-ου	>	αἰδοῦ
πειρά-ε-σο	>	πειρά-ε-ο	>	πειρά-ου	>	πειρῶ
δηλό-ε-σο	>	δηλό-ε-ο	>	δηλό-ου	>	δηλοῦ

N.B. μι-verbs, of course, lack the theme-marking vowel (-the vowel before the ending is part of the base-) and the result is -

τίθε-σο, ἀνθίστα-σο, δίδο-σο, δείκνυ-σο.

With the addition of the *imperative*, the states of the *progressive* aspect, *assertive* mood, may be charted as in columns B,C and D.

A	B	C	D	E
TENSE	ASPECT	MOOD	STATE	VOICE
PAST	PROGRESSIVE	ASSERTIVE	INDICATIVE	ACTIVE
PRESENT			PARTICIPLE	MIDDLE
			INFINITIVE	
			<i>IMPERATIVE</i>	PASSIVE

In addition, two tenses have been studied: present and past, both of which utilized the progressive base expressing on-going action, and belonged to the indicative state. Three voices of the verb have also been met: active, middle and passive.

16C3: Negative Particle with the Imperative

A negative command, or prohibition, with the progressive imperative, takes the negative particle **μή**: e.g.,

μή γέλᾱ - don't (keep) laugh(ing)!

16C4: βοῦς. Another third declension noun, ὁ, ἡ βοῦς, “ox” or “cow”, has occurred in this unit. The shapes, showing change for case and number, are:

	S	P
N	ὁ, ἡ βοῦς	βόες
V	βοῦ	
A	βοῦν	βοῦς
G	βοός	βοῶν
D	βοῖ	βουσί(ν)

16C5: *Attributive phrase construction*

The “beauty contest” proposed between Critobulus and Socrates (16A2) is described in Greek as τὸν περὶ τοῦ κάλλους ἀγῶνα. “the about beauty contest”. περὶ τοῦ κάλλους, a phrase modifying τὸν ἀγῶνα, could equally well occur in a relative clause, as illustrated by P4. Greek, however, often embeds such attributive phrases between the article and the noun modified, as in our example. The whole descriptive phrase can thus be located as though it were an adjective (See 9C4e):

ὁ περὶ τοῦ κάλλους ἀγών	ὁ ἀγαθὸς ἀγών
ὁ ἀγών ὁ περὶ τοῦ κάλλους	ὁ ἀγών ὁ ἀγαθός
ὁ ἀγών ὃς περὶ τοῦ κάλλους ἐστίν.	ὁ ἀγών ὃς ἀγαθός ἐστι.

16D. SUPPLEMENTARY READINGS

16D1: Do not the gods hold different opinions? (See 3D1, 5A1, 8D1).

ΣΩΚΡΑΤΗΣ. καὶ τῶν θεῶν ἄρα, ὧ γενναῖε
 Εὐθύφρων, ἄλλοι ἄλλα δίκαια
 ἡγοῦνται κατὰ τὸν σὸν λόγον,
 καὶ καλὰ καὶ αἰσχροὶ καὶ ἀγαθὰ
 καὶ κακὰ· οὐ γὰρ ἂν πού
 ἐστασίαζον ἀλλήλοισι εἰ μὴ περὶ
 τούτων διεφέροντο· ἦ γάρ;

ΕΥΘΥΦΡΩΝ. ὀρθῶς λέγεις.

— Plato, *Euthyph*

1. ἄρα πάντες οἱ θεοὶ ταῦτ' ἡγοῦνται;
2. περὶ τίνων διαφέρονται οἱ θεοί;
3. ἄρα συγχωρεῖ ὁ Εὐθύφρων τοῖς λεγομένοις;

16D2: A discussion about service (See 4A1, 4D2, 7D1, 9A1, 9D1).

ΣΩΚΡΑΤΗΣ. ποῖον μέρος τοῦ δικαίου ὅσιόν
ἐστιν;

ΕΥΘΥΦΡΩΝ. τοῦτο τοίνυν ἔμοιγε δοκεῖ, ὦ
Σώκρατες, τὸ μέρος τοῦ δικαίου
εἶναι εὐσεβές τε καὶ ὅσιον, τὸ
περὶ τῆν τῶν θεῶν θεραπείαν,
τὸ δὲ περὶ τῆν τῶν ἀνθρώπων
τὸ λοιπὸν εἶναι τοῦ δικαίου
μέρος.

ΣΩΚΡΑΤΗΣ. καὶ καλῶς γέ μοι, ὦ Εὐθύφρων,
φαίνη λέγειν, ἀλλὰ σμικροῦ τινος
ἔτι ἐνδεής εἰμι· τῆν γὰρ θεραπείαν
οὐπω συνίημι ἦντινα ὀνομάζεις.
οὐ γάρ που λέγεις γε, οἷαίπερ καὶ
αἱ περὶ τὰ ἄλλα θεραπεῖαί εἰσιν,
τοιαύτην καὶ περὶ θεοῦς - λέγομεν
γάρ που - οἷόν φαμεν, ἵππους οὐ
πᾶς ἐπίσταται θεραπεύειν ἀλλὰ ὁ
ἵππικός· ἦ γάρ;

ΕΥΘΥΦΡΩΝ. πάνυ γε.

ΣΩΚΡΑΤΗΣ. ἦ γάρ που ἵππικὴ ἵππων θεραπείᾱ.

ΕΥΘΥΦΡΩΝ. ναί.

ΣΩΚΡΑΤΗΣ. οὐδέ γε κύνας πᾶς ἐπίσταται
θεραπεύειν ἀλλὰ ὁ κυνηγετικός.

ΕΥΘΥΦΡΩΝ. οὐτω.

ΣΩΚΡΑΤΗΣ. ἡ γάρ που κυνηγετικὴ κυνῶν θεραπείᾱ.

ΕΥΘΥΦΡΩΝ. ναί.

ΣΩΚΡΑΤΗΣ. ἡ δέ γε βοηλατικὴ βοῶν.

ΕΥΘΥΦΡΩΝ. πάνυ γε.

ΣΩΚΡΑΤΗΣ. ἡ δὲ δὴ ὁσιότης τε καὶ εὐσέβεια θεῶν,
ὦ Εὐθύφρων; οὕτω λέγεις;

ΕΥΘΥΦΡΩΝ. ἔγωγε.

ΣΩΚΡΑΤΗΣ. οὐκοῦν θεραπείᾱ γε πᾶσα ταῦτόν
διαπρᾶττεται; οἷον τοιόνδε· ἐπ’
ἀγαθῷ τινί ἐστι καὶ ὠφελίᾳ τοῦ
θεραπευομένου, ὥσπερ ὄρῳ δὴ ὅτι οἱ
ἵπποι ὑπὸ τῆς ἵππικῆς θεραπευόμενοι
ὠφελοῦνται καὶ βελτίους γίνονται· ἢ
οὐ δοκοῦσί σοι;

ΕΥΘΥΦΡΩΝ. ἔμοιγε.

ΣΩΚΡΑΤΗΣ. καὶ οἱ κύνες γέ που ὑπὸ τῆς
κυνηγετικῆς, καὶ οἱ βόες ὑπὸ τῆς
βοηλατικῆς, καὶ τᾶλλα πάντα ὡσαύτως·
ἢ ἐπὶ βλάβῃ οἷι τοῦ θεραπευομένου τὴν
θεραπείαν εἶναι;

ἢ βλάβῃ - hurt, harm, damage

ΕΥΘΥΦΡΩΝ. μὰ Δί’ οὐκ ἔγωγε.

ΣΩΚΡΑΤΗΣ. ἀλλ’ ἐπ’ ὠφελίᾳ;

ΕΥΘΥΦΡΩΝ. πῶς δ' οὐ;

ΣΩΚΡΑΤΗΣ. ἥ οὖν καὶ ἡ ὁσιότης θεραπείᾳ οὔσα
θεῶν ὠφελίᾳ τέ ἐστι θεῶν καὶ βελτίους
τοὺς θεοὺς ποιεῖ; καὶ σὺ τοῦτο συγχωρεῖς,
ὥς ἐπειδὴ τι ὅσιον ποιεῖς, βελτίω τινὰ
τῶν θεῶν ἀπεργάζῃ;

ἐπειδὴ - strengthened form of ἐπεὶ

ΕΥΘΥΦΡΩΝ. μὰ Δί' οὐκ ἔγωγε.

ΣΩΚΡΑΤΗΣ. οὐδὲ γὰρ ἐγώ, ὦ Εὐθύφρων, οἶμαί σε
τοῦτο λέγειν - πολλοῦ καὶ δέω.

ΕΥΘΥΦΡΩΝ. καὶ ὀρθῶς γε, ὦ Σώκρατες· οὐ γὰρ
τοιαύτην λέγω τὴν θεραπείαν τῶν
θεῶν.

-- Plato, *Euthyphro*.

1. ποῖον μέρος τοῦ δικαίου ὁσιόν ἐστιν;
2. ποίαν θεραπείαν ὁ Σωκράτης οὐ συνίησι;
3. ἄρα - ὥς ὁ Εὐθύφρων ἔλεγεν - ἡ περὶ θεοὺς θεραπείᾳ ὁμοίᾳ ἐστὶ ταῖς περὶ ἀνθρώπους;
4. ὑπὸ τίνος θεραπεύεται ὁ ἵππος; ὁ κύων; ὁ βοῦς; ὁ θεός;
5. πῶς οἱ ἵπποι βελτίονες γίνονται; οἱ βόες;
6. ἄρ' ἡ ὁσιότης βελτίονας τοὺς θεοὺς ποιεῖ;

16D3: The Syracusan dancing master's irritation gets the better of him.

Τοιούτων δὲ λόγων ὄντων ὡς ἑώρα ὁ

Συρακόσιος τῶν μὲν αὐτοῦ ἐπιδειγμάτων

τὸ ἐπίδειγμα - specimen, pattern

ἀμελοῦντας, ἀλλήλοις δὲ ἡδομένους, φθονῶν

ἀμελεῖ - be neglectful of
ἡδεται - enjoy oneself; delight in
φθονεῖ - bear a grudge; be envious

τῷ Σωκράτει ἔλεγεν·

ΣΥΡΑΚΟΣΙΟΣ. ἄρα σύ, ὦ Σώκρατες, ὁ

φροντιστὴς ἐπικαλούμενος;

ὁ φροντιστής - deep, hard thinker
ἐπικαλεῖ - invoke; (pass.) be nicknamed

ΣΩΚΡΑΤΗΣ. οὐκοῦν κάλλιον ἢ εἰ

ἀφρόντιστος ἐκαλούμην.

ἀφρόντιστος - thoughtless, heedless

ΣΥΡΑΚΟΣΙΟΣ. εἰ μή γε ἔδόκεις τῶν μετέωρων

μετέωρος - in midair; raised from the ground

φροντιστὴς εἶναι.

ΣΩΚΡΑΤΗΣ. ἔστιν οὖν μετεωρότερόν τι τῶν

θεῶν;

ΣΥΡΑΚΟΣΙΟΣ ἄλλ' οὐ μὰ Δί', οὐ τούτων σε

λέγουσιν ἐπιμελεῖσθαι, ἀλλὰ τῶν

ἀνωφελεστάτων.

ἀνωφελής - unprofitable, useless

-- Xenophon, *Symposium*.

1. ἄρ' ὁ Συρακόσιος ἡδετο τοῖς πράττομένοις;
2. διὰ τί ἡγανάκτει;
3. τίς φροντιστὴς ἐπεκαλεῖτο;
4. ἄρ' ὁ Σωκράτης ἀφρόντιστος ὠνομάζετο;
5. τίς τὰ θεῖα φροντίζει (18);

16E. COMPOSITION

16Ea: *Original English*

SOCRATES Consider, Critobulus, the way in which persons and even things are called by their opposites, especially on the lips of those who are sexually attracted to each other.

CRITOBULUS. Do you mean the same as you were saying previously, that men call a lanky-haired youngster "well bearded"?

SOCRATES Not so, for lanky-haired is not the exact opposite of "well bearded". No, it must be considered in this light: bad wine, stinking of olive-oil, is called sweet and "noble", anyway by the thirsty when in love. A girl dances, placing her feet and hands vulgarly and not in time to the music, quite neglecting the flute-accompanyist: she is praised by her boy-friend as dancing "more gracefully than Terpsichore". Another is proud of her clothes but is so physically plain that only an ox, not a man - let alone Zeus - could be in love with her: she is nicknamed Big Kiss¹ or Miss Europe.² And we men undergo the same experience at the hands of our womenfolk: the servile type, if he has a hook-nose, is called "kingly";³ Whoever happens to be silent and lifeless, keeping clear of parties, so as to be obviously running away from his associates; he is said to be comparable to a torch⁴ and full of charm, if only you get to know him.

CRITOBULUS. You speak of people like Proteus, Socrates, to make an inference.

Notes:

- ¹ Cf. Lucretius iv. 1169 (the whole passage 1157-1169 may be read, in translation if necessary, with advantage.
- ² Cf. Juvenal viii. 32-37 ("we call a dwarf Atlas ..." etc.)
- ³ Cf. Plato *Republic* 474D (the whole paragraph repays reading, in translation, in this context).
- ⁴ Cf. Lucretius iv. 1165 (of a chatterbox, but no matter)

These references, which could be extended, show that this figure, known as κατ' ἀντίφρασιν ("in accordance with counter-indication") was common in ancient literature: so the "Inhospitable Sea" came to be called the Euxine (= the hospitable sea), the Cape of Storms the Cape of Good Hope, etc.

16Eb: Recast of English

- SOCRATES. Consider, o Critobulus, in-which way things and persons (= men) are-nicknamed so-as-to be-spoken-of (= to hear) (as) their-own opposite (things), especially by the (people) loving each-other.
- CRITOBULUS. Are-you-saying the same as you-were-saying before, that (men) call the lanky-haired young-man "well-bearded"?
- SOCRATES. Not so, for <the>lanky-haired (man) is not precisely contrary-to the "well-bearded" (man). But it-must-be-considered thus somewhat: bad wine <and> smelling of-olive-oil is-called sweet and "noble",¹ at-least by the thirsting and loving (people). Again a-young girl dances, placing (her) legs and hands vulgarly and not according-to-the time (=rhythm, ὁ ῥυθμός) and neglecting the flute-girl: she is-praised by (her) young (man) as dancing more-beautifully than Terpsichore?² Another thinks big (about her) dress, but is so ugly as-to-the body that only an-ox, not a-man--let alone (μή τί γε or μή τί γε δῆ³) Zeus is-able to-be-in-love-with her:⁴ she is-nicknamed Kiss or (Miss) Europe. And we (men) suffer the same at-the-hands-of the women: for the servant-like (man), if (he) is hook-nosed, is-nicknamed kingly. Whoever, again, happens-to be-silent and quite life-less, keeping-away-from <the> revels so-as to-appear-obviously running-away-from (his) associates: he is-said to-be like a-torch and cram-full of-charm, if only you-get-to-know him.
- CRITOBULUS. Really you-speak-of men for-all-the-world as-if (of) <the> Proteus, o Socrates, so to-guess.

Notes:

- ¹ An epithet not uncommon in vintner's catalogues.
- ² Τερψιχόρη or Τερψιχόρᾱ (v. 1. in Plato *Phaedrus* 259c).
- ³ On this group of particles see J. D. Denniston, *Greek Particles* p. 246 (4).
- ⁴ Where both subject and object are in the accusative, so that it is ambiguous which is which, the object comes first and the subject follows as here. Also when two infinitives come together, the governing infinitive (here δύνασθαι) comes last. See W. J. Hickie on Andocides *de Mysteriis* § 16 (p.74).

16F. VOCABULARY

16F1: NEW WORD LIST

- * ἀμελεῖ (ἀμελῶ) [verb] - be neglectful of; be careless, negligent
- ἡ ἀνοσιότης (τῆς ἀνοσιότητος) [noun] - unholiness, wickedness
- * ἀνωφελής (-ές) [adjective] - unprofitable, useless; hurtful
- ἀπέχει (ἀπέχω) [verb] - keep away from; be away/far from
- * ἀφρόντιστος (-ον) [adjective] - thoughtless, heedless
- ἄψυχος (-ον) [adjective] - lifeless, inanimate
- * ἡ βλάβη (τῆς βλάβης) [noun] - harm, damage
- γεωμετεῖ (γεωμετρῶ) [verb] - measure (land)
- ἔῤ (έῶ) [verb] - permit; let be
- ἐγγύς [adverb] - near
- εἰκάξει (εἰκάζω) [verb] - portray; compare; conjecture
- ἐξαμαρτάνει (ἐξαμαρτάνω) [verb] - fail; do wrong
- * τὸ ἐπίδειγμα (τοῦ ἐπιδείγματος) [noun] - pattern, example
- * ἐπικαλεῖ (ἐπικαλῶ) [verb] - summon; call (by surname), nickname; (middle) appeal to
- εὐδοκιμεῖ (εὐδοκιμῶ) [verb] - be highly esteemed, be popular
- * ἥδεται (ἥδομαι) [verb] - (deponent) enjoy oneself; delight in
- ἡ κλοπή (τῆς κλοπῆς) [noun] - theft
- ὁ κριτής (τοῦ κριτοῦ) [noun] - judge
- ὁ λαμπτήρ (τοῦ λαμπτήρος) [noun] - lantern
- λοιδορεῖ (λοιδορῶ) [verb] - abuse, revile; (middle) rail at
- * μετέωρος (-ον) [adjective] - raised from off the ground; high in the air
- παντοῖος (παντοῖᾱ - παντοῖον) [adjective] - of all kinds
- πάντως [adverb] - in all ways; at all events, at any rate
- πόσος (-η -ον) [adjective] - how much?; how many?; how great?;
- ἡ πράξις (τῆς πράξεως) [noun] - transaction, business; doing, action
- προσφέρει (προσφέρω) [verb] - bring to/upon
- * φθονεῖ (φθονῶ) [verb] - bear ill-will

- * ὁ φροντιστής (τοῦ φροντιστοῦ) [noun] - deep thinker
- ἡ ψύλλα (τῆς ψύλλης) [noun] - flea

16F2: RELATED WORDS

ἄγενυής
 ἄγνοεῖ
 ἄγνοια
 ἄγνώς
 ἄδικεῖ
 ἄδικία
 ἄδικος
 ἄδίκως
 ἄμελεῖ
 ἄμεμπτos
 ἀναμφίλογος
 ἀνόσιος
 ἀνοσιότης
 ἀνωφελής
 ἀπορεῖ
 ἀσεβής
 ἀσφαλῶς
 ἀτεχνῶς
 ἄτοπος
 ἀφρόντιστος
 ἀφύλακτος
 ἄψυχος

δείκνυσι
 ἐπίδειγμα
 ἐπιδείκνυσι

ἐπεξέρχεται
 περιέρχεται

ἄπεργάζεται
 ἄπεργασία
 ἄπεχει
 ἄπο
 ἄποδέχεται
 ἄποδιδράσκει
 ἄποδιδωσι
 ἄποδύει
 ἄποθνήσκει
 ἀποκρίνει
 ἀποκτείνει
 ἀπολαμβάνει
 ἀπόλλυσι
 ἀποσφάττει
 ἀφίησι

δοκεῖ
 εὐδοκιμεῖ

ἐκ
 ἐκκαθαίρει
 ἐκκυβιστᾶ
 ἐξαμαρτάνει
 ἐξηγητής
 ἐπέξεισι
 ἐπεξέρχεται

βλαβερός
 βλάβη

εἶσι
 ἔπεισι
 ἐπέξεισι
 περιεισι

εὐδιάβολος
 εὐδοκιμεῖ
 εὐπειθής
 εὐσεβεία
 εὐσεβής
 εὐχάριτος

γεωμετρεῖ
 γεωργεῖ
 γεωργός
 γῆ

ἐπαινεῖ
 ἔπεισι
 ἐπέξεισι
 ἐπεξέρχεται
 ἐπί
 ἐπίγρυπος
 ἐπίδειγμα
 ἐπιδείκνυσι
 ἐπιθυμεῖ
 ἐπικαλεῖ
 ἐπιμελεῖται
 ἐπιπόλαιος
 ἐπισκώπτει
 ἐπίσταται
 ἐπιστήμη
 ἐπιτήδευμα
 ἐπιτίθησι
 ἐπιχειρεῖ

ἄπ έχει
 ἔχει
 παρέχει

ἦδεταί ἦδύς	ἀνάκρισις ἀποκρίνει κρίνει κριτής Κριτοβούλος	ἔγκλημα ἐπικαλεῖ καλεῖ	ἀμελεῖ ἐπιμέλει ἐπιμελεῖται	ἀνόσιος ἀνοσιότης όσιος οσιότης
ἄπᾱς πάγκαλος παγκάλως πάμπολος παναθήναια πανταχοῦ παντοῖος πάντως πάνυ πᾶς	διαπράττει πᾶγμα πᾶξις πράττει	πρός προσδέεται προσφέρει προσφιλής	διαφέρει διαφορᾷ εἰσφέρει προσφέρει ὑποφέρει φέρει	
ἀφρόντιστος φιλοφροσύνη φρονεῖ φροντιστής	ἄχϋχος ψϋχή	ἄνωφελής ῶφελεῖ ῶφελίᾱ		

DERIVATIVES

γεωμετρεῖ
κριτής
λαμπτήρ
μετέωρος

UNIT SEVENTEEN

17A. BASIC DIALOGUE

17A1: Socrates asks for a general definition of holiness, and gets one. (See 10D2, 13D2).

SOCRATES. Tell me then what this characteristic is, so that, by keeping my eyes fixed on it and using it as a standard, I may say that whatever action that is like it which you or anybody else may do, is holy, and that whatever action is not like it, is not holy.

EUTHYPHRO. Well then, what is dear to the gods is holy, and what is not dear (to them) is unholy.

ΣΩΚΡΑΤΗΣ. ταύτην τοίνυν με αὐτὴν δίδασκε τὴν ἰδέαν τίς ποτέ ἐστιν, ἵνα εἰς ἐκείνην ἀποβλέπων καὶ χρώμενος αὐτῇ παραδείγματι, ὃ μὲν ἂν τοιοῦτον ᾖ ὧν ἂν ᾦ σὺ ἢ ἄλλος τις **πράττει φῶ** ὅσιον εἶναι, ὃ δ' ἂν μὴ τοιοῦτον, μὴ **φῶ**.

ΕΥΘΥΦΡΩΝ. ἔστι τοίνυν τὸ μὲν τοῖς θεοῖς προσφιλὲς ὅσιον, τὸ δὲ μὴ προσφιλὲς ἀνόσιον.

-- Plato, *Euthyphro*.

17A2: Socrates suggests a closer look at the definition.

EUTHYPHRO. I say that whatever all the gods love, this is the holy, and that the opposite - whatever all gods hate - is unholy.

ΕΥΘΥΦΡΩΝ.

ἐγὼ φημι τοῦτο εἶναι τὸ ὅσιον, ὃ ἂν πάντες οἱ θεοὶ φιλῶσιν, καὶ τὸ ἐναντίον, ὃ ἂν πάντες θεοὶ μισῶσιν, ἀνόσιον.

SOCRATES. Should we examine this now, Euthyphro, (to see) if it is correctly put, or should we let it pass and accept without further ado our own and other people's definitions, (and) if a man just says a thing is so, agreeing that it is so; or should we examine what the speaker says?

ΣΩΚΡΑΤΗΣ.

οὐκοῦν ἐπισκοπῶμεν αὐτὸ τοῦτο, ὥς Εὐθύφρων, εἰ καλῶς λέγεται, ἢ ἔωμεν καὶ οὕτω ἡμῶν τε αὐτῶν ἀποδεχώμεθα καὶ τῶν ἄλλων, ἔάν μόνον φῇ τίς τι ἔχειν, οὕτω συγχωροῦντες ἔχειν; ἢ σκεπτέον τί λέγει ὁ λέγων;

EUTHYPHRO. We should examine it; but I think that this is now being defined correctly.

ΕΥΘΥΦΡΩΝ.

σκεπτέον· οἶμαι μέντοι ἔγωγε τοῦτο νῦν καλῶς λέγεσθαι.

-- Plato, *Euthyphro*.

17A3: Socrates begins to explain why he prides himself on being a procurer.

CALLIAS. And now, Socrates, how can you say that it is proper for you to pride yourself on being a procurer?

ΚΑΛΛΙΑΣ. σὺ δὲ δὴ, ὦ Σώκρατες, τί ἔχεις λέγειν ὥς ἄξιόν σοί ἐστι μέγα φρονεῖν ἐπὶ τῇ μαστροπείᾳ;

SOCRATES. Let us first agree on what the functions of a procurer are; and do not hesitate to answer all the questions I may ask, so that we may know what we are agreed upon. Is this all right with you?

ΣΩΚΡΑΤΗΣ. ὁμολογώμεθα πρῶτον ποῖά ἐστιν ἔργα τοῦ μαστροποῦ· καὶ ὅσα ἂν ἐρωτῶ, μὴ ὀκνεῖτε ἀποκρίνεσθαι, ἵνα μανθάνωμεν ὅσα ἂν συνομολογῶμεν. καὶ ὑμῖν οὕτω δοκεῖ;

ALL. Certainly.

ΠΑΝΤΕΣ. Πάνυ μὲν οὖν.

SOCRATES. Well then, do you not think that the task of a good procurer is to render whatever woman or man he is serving as procurer attractive to those with whom she or he associates?

ΣΩΚΡΑΤΗΣ. οὐκοῦν ἀγαθοῦ μὲν ὑμῖν δοκεῖ μαστροποῦ ἔργον εἶναι ἢν ἂν ἦ ὃν ἂν μαστροπεύῃ ἀρέσκοντα τοῦτον ἀποδεικνύναι οἷς ἂν συνῇ;

ALL. Certainly.

ΠΑΝΤΕΣ. πάνυ μὲν οὖν.

-- Xenophon, *Symposium*.

17B. DRILLS

M: MIMICRY DRILLS

M1: Purpose: To learn the forms of the progressive subjunctive active. A contrastive drill.

M1a: Directions: Mimic the following sequence across each row.

- | | |
|----------------------------------|----------------------------------|
| 1. ἄρ' ὀρθῶς τοῦτο γράφωμεν; | 1. νῦν δὴ γράφωμεν ᾤδε. |
| Are we writing this properly? | Let's write (it) now this way. |
| 2. ἄρ' ὀρθῶς τοῦτο ἐπισκοποῦμεν; | 2. νῦν δὴ ἐπισκοποῦμεν ᾤδε. |
| 3. ἄρ' ὀρθῶς τοῦτο τολμῶμεν; | 3. νῦν δὴ τολμῶμεν ᾤδε. |
| 4. ἄρ' ὀρθῶς τοῦτο δηλοῦμεν; | 4. νῦν δὴ δηλῶμεν ᾤδε. |
| 5. ἄρ' ὀρθῶς τοῦτο δίδωμεν; | 5. νῦν δὴ δίδωμεν ᾤδε. |
| 6. ἄρ' ὀρθῶς τοῦτο ἵσταμεν; | 6. νῦν δὴ ἵστωμεν ᾤδε. |
| 7. ἄρ' ὀρθῶς τοῦτο τίθεμεν; | 7. νῦν δὴ τιθῶμεν ᾤδε. |
| 8. ἄρ' ὀρθῶς τοῦτο δείκνυμεν; | 8. νῦν δὴ δείκνυμεν ᾤδε. |
| 9. ἄρ' ὀρθῶς τοῦτό φαμεν; | 9. νῦν δὴ φῶμεν ᾤδε. |
| 10. ἄρ' ἵμεν πρὸς τὴν πόλιν; | 10. νῦν δὴ ἴωμεν πρὸς τὴν πόλιν. |
| 11. ἄρ' ἐσμὲν ἐν τῇ πόλει; | 11. νῦν δὴ ᾤμεν ἐν τῇ πόλει. |

Problems:

α' ἀργύριον ζητοῦμεν means "we are searching for money".

What would the English be for ἀργύριον ζητῶμεν?

β' οὐχ ἐλληνίζομεν means, We do not speak Greek.

How would you say, in Greek, "Let's speak Greek"?

α' Let us search for money.

β' ἐλληνίζωμεν.

M1b: Directions: Mimic the recording across each row.

1. κακῶς γράφω τοῦτο.

I'm writing this badly.

1. γράφω αὖ τοῦτο;

Should I write this again?

2. κακῶς ποιῶ τοῦτο.

2. ποιῶ αὖ τοῦτο;

3. κακῶς τολμῶ τοῦτο.

3. τολμῶ αὖ τοῦτο;

4. κακῶς δηλῶ τοῦτο.

4. δηλῶ αὖ τοῦτο;

5. κακῶς προτίθην τοῦτο.

5. προτιθῶ αὖ τοῦτο;

6. κακῶς φημι τοῦτο.

6. φῶ αὖ τοῦτο;

γ'. Complete the following on the same pattern:

κακῶς φαίνω τοῦτο.

_____ αὖ τοῦτο;

M1c:

1. δίκην τινὰ φεύγεις;
Are you fleeing some lawsuit?
2. δίκην τινὰ ἐπισκοπεῖς;
3. δίκην τινὰ τολμᾷς;
4. δίκην τινὰ δηλοῖς;
5. δίκην τινὰ ἀνθίστης;
6. δίκην τινὰ φεύγετε;
7. δίκην τινὰ ἐπισκοπεῖτε;
8. δίκην τινὰ τολμᾶτε;
9. δίκην τινὰ δηλοῦτε;
10. δίκην τινὰ ἀνθίστατε;

1. φοβοῦμαι μὴ δίκην τινὰ φεύγῃς.
I fear lest you may be fleeing a lawsuit.
2. φοβοῦμαι μὴ δίκην τινὰ ἐπισκοπῇς.
3. φοβοῦμαι μὴ δίκην τινὰ τολμᾷς.
4. φοβοῦμαι μὴ δίκην τινὰ δηλοῖς.
5. φοβοῦμαι μὴ δίκην τινὰ ἀνθιστῇς.
6. φοβοῦμαι μὴ δίκην τινὰ φεύγητε.
7. φοβοῦμαι μὴ δίκην τινὰ ἐπισκοπήτε.
8. φοβοῦμαι μὴ δίκην τινὰ τολμᾶτε.
9. φοβοῦμαι μὴ δίκην τινὰ δηλῶτε.
10. φοβοῦμαι μὴ δίκην τινὰ ἀνθιστῇτε.

δ'. Complete the following:

ἄεὶ μὲν τοῦτο λέγεις.

φοβοῦμαι μὴ _____ αὖ τοῦτο.

ε'. Complete the following:

δίκην τινὰ ἔατε.

φοβοῦμαι μὴ δίκην τινὰ _____ .

δ'. λέγεις

ε'. ἔατε

M1d:

- | | |
|---------------------------|---|
| 1. ἐξαμαρτάνει. | 1. λυποῦμαι μέν μή ἐξαμαρτάνῃ. |
| He's utterly wrong. | Indeed, I'm distressed lest he
may be utterly wrong. |
| 2. ἀδικεῖ. | 2. λυποῦμαι μέν μή ἀδικῇ. |
| 3. γελᾷ. | 3. λυποῦμαι μέν μή γελᾷ. |
| 4. οὐ δηλοῖ τοῦτο. | 4. λυποῦμαι μέν μή οὐ δηλοῖ τοῦτο. |
| 5. οὐκ ἀποδίδωσι τοῦτο. | 5. λυποῦμαι μέν μή οὐκ ἀποδιδῷ τοῦτο. |
| 6. οὐ συνίησι. | 6. λυποῦμαι μέν μή οὐ συνίῃ. |
| 7. δείκνυσι ταῦτα. | 7. λυποῦμαι μέν μή δεικνύῃ ταῦτα. |
| 8. φησί. | 8. λυποῦμαι μέν μή φῇ. |
| 9. εἶσι πρὸς τὴν πόλιν. | 9. λυποῦμαι μέν μή ἱῇ πρὸς τὴν πόλιν. |
| 10. ἔστιν ἐν τῇ πόλει. | 10. λυποῦμαι μέν μή ᾗ ἐν τῇ πόλει. |
| 11. ἀποθνήσκουσι. | 11. φοβοῦμαι μέν μή ἀποθνήσκωσι. |
| 12. ἀποροῦσι. | 12. φοβοῦμαι μέν μή ἀπορῶσι. |
| 13. σὺ σιωπῶσι. | 13. φοβοῦμαι μέν μή οὐ σιωπῶσι. |
| 14. οὐ δηλοῦσι τοῦτο. | 14. φοβοῦμαι μέν μή οὐ δηλῶσι τοῦτο. |
| 15. οὐκ ἀποδιδόασι τοῦτο. | 15. φοβοῦμαι μέν μή οὐκ ἀποδιδῶσι τοῦτο. |
| 16. ἐπιτιθέασι τοῦτο. | 16. φοβοῦμαι μέν μή ἐπιτιθῶσι τοῦτο. |
| 17. ἀπολλύασι πάντας. | 17. φοβοῦμαι μέν μή ἀπολλύωσι πάντας. |
| 18. φᾶσί. | 18. φοβοῦμαι μέν μή φῶσι. |
| 19. ἱᾶσι πρὸς τὴν πόλιν. | 19. φοβοῦμαι μέν μή ἰῶσι πρὸς τὴν πόλιν. |
| 20. εἰσὶν ἐν τῇ πόλει. | 20. φοβοῦμαι μέν μή ῶσιν ἐν τῇ πόλει. |

ς' ἐκκαθαίρει means "he's cleaning (it) out".

The Greek for "I'm afraid he's cleaning (it) out" would be "φοβοῦμαι μή

ζ' The Greek for "I'm afraid he's not cleaning (it) out", would be "φοβοῦμαι μή _____

ς' ἐκκαθαίρει

ζ' οὐκ ἐκκαθαίρει

M2a: *Purpose:* To learn the forms of the progressive subjunctive middle/passive.

Directions: Mimic the recording across each row.

- | | |
|--|---|
| 1. οὐκ ἀποκρίνόμεθα.
We are not answering. | 1. μὴ ἀποκρίνόμεθα νῦνί.
Let's not answer right now. |
| 2. οὐκ ὀρχούμεθα. | 2. μὴ ὀρχώμεθα, νῦνί. |
| 3. οὐ πειρώμεθα. | 3. μὴ πειρώμεθα, νῦνί. |
| 4. οὐ δηλούμεθα. | 4. μὴ δηλώμεθα, νῦνί. |
| 5. οὐκ ἀνθιστάμεθα. | 5. μὴ ἀνθιστώμεθα, νῦνί. |
| 6. οὐκ ἀποδιδόμεθα. | 6. μὴ ἀποδιδώμεθα, νῦνί. |
| 7. δεῖπνον παρέχομαι.
I'm putting out dinner. | 7. μὴ δεῖπνον παρέχωμαι;
Shall I not put out dinner? |
| 8. δεῖπνον ποιοῦμαι. | 8. μὴ δεῖπνον ποιῶμαι; |
| 9. δείπνου πειρῶμαι. | 9. μὴ δείπνου πειρῶμαι; |
| 10. δεῖπνον προσδίδομαι. | 10. μὴ δεῖπνον προσδιδῶμαι; |
| 11. δεῖπνον προτίθεμαι. | 11. μὴ δεῖπνον προτιθῶμαι; |
| 12. δεῖπνον δείκνυμαι. | 12. μὴ δεῖπνον δεικνύωμαι; |

η'. If εὐχόμεθα means "let us pray", the Greek for "let us not pray" would be _____

θ'. πέμπωμαι αὐτόν; is a deliberative question: "Shall I send for him?"

How would you say, in Greek: "Shall I not send for him?" _____

η'. μὴ εὐχόμεθα.

θ'. μὴ πέμπωμαι αὐτόν;

M2b:

1. σὺ τὸν λόγον ἀποδέχῃ.

You are accepting the account.

2. σὺ τὸν λόγον σκέπτῃ.

3. σὺ τοῦ λόγου πειρᾷ.

4. σὺ δηλοῖ.

5. σὺ τὸν λόγον ἐπίστασαι.

6. σὺ τὸν λόγον ἀποδίδοσαι.

7. κακῶς εὐχέσθε.

8. κακῶς αἰδεῖσθε.

9. κακῶς πειρᾶσθε.

10. κακῶς δηλοῦσθε.

11. κακῶς ἐπίστασθε.

12. κακῶς δείκνυσθε.

1. φοβοῦμαι μὴ σὺ τὸν λόγον ἀποδέχῃ.

I'm afraid you may accept the account.

2. φοβοῦμαι μὴ σὺ τὸν λόγον σκέπτῃ.

3. φοβοῦμαι μὴ σὺ τοῦ λόγου πειρᾷ.

4. φοβοῦμαι μὴ σὺ δηλοῖ.

5. φοβοῦμαι μὴ σὺ τὸν λόγον ἐπίστη.

6. φοβοῦμαι μὴ σὺ τὸν λόγον ἀποδιδῷ.

7. φοβοῦμαι μὴ κακῶς εὐχῆσθε.

8. φοβοῦμαι μὴ κακῶς αἰδῆσθε.

9. φοβοῦμαι μὴ κακῶς πειρᾶσθε.

10. φοβοῦμαι μὴ κακῶς δηλῶσθε.

11. φοβοῦμαι μὴ κακῶς ἐπίστησθε.

12. φοβοῦμαι μὴ κακῶς δεικνύησθε.

Complete the pattern for the two following exchanges:

ι' τὸν λόγον ἀποδέχῃ.

φοβοῦμαι μὴ τὸν λόγον _____

ια' δαιμονίοις κακοῖς ἔπεσθε.

φοβοῦμαι μὴ δαιμονίοις κακοῖς

ι' ἀποδέχῃ

ια' ἔπησθε

M2c:

- | | |
|----------------------------|---------------------------------------|
| 1. ἄρα βούλεται; | 1. φοβοῦμαι μὴ βούληται. |
| 2. ἄρα λοιδορεῖται; | 2. φοβοῦμαι μὴ λοιδορῇται. |
| 3. ἄρα πειρᾶται; | 3. φοβοῦμαι μὴ πειρᾶται. |
| 4. ἄρα δηλοῦται; | 4. φοβοῦμαι μὴ δηλῶται. |
| 5. ἄρα δύναται; | 5. φοβοῦμαι μὴ δύνηται. |
| 6. ἄρα ἀποδίδεται; | 6. φοβοῦμαι μὴ ἀποδιδῶται. |
| 7. τοῦτ' οὐκ ἀπεργάζονται; | 7. φοβοῦμαι μὴ οὐ τοῦτ' ἀπεργάζονται. |
| 8. τοῦτ' οὐ ποιοῦνται; | 8. φοβοῦμαι μὴ οὐ τοῦτο ποιῶνται. |
| 9. τοῦτ' οὐχ ὀρῶνται; | 9. φοβοῦμαι μὴ οὐ τοῦθ' ὀρῶνται. |
| 10. τοῦτ' οὐ δηλοῦνται; | 10. φοβοῦμαι μὴ οὐ τοῦτο δηλῶνται. |
| 11. τοῦτ' οὐκ ἐπίστανται; | 11. φοβοῦμαι μὴ οὐ τοῦτ' ἐπίστωνται. |
| 12. τοῦτ' οὐκ ἀποδίδονται; | 12. φοβοῦμαι μὴ οὐ τοῦτ' ἀποδιδῶνται. |

Complete the following statements on the same pattern as above:

ιβ' ἄρα αἰσχροῦς γίγνεται; φοβοῦμαι μὴ αἰσχροῦς _____

ιγ' οὕτως οὐκ ἀπόλλυται. φοβοῦμαι μὴ οὕτως οὐκ _____

ιδ' In the preceding drills the subjunctive signal occurs under several variants; but contrasts such as

γράφωμεν	-	γράφωμεν
δύναται	-	δύνηται
τίθεται	-	τιθῇται
φεύγεις	-	φεύγῃς

show that a basic form of the subjunctive signal consists of the addition of _____ to the theme vowel.

ιβ' γίγνηται

ιγ' ἀπολλύηται

ιδ' length

R: RECOGNITION DRILLS

R1: Purpose: To practise recognition of *subjunctive* as against *assertive* indicative forms.

Directions: Some of the following verb forms are subjunctive, some assertive. Repeat each one prefacing it with *χαίρω ὅταν* if subjunctive,
(I rejoice whenever)

χαίρω ὅτε, if assertive: e.g.,
(I rejoice when)

Recording: *συνῴωμεν*

Reply: *χαίρω ὅταν συνῴωμεν.*

(Cover this column)

- | | |
|--------------------------|-------------------------------|
| 1. <i>συνῴωμεν</i> | 1. <i>ὅταν</i> |
| 2. <i>προτίθημί τι</i> | 2. <i>ὅτε</i> |
| 3. <i>λοιδορῆται</i> | 3. <i>ὅταν</i> |
| 4. <i>ὀρχούμεθα</i> | 4. <i>ὅτε</i> |
| 5. <i>ἐπισκοπῇτέ τι</i> | 5. <i>ὅταν</i> |
| 6. <i>ἐπίστη</i> | 6. <i>ὅταν</i> |
| 7. <i>τολμᾶτε</i> | 7. <i>ὅτε</i> or <i>ὅταν</i> |
| 8. <i>ἰῆ</i> | 8. <i>ὅταν</i> |
| 9. <i>αἰδῆσθε</i> | 9. <i>ὅταν</i> |
| 10. <i>γράφομεν</i> | 10. <i>ὅτε</i> |
| 11. <i>ἀπορῶσι</i> | 11. <i>ὅταν</i> |
| 12. <i>δηλοῖ τι</i> | 12. <i>ὅτε</i> or <i>ὅταν</i> |
| 13. <i>ἀποκρίνόμεθα</i> | 13. <i>ὅταν</i> |
| 14. <i>ἀνθίστης</i> | 14. <i>ὅτε</i> |
| 15. <i>προτίθεμαί τι</i> | 15. <i>ὅτε</i> |
| 16. <i>φῶ</i> | 16. <i>ὅταν</i> |
| 17. <i>σιωπῶσι</i> | 17. <i>ὅτε</i> or <i>ὅταν</i> |
| 18. <i>ἀδικεῖ</i> | 18. <i>ὅτε</i> |
| 19. <i>ἀποδιδῶμαί τι</i> | 19. <i>ὅταν</i> |

20. φεύγετε

20. ὅτε

21. ἀπεργάζονται τι

21. ὅταν

R2: *Purpose:* To practise recognition of the person-endings for the progressive subjunctive.

R2a: *Directions:* Expand the recorded statement by inserting the appropriate personal pronoun, before the second verb in each sentence: e.g.,

Recording: φοβεῖται μὴ γελᾷς.

Reply: φοβεῖται μὴ σὺ γελᾷς.

(he is afraid that you may laugh)

(Cover this column)

- | | |
|-------------------------------|-----------------|
| 1. φοβεῖται μὴ γελᾷς. | 1. σὺ |
| 2. φοβεῖται μὴ κιθαρίζωσι. | 2. αὐτοῖ |
| 3. φοβεῖται μὴ ἀποκρίνόμεθα. | 3. ἡμεῖς |
| 4. φοβεῖται μὴ οὐ δύνηται. | 4. αὐτὸς |
| 5. φοβεῖται μὴ ἀπολλύωμαι. | 5. ἐγὼ |
| 6. φοβεῖται μὴ φῆτέ τι. | 6. ὑμεῖς |
| 7. φοβεῖται μὴ ἀπορῇ. | 7. αὐτὸς |
| 8. φοβεῖται μὴ οὐ συνίῃ. | 8. σὺ or αὐτὸς |
| 9. φοβεῖται μὴ ἴω. | 9. ἐγὼ |
| 10. φοβεῖται μὴ ὀρᾷ. | 10. αὐτὸς or σὺ |
| 11. φοβεῖται μὴ ἐπίστησθε. | 11. ὑμεῖς |
| 12. φοβεῖται μὴ προσέρχωνται. | 12. αὐτοῖ |

R2b:

- | | |
|-----------------------------------|-----------------|
| 13. φοβεῖται μὴ ἀκούῃς. | 13. σὺ |
| 14. χαίρω ὅταν συνῶμεν. | 14. ἡμεῖς |
| 15. λυποῦμαι ὅταν ἀποδιδῶ τι. | 15. ἐγὼ |
| 16. μανθάνομεν δὲ ἵνα ἐπίστωνται. | 16. αὐτοὶ |
| 17. ἀγανακτῶ ὅταν ὀρχῇται. | 17. αὐτὸς |
| 18. φοβοῦμαι δὲ μὴ ὀρᾷσθε. | 18. ὑμεῖς |
| 19. φοβεῖται δὲ μὴ λοιδορῶμαι. | 19. ἐγὼ |
| 20. χαίρω ὅταν δηλοῖ. | 20. αὐτὸς or σὺ |
| 21. λυποῦμαι ὅταν ἀδικῶσι. | 21. αὐτοὶ |
| 22. ὠφελῶ ἵνα φεύγῃς. | 22. σὺ |
| 23. μανθάνομεν ἵνα ποιῶμεθα. | 23. ἡμεῖς |
| 24. μένω ἵνα ἔρωτᾷτε. | 24. ὑμεῖς |

P: PRODUCTION DRILLS

Purpose: To drill production of the person-subject endings of the progressive subjunctive.

Directions: Turn back to Drills M1a - d and M2a - c.
Cover the right hand columns and, instead of mimicking the left-hand column, make the reply. The recording will check you.

P1 = M1

P2 = M2

P3: Purpose: To practise production of *subjunctive* forms as contrasted with those of the *assertive indicative*.

P3a: Directions: On the recording you will hear two verbs, then a partial sentence. Repeat the partial sentence completing it with the correct verb-form: e.g.,

Recording: λέγεις: γελῶ ὅταν ταῦτα _____
λέγῃς:

Reply: γελῶ ὅταν ταῦτα λέγῃς.

- | | | |
|------------------------------------|----------------------------|-------------------|
| 1. λέγεις:
λέγῃς: | γελῶ ὅταν ταῦτα _____ | 1. λέγῃς. |
| 2. αἰτῶσιν:
αἰτοῦσιν: | γελῶ ὅτε τὸ ἀργύριον _____ | 2. αἰτοῦσιν. |
| 3. πράττει:
πράττει: | γελῶ ὅταν τὸ γέλοιον _____ | 3. πράττει. |
| 4. φέρησθε:
φέρεσθε: | γελῶ ὅταν τὴν νίκην _____ | 4. φέρησθε. |
| 5. διατίθεται:
διατιθῇ: | γελῶ ὅτε καλῶς _____ | 5. διατίθεται. |
| 6. ἀντιδωρῶνται:
ἀντιδωροῦνται: | γελῶ ὅταν ταῦτα _____ | 6. ἀντιδωρῶνται. |
| 7. ἀκούομεν:
ἀκούωμεν: | γελῶ ὅτε τοὺς λόγους _____ | 7. ἀκούομεν. |
| 8. φῶ:
φημί: | γελῶ ὅταν τοιοῦτο _____ | 8. φῶ. |
| 9. ποιοῦσιν:
ποιῶσιν: | γελῶ ὅταν θεᾶματα _____ | 9. ποιῶσιν. |
| 10. ἀποδεχόμεθα:
ἀποδεχόμεθα: | γελῶ ὅτε ταῦτα _____ | 10. ἀποδεχόμεθα. |
| 11. δείκνυμι:
δεικνύω: | γελῶ ὅτε τὸν πέπλον _____ | 11. δείκνυμι. |
| 12. ἀποκρίνόμεθα:
ἀποκρίνόμεθα: | γελῶ ὅταν _____ | 12. ἀποκρίνόμεθα. |

P3b: Directions: Drill as above.

- | | | |
|----------------------------------|-------------------------------|-----------------|
| 1. ἀνθίστατε:
ἀνθιστήτε: | χαίρω ὅτε _____ | 1. ἀνθίστατε. |
| 2. ἐπισκοποῦμεν:
ἐπισκοπῶμεν: | χαίρω ὅταν τοῦτο _____ | 2. ἐπισκοπῶμεν. |
| 3. σύνεστι:
συνῆ: | χαίρω ὅτε ἡμῖν _____ | 3. σύνεστι. |
| 4. δύνη:
δύνασαι: | χαίρω ὅταν _____ | 4. δύνη. |
| 5. ἔρχεσθε:
ἔρχησθε: | χαίρω ὅτε _____ | 5. ἔρχεσθε. |
| 6. ἐπίστη:
ἐπίστασαι: | χαίρω ὅτε _____ | 6. ἐπίστασαι. |
| 7. φοβῆται:
φοβεῖται: | χαίρω ὅτε _____ | 7. φοβεῖται. |
| 8. ἐπιμέλονται:
ἐπιμέλονται: | χαίρω ὅτε _____ | 8. ἐπιμέλονται. |
| 9. ἔπεται:
ἐπεται: | χαίρω ὅταν παραδείγματι _____ | 9. ἐπεται. |
| 10. πέμπομαι:
πέμπωμαι: | χαίρω ὅτε τοὺς παῖδας _____ | 10. πέμπομαι. |
| 11. ἀπορεῖς:
ἀπορῆς: | χαίρω ὅτε _____ | 11. ἀπορεῖς |
| 12. εὐχωμαι:
εὐχομαι: | χαίρω ὅταν _____ | 12. εὐχωμαι. |

P4: *Purpose:* To drill the use of the subjunctive with **ἵνα** to express purpose.

P4a: *Directions:* The recording will give you two statements. Combine them into one on the model:

Recording: ὀρχεῖται αὕτη. **ἀρέσκει** ἡμῖν.

Reply: ὀρχεῖται αὕτη **ἵνα ἀρέσκη** ἡμῖν.

(This woman is dancing <in order> to please us.)

(Cover this column)

- | | |
|---|--|
| 1. ὀρχεῖται αὕτη. ἀρέσκει ἡμῖν. | 1. ὀρχεῖται αὕτη ἵνα ἀρέσκη ἡμῖν. |
| 2. οὗτος μένει. θεραπεύεται . | 2. οὗτος μένει ἵνα θεραπεύηται . |
| 3. σαφῶς λέγει. τὸν λόγον ἀποδεχόμεθα . | 3. σαφῶς λέγει ἵνα τὸν λόγον ἀποδεχώμεθα . |
| 4. δεῦρο φεύγουσιν. οὐκ ἀποκρίνονται . | 4. δεῦρο φεύγουσιν < ἵνα > μὴ ἀποκρίνωνται . |
| 5. μὴ ὀκνεῖτε ἀποκρίνεσθαι. μανθάνομεν . | 5. μὴ ὀκνεῖτε ἀποκρίνεσθαι ἵνα μανθάνωμεν . |
| 6. νῦν σπεύδεις. προσφέρεις τι. | 6. νῦν σπεύδεις ἵνα προσφέρῃς τι. |
| 7. μένω ἐν τῇ στοᾷ. λόγους ἀκούω . | 7. μένω ἐν τῇ στοᾷ ἵνα λόγους ἀκούω . |
| 8. ἀπίᾱσι. τὴν πρᾶξιν ἐπισκοποῦσιν . | 8. ἀπίᾱσι ἵνα τὴν πρᾶξιν ἐπισκοπῶσιν . |
| 9. ἔπη τῷ στρατηγῷ. σῶζῃ . | 9. ἔπη τῷ στρατηγῷ ἵνα σῶζῃ . |
| 10. ἄρα εἰσφέρω λαμπτήρα; ὁρᾶτε . | 10. ἄρα εἰσφέρω λαμπτήρα ἵνα ὁρᾶτε ; |
| 11. διδάσκει με. ἐπίστωμαι . | 11. διδάσκει με ἵνα ἐπίστωμαι . |
| 12. κολάζει τὸν φίλον. λυπεῖσθε . | 12. κολάζει τὸν φίλον ἵνα λυπῇσθε . |

P4b: Directions: Transform each of the following statements into one which has the same meaning on the model:

Recording: μένει βουλόμενος δῶρον ἔχειν.

Reply: μένει ἵνα δῶρον ἔχη.

(Cover this column)

- | | |
|---|--|
| 1. μένει βουλόμενος δῶρον ἔχειν. | 1. μένει ἵνα δῶρον ἔχη. |
| 2. μένει βουλόμενος ἀργύριον δέχεσθαι. | 2. μένει ἵνα ἀργύριον δέχηται. |
| 3. μένομεν βουλόμενοι ὑπὸ τοῦ ἰατροῦ
θεραπεύεσθαι. | 3. μένομεν ἵνα ὑπὸ τοῦ ἰατροῦ
θεραπευώμεθα. |
| 4. μένεις ἄρχων γίγνεσθαι βουλόμενος. | 4. μένεις ἵνα ἄρχων γίγνη. |
| 5. μένετε σαφῶς ἐπίστασθαι βουλόμενοι. | 5. μένετε ἵνα σαφῶς ἐπίστησθε. |
| 6. μένω ἐν τῇ στοᾷ φάναι τι βουλόμενος. | 6. μένω ἐν τῇ στοᾷ ἵνα φῶ τι. |
| 7. φεύγεις οὐ βουλόμενος κολάζεσθαι. | 7. φεύγεις < ἵνα > μὴ κολάζῃ. |
| 8. φεύγω οὐ βουλόμενος δίκην δίδοναι. | 8. φεύγω < ἵνα > δίκην μὴ διδῶ. |
| 9. ἀπέρχονται οὐ βουλόμενοι καθαρίζειν. | 9. ἀπέρχονται < ἵνα > μὴ καθαρίζωσιν. |
| 10. ἀπέρχεσθε οὐ βουλόμενοι ἀποθνήσκειν. | 10. ἀπέρχεσθε < ἵνα > μὴ ἀποθνήσκητε. |
| 11. μένουσιν οὐ βουλόμενοι ἀπὸ τῆς οἰκίᾳς
διώκεσθαι. | 11. μένουσιν < ἵνα > μὴ ἀπὸ τῆς οἰκίᾳς
διώκωνται. |
| 12. σὺ ἐνθάδε διατρίβεις οὐ βουλομένη
κυβιστᾶν. | 12. σὺ ἐνθάδε διατρίβεις < ἵνα > μὴ
κυβιστᾷς. |

P5: Purpose: To practise the use of the subjunctive with *εἰάν* - "if ever".

Directions: Combine each pair of sentences into one, on the pattern:

Recording: ταῦθ' οὕτως ἔχει. καλόν ἐστι.

These things are so. It is well.

Reply: *εἰάν* ταῦθ' οὕτως ἔχη καλόν ἐστι.

If ever these things are so, it is well.

(Cover this column)

- | | |
|---|---|
| 1. ταῦθ' οὕτως ἔχει.
καλόν ἐστι. | 1. <i>εἰάν</i> ταῦθ' οὕτως ἔχη καλόν ἐστι. |
| 2. χαλεπαίνετε ἀλλήλοις.
ἐνθάδε οὐ μένομεν. | 2. <i>εἰάν</i> χαλεπαίνητε ἀλλήλοις
ἐνθάδε οὐ μένομεν. |
| 3. ἀργύριον ἔχουσιν.
εὐδοκιμοῦσιν. | 3. <i>εἰάν</i> ἀργύριον ἔχωσιν εὐδοκιμοῦσιν. |
| 4. ἄρχων γίγνομαι.
χαίρω. | 4. <i>εἰάν</i> ἄρχων γίγνομαι χαίρω. |
| 5. τὸ ὅσιον γινώσκεις.
σοφὸς εἶ. | 5. <i>εἰάν</i> τὸ ὅσιον γινώσκῃς σοφὸς εἶ. |
| 6. καλεῖται.
εἴσιν εἰς τὴν πόλιν. | 6. <i>εἰάν</i> καλεῖται εἴσιν εἰς τὴν πόλιν. |
| 7. τὰ δῶρα οὐκ ἀποδίδομεν.
ὀργᾶς ποιεῖ. | 7. <i>εἰάν</i> τὰ δῶρα μὴ ἀποδιδῶμεν
ὀργᾶς ποιεῖ. |
| 8. τοὺς νέους διαφθείρουσι.
χρὴ ἀποδιδράσκειν. | 8. <i>εἰάν</i> τοὺς νέους διαφθείρῳσι χρὴ
ἀποδιδράσκειν. |
| 9. λαμπτήρα οὐκ ἔχω.
οὐ δύναμαι ὁρᾶν. | 9. <i>εἰάν</i> λαμπτήρα μὴ ἔχω οὐ δύναμαι ὁρᾶν. |
| 10. ὑπὸ τοῦ γραφέως οὐ διδάσκεισθε.
κακῶς ἔχετε. | 10. <i>εἰάν</i> ὑπὸ τοῦ γραφέως μὴ διδάσκησθε
κακῶς ἔχετε. |
| 11. τὸν πατέρα οὐ διώκετε.
εὖ πράττετε. | 11. <i>εἰάν</i> τὸν πατέρα μὴ διώκητε εὖ πράττετε. |
| 12. τοὺς φίλους ἀπόλλυς.
ἀνόσιος εἶ. | 12. <i>εἰάν</i> τοὺς φίλους ἀπολλύῃς ἀνόσιος εἶ. |

P6: Purpose: To drill the use of the subjunctive with the indefinite relative **ὅς ἂν** - “whoever”.

Directions: Transform each of the statements from definite relative to indefinite relative, on the model:

Recording: ἔχει ὅ τι βούλεσθε.

He has the thing which you want.

Reply: ἔχει ὃ ἂν βούλησθε.

He has whatever you may want.

(Cover this column)

- | | |
|--|---|
| 1. ἔχει ὅ τι βούλεσθε. | 1. ἔχει ὃ ἂν βούλησθε. |
| 2. καλοῦμεν ὅντινα ὀρῶμεν. | 2. καλοῦμεν ὃν ἂν ὀρῶμεν. |
| 3. ὠφελεῖ ὅντινα βούλεται. | 3. ὠφελεῖ ὃν ἂν βούληται. |
| 4. ἀρέσκει ὅ τι ποιῶ. | 4. ἀρέσκει ὃ ἂν ποιῶ. |
| 5. διαφθείρετε οὓστινας διδάσκετε. | 5. διαφθείρετε οὓς ἂν διδάσκητε. |
| 6. ὅστις φεύγει αἰσχύρος ἐστίν. | 6. ὅς ἂν φεύγῃ αἰσχύρος ἐστίν. |
| 7. οὐχ ὁρᾷ ἅτινα δείκνυμαι. | 7. οὐχ ὁρᾷ ἃ ἂν δεικνύωμαι. |
| 8. ὅντινα αἰδῶ θεός ἐστίν. | 8. ὃν ἂν αἰδῶ θεός ἐστίν. |
| 9. αἵτινες ὀρχοῦνται ἀργύριον ἀποδέχονται. | 9. αἱ ἂν ὀρχῶνται ἀργύριον ἀποδέχονται. |
| 10. οὐ δύναμαι λέγειν ὧντινων οἱ βόες εἰσίν. | 10. οὐ δύναμαι λέγειν ὧν ἂν οἱ βόες ᾧσιν. |
| 11. μανθάνομεν ὅ τι γράφεις. | 11. μανθάνομεν ὃ ἂν γράφῃς. |
| 12. ἅτινα προτιθέμεθα καλὰ ἐστίν. | 12. ἃ ἂν προτιθώμεθα καλὰ ἐστίν. |

17C. GRAMMAR

17C: The Progressive Subjunctive

The forms of the verb studied up to this point have all belonged to one of the four states of the great *assertive mood*: indicative, infinitive, participle or imperative. In this unit we meet a second mood of the verb: the *subjunctive*.

17C1: In contrast with the assertive mood which signals the factual nature of what is expressed by the verb (2C1), the subjunctive may be regarded as a mood of *non-assertion**: e.g.,

a. γράφωμεν αὖ τοῦτο.

Let's be writing this again.

b. ὃ ἅν πάντες θεοὶ μῖσῶσιν.

Whatever all the gods (*may*) *hate*.

c. ὀρχεῖται (assertive) ἵνα ᾠρέσκη (subjunctive) ἡμῖν.

She is dancing so that she *may please* us.

γράφωμεν (a) conveys an invitation; μῖσῶσιν (b) and ᾠρέσκη (c) qualify the verbal signal in other ways; but in none of them is the action stated as being "realized" in fact.

The following are the principal uses of the subjunctive covered in this unit.

A. The subjunctive mood may occur *INDEPENDENTLY* (i.e., in the main verb) to express-

1) *exhortation*: i.e., "let us ____".

ἐπισκοπῶμεν αὖ τοῦτο.

Let us examine this again.

- and with the *negative μή*:

μὴ ὀρχώμεθα νῦν.

Let's not keep on dancing right now.

2) *deliberative questions* (or questions of appeal):

ἀποδεχώμεθα καὶ τῶν ἄλλων;

Shall we accept (it) from the others too?

* This description is used of the subjunctive in Latin, by W.E. Sweet, *Latin: A Structural Approach* (Michigan, 1957) p.340. While the Greek subjunctive does not parallel the Latin use in every respect, and is, moreover, not the only mood of "non-assertion", the label is a useful one at this point.

τί φῶ;

What shall I say? What am I to be saying?

Sometimes the question may be introduced by βούλει or βούλεσθε followed by the subjunctive: e.g.,

ἄρα βούλει τοῦτο δεικνύω;

Do you wish that I point this out?

The *negative* is formed with μή:

μὴ γελῶ;

Am I not to laugh?

B. The subjunctive is also used in *DEPENDENT* constructions, as with -

3) ἵνα - "in order that, so that" (*Purpose or Final Clause*) e.g.,

μὴ ὀκνεῖτε ἀποκρίνεσθαι, ἵνα μανθάνωμεν

Do not hesitate to answer, that we may learn (Cf. P4a,b.)

The *negative* is formed with μή:

φεύγεις <ἵνα> μὴ κολάζῃ.

You are fleeing that you may not be punished. (See 6 below).

4) εἰάν - "if" (*Conditional clause*): e.g.,

ἢ ἔωμεν, εἰάν μόνον φῇ τίς τι ἔχειν οὕτω

or shall we allow (it), if someone merely says a thing is so

εἰάν καλῇται, εἴσιν εἰς τὴν πόλιν.

If he is called he will go into the city.

εἰάν (εἰ ἂν) normally signals a general condition or one relating to the immediate future. The particle ἂν marks an indefiniteness absent in a conditional sentence of the type:

εἰ καλεῖ τὸν φίλον, λέγει, ὦ φίλε.

If he calls his friend, he says, "Friend" (See 3B: P5)

The *negative* is formed with μή:

εἰάν μὴ προσφέρῃται, τί ποιῶμεν;

If he does not bring it, what do we do?

- 5) ὅταν - "whenever", δς ἄν, "whoever; whosoever". (*Indefinite Relative clause*) e.g.,

γελῶ ὅταν ταῦτα λέγῃς.

I laugh whenever you say this. (Cf. R1, P3a.)

ὅ ἄν πάντες οἱ θεοὶ φιλῶσιν.

whatever all the gods love.

Note how ἄν again marks the element of indefiniteness as in 4 above.

- 6) μή - "lest", μή οὐ - "lest - not" (*Object clause*) e.g.,

φοβοῦμαι μή ἁδικῇς.

I fear lest you do wrong. (Cf. R2a.)

As its name indicates, the whole clause introduced by μή stands as object of φοβοῦμαι. Where the verb following μή is negated, the particle οὐ is used: e.g.,

φοβεῖται μή οὐ δύνηται.

He's afraid he may not be able. (Cf. M2c.)

17C2: Forms of the subjunctive mood,

indicative state,

progressive action stem.

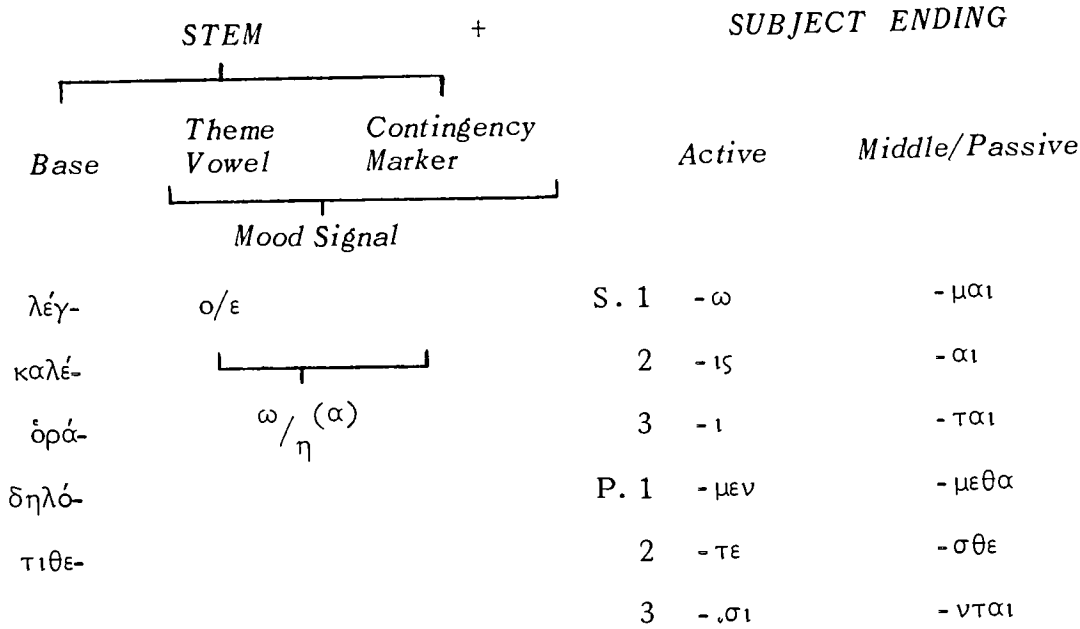
The same person-number endings employed for the present indicative of the assertive mood, built on the progressive stem (the so-called "primary" endings: 2C1), are used throughout the subjunctive also. Both -μι and -ω verbs use the same endings. The theme-vowel ο/ε, however, is now modified by length, symbolized throughout the paradigm by $\bar{\cdot}$, the sign of the subjunctive. Thus the theme vowels ο/ε are normally replaced by ω/η in the subjunctive. Bases with final α, e.g., ἔρωτά-, show α instead of η. μι verbs also display this change on the analogy of the thematic stems. In the case of ο(·)-base verbs (δηλό-ω, δίδο-μι), the ο(·) vowel remains throughout.

Up to this point the theme vowel above has been treated as marking the mood. The subjunctive is now signalled by the addition of length to the theme vowel**.

** The absence of an overt marker where one might otherwise occur is itself often employed as a signal in language. The signal of the assertive might therefore be represented as *Theme Vowel* + \emptyset to parallel *Theme Vowel* + $\bar{\cdot}$ for the subjunctive. Zero \emptyset , however, is normally used only as a variant of a particular signal with overt manifestation elsewhere. Since the assertive is invariably signalled by the *Theme-Vowel* + \emptyset , we might write "-" to indicate a qualitatively different type of \emptyset . We have chosen instead the simpler device of leaving the mood-marker slot unmarked for the assertive. Cf. H. A. Gleason, *An Introduction to Descriptive Linguistics*, Revised Edition (New York 1961), p. 76 Section 6.23.

The *indicative* is the only *state* of the verb occurring in the *subjunctive mood*. Hence, when we speak of the subjunctive, there is no need to specify indicative. If we specify the indicative state, the assertive mood is implied.

Note the subjunctive *mood-marker*, not apparent in our study of the assertive (2C1). The basic pattern may be diagrammed as follows:



See Paradigms: Verbs: Progressive Aspect: Subjunctive Mood: Indicative State

To the diagram in 16C2, we may now add the *subjunctive mood*:

A	B	C	D	E
TENSE	ASPECT	MOOD	STATE	VOICE
PAST	PROGRESSIVE	ASSERTIVE	INDICATIVE	ACTIVE
PRESENT		<i>SUBJUNCTIVE</i>	PARTICIPLE	MIDDLE
			INFINITIVE	
			IMPERATIVE	PASSIVE

17C3: More Verbs with the Dative

It was suggested (8C1.e) that you keep a list of verbs followed in Greek by a dative or genitive where, on the basis of English use, you might expect an accusative. Several more such verbs have now occurred: σύνεστι - “he associates with”, συγχωρεῖ - “he agrees with”. Both verbs are compounds, and where the initial element, συν - “together with”, is joined to an intransitive verb, you may expect to find the object in the dative. (Cf. συνίησι, where the relationship is different, and the verb is followed by an accusative.)

A further verb requiring the dative is χρῆται - “he possesses, uses; has dealings with”.

Have you noted any others in the course of your supplementary readings?

17C4: *A Note on Tone*

You may have observed that the tone on forms of δύνηται and ἐπίσπηται (See M2b, 5, 11: M2c, 11: R2b, 16: P4b, 5), is other than you expected. In both of these verbs*** the subjunctive carries the tone which would normally occur if there were no vowel contraction.

*** Two other verbs also pattern this way: κρέμαται - "hang", and ἐπρίατο - "bought" (a 2nd aorist: see Unit 24 and foll.)

17D. SUPPLEMENTARY READINGS

17D1: A thing which does something and a thing which has something done to it are different (see 13A1).

ΣΩΚΡΑΤΗΣ. λέγομέν τι φερόμενον καὶ φέρον καὶ
ἀγόμενον καὶ ἄγον καὶ ὁρώμενον
καὶ ὁρῶν καὶ πάντα τὰ τοιαῦτα
μανθάνεις ὅτι ἕτερα ἀλλήλων ἐστὶ
καὶ ἢ ἕτερας

ΕΥΘΥΦΡΩΝ. ἔγωγέ μοι δοκῶ μανθάνειν.

ΣΩΚΡΑΤΗΣ. οὐκοῦν καὶ φιλούμενόν τί ἐστίν
καὶ τούτου ἕτερον τὸ φιλοῦν;

ΕΥΘΥΦΡΩΝ. πῶς γάρ οὔ;

ΣΩΚΡΑΤΗΣ. λέγε δὴ μοι, πότερον τὸ φερόμενον
διότι φέρεται φερόμενόν ἐστίν, ἢ
δι' ἄλλο τι;

ΕΥΘΥΦΡΩΝ. οὔκ, ἀλλὰ διὰ τοῦτο.

ΣΩΚΡΑΤΗΣ. καὶ τὸ ἀγόμενον δὴ διότι ἄγεται, καὶ
τὸ ὁρώμενον διότι ὁρᾶται;

ΕΥΘΥΦΡΩΝ. πάνυ γε.

-- Plato, *Euthyphro*.

1. τίνων ἕτερά ἐστι τὸ φέρον καὶ τὸ φερόμενον;
2. τίνος ἕτερόν ἐστι τὸ φιλοῦν; τὸ ὁρώμενον;
3. διὰ τί τὸ φερόμενον φερόμενόν ἐστίν;
4. διὰ τί τὸ φιλούμενον φιλούμενον;

17D2: An exhibition of skill, and the value of training (see 6D4).

ἐκ τούτου δὴ ἡϋλῇ μὲν αὐτῇ ἢ ἑτέρᾳ, ἀνεδίδου δέ
τις τῇ ὀρχηστρίδι τοὺς τρόχους μεχρὶ δώδεκα.
ἢ δὲ λαμβάνουσα ἅμα τε ὠρχεῖτο καὶ ἀνερρίπτει
δονουμένους* συντεκμαιρομένη ὅσον ἔδει
ῥιπτεῖν ὕψος ὡς ἐν ῥυθμῷ δέχεσθαι αὐτούς.

αὐλεῖ - play on the flute
ἀναδίδωσι - hold up and give
ὁ τρόχος - wheel
μέχρι - up to
δώδεκα - twelve
ἀναρρίπτει - throw upwards
δονεῖ - agitate*
συντεκμαίρεται - calculate
ῥιπτεῖ - throw
τὸ ὕψος - height
(ὅσον ὕψος = the height to which)
ὁ ῥυθμός - any regular recurring motion
(see 17F3)
δέχεται - catch

ΣΩΚΡΑΤΗΣ. ἐν πολλοῖς μὲν, ὧ ἄνδρες, καὶ
ἄλλοις δῆλον καὶ ἐν ὅῃς δ' ἢ
παῖς ποιεῖ ὅτι ἡ γυναικεῖα
φύσις οὐδὲν χείρων τῆς τοῦ
ἀνδρὸς οὕσα τυγχάνει, γνώμης
δὲ καὶ ἰσχύος δεῖται. ὥστε εἴ
τις ὕμῶν γυναῖκα ἔχει, θαρρῶν
διδασκέτω αὐτήν.

γυναικεῖος - feminine
ἡ φύσις - nature
ἡ γνώμη - intelligence
ἡ ἰσχύς - strength
θαρρεῖ - be of good courage

ΑΝΤΙΣΘΕΝΗΣ. πῶς οὖν, ὦ Σώκρατες, οὕτω
γιγνώσκων οὐ καὶ σὺ παιδεύεις
Ξανθίππην, ἀλλὰ χρῆ γυναικί
τῶν οὐσῶν χαλεπωτάτη;

ΣΩΚΡΑΤΗΣ. ὅτι ὀρῶ καὶ τοὺς ἵππικους
βουλομένους γίγνεσθαι οὐ τοὺς
εὐπειθεστάτους ἀλλὰ τοὺς
θυμοειδεῖς ἵππους κτωμένους.

κτᾶται - possess, acquire

-- Xenophon, *Symposium*.

* There is a variant reading here of δῖνουμένους from δῖνεῖ - whirl; (passive) whirl around.

1. τίς ἐλάμβανε τοὺς τρόχους;
2. πόσοι τρόχοι ἀνεδίδοντο;
3. τί ἐποίει ἡ ὀρχουμένη;
4. τίνας δονομένους ἀνερρίπτει;
5. τίνας ἔδει δέχεσθαι;
6. τί συνετεκμαίρετο ἡ ὀρχηστρίς;
7. ποτέρᾳ κρείττων ἐστίν, ἡ τῆς γυναικὸς φύσις ἢ ἡ τοῦ ἀνδρός;
8. ποτέρᾳ σοφωτέρᾳ;
9. τίς διδασκέσθω;
10. τίς χαλεπωτάτη καλεῖται;
11. διὰ τί ὁ Σωκράτης γυναῖκα τοιαύτην ἐκτάτο;

17D3: Callias explains his method of making men more just. (see 4A2, 8A2, 10D3, 14D2)

ΚΑΛΛΙΑΣ. ἐγὼ ἐν τῷ χρόνῳ ᾧ ὑμῶν ἀκούω
ἀπορούντων τί τὸ δίκαιον, ἐν
τούτῳ δικαιοτέρους τοὺς
ἀνθρώπους ποιῶ.

ΣΩΚΡΑΤΗΣ. πῶς, ὦ λῶστε;

ΚΑΛΛΙΑΣ. διδοὺς νῆ Δί' ἀργύριον.

ΑΝΤΙΣΘΕΝΗΣ. οἱ δὲ ἄνθρωποι, ὦ Καλλίᾱ,
πότερον ἐν ταῖς ψυχαῖς ἢ ἐν τῷ
βαλαντίῳ τὸ δίκαιόν σοι
δοκοῦσιν ἔχειν;

ΚΑΛΛΙΑΣ. ἐν ταῖς ψυχαῖς.

ΑΝΤΙΣΘΕΝΗΣ. κᾶπειτα σὺ εἰς τὸ βολάντιον
διδοὺς ἀργύριον τᾷς ψυχῇς
δικαιοτέρᾳς ποιεῖς;

ΚΑΛΛΙΑΣ. μάλιστα.

ΑΝΤΙΣΘΕΝΗΣ. ἦ καί σοι ἀποδιδόασιν ὅ τι
λαμβάνουσι;

ΚΑΛΛΙΑΣ. μὰ τὸν Δί', οὐ μὲν δῆ.

ΑΝΤΙΣΘΕΝΗΣ. τί δέ, ἀντί τοῦ ἀργυρίου
χάριτας;

ΚΑΛΛΙΑΣ. οὐ μὰ τὸν Δί', οὐδὲ τοῦτο.

ΑΝΤΙΣΘΕΝΗΣ. θαυμαστά γ', εἰ πρὸς μὲν τοὺς
ἄλλους δύνασαι δικαίους ποιεῖν
αὐτούς, πρὸς δὲ σαυτὸν οὔ.

ΚΑΛΛΙΑΣ. καὶ τί τοῦτο θαυμαστόν; οὐ καὶ
τέκτονάς τε καὶ οἰκοδόμους
πολλοὺς ὀρθῶς οἱ ἄλλοις μὲν
πολλοῖς ποιοῦσιν οἰκίᾱς, ἑαυτοῖς

δὲ οὐ δύνανται ποιεῖν, ἀλλ' ἐν
 μισθωταῖς οἰκοῦσι; καὶ ἀνέχου
 μέντοι, ὦ σοφιστᾶ, ἐλεγχόμενος.
 ΣΩΚΡΑΤΗΣ. νῆ Δί', ἀνεχέσθω μέντοι· ἐπεὶ καὶ
 οἱ μάντιες λέγονται δήπου ἄλλοις
 μὲν προαγορεύειν τὸ μέλλον,
 ἑαυτοῖς δὲ μὴ προορᾶν τὸ ἐπιόν.

ἀνέχει - (middle) put up with

ὁ σοφιστής - sophist, clever man
ἐλέγχει - refute

-- Xenophon, *Symposium*.

1. τίνες ἠπόρουν;
2. τί ἠπόρουν;
3. τίνες δικαιότεροι ἐποιοῦντο; ὑπὸ τίνος;
4. πῶς δικαιότεροι ἐποιοῦντο;
5. ἄρ' ὁ Καλλίᾱς ἔφη τὸ δίκαιον ἐν τῷ βαλαντίῳ εἶναι;
6. ἄρα ταῖς ψυχαῖς ἐδίδου ἀργύριον;
7. τί οὐκ ἀπεδίδοτο; καὶ τί ἄλλο;
8. ἄρ' ὁ Καλλίᾱς τοὺς ἀνθρώπους πρὸς πάντας δικαίους ἐποίει;
9. πόσοι τέκτονες ἑαυτοῖς ποιοῦσιν οἰκίᾱς;
10. τίς σοφιστῆς καλεῖται;
11. τίς τίνα ἤλεγχε;
12. τί περὶ τῶν μάντεων λέγεται;
13. τίσι ὅμοιοί εἰσιν οἱ μάντιες;

17E. COMPOSITION

17Ea: *Original English*

I am always surprised when I see men who are perfectly rational in other respects attaching an incredible importance to trivial and superfluous matters. This is, I take it, to ensure that they, as men of mark, make a good impression on their associates; they are however unaware of the vulgarity of their behaviour and of the ridicule they incur in consequence. We all know those who wholeheartedly crave esteem for some minor matter: the one-word label for them is "Microphilotimos". The microphilotimos is the kind of man to own a house near the Acropolis, so that whenever the Panathenaic Festival is held he can be at the temple first, at the same time as the cavalymen. Then he takes off his cloak and gets a new one from his servant and goes to great lengths to persuade those in charge to allow him to be the one to proclaim to the crowd that the sacrifices have been successful, so that they may look forward to a happy outcome. Immediately afterwards, he trots off home to tell his wife of the excellent impression he has made, "quite unparalleled before". Of this type of man I mention only one, who, on catching sight of Krison the long-distance runner, made as if to recognize him as a close friend. Krison, in complete ignorance of him, asked politely when it was that they had previously met: "I don't think we are known to each other, are we?" "Don't you remember" said the other, "the time when as a youngster you were on the point of winning your first victory at the Isthmian meeting? Well, it was I who shouted 'well run, Sir'."

In these days, when everyone is obsessed with egalitarian thinking--though percipient people are not unaware that some are more equal than others--we are likely to see, I believe, many who make a great show of petty distinctions in this way.

17Eb: *Recast English*

<For> wonder always takes-hold-of me whenever I-see men thinking on-the-one-hand rightly (as to) the other (things), but-on-the-other-hand being-keen concerning some small (things) and altogether superfluous (things) how do-you-think?¹ (this is) in-order-that they-may-appear to-seem-distinguished to-the (people) being-with (them) you-see, as being worthy of-great (things), however they-escape-the-notice-of themselves doing the (thing) of-the vulgar man, so-as even to-be-laughed-at by the nobler (people). For who (does) not recognize the (people) craving to-be-praised on-condition-of some small matter, who (in) one word are-nicknamed mikrophilotimoi?² And the mikrophilotimos (man) (is) someone of-such-a-kind such-as to-possess a-house near the Acropolis in-order-that whenever the Panathenaia (neut.plur.) are (taking place) he-may-come first to the temple, at-the-same-time-as the horsey (men, dat.). And thereafter he-strips-off on-the-one hand (his) garment but-on-the-other (he) takes a-new (one) from his slave and does everything in-order-that he-may-persuade the (people) taking-care of-these-things to-allow himself to-forthtell to-

the crowd that the sacrifices (are) fair, so-that the (people) hearing are-likely to-receive the blessings. And after this he-runs-off to his house straightway in-order-that he-may-tell to-the wife that he-was-making-a-good-impression as nobody else ever. But of-such (people) I-mention only one, who, seeing the (famous) Krison³ the long-distance-runner began-to-recognize (him) as being very-friendly. But Krison, not-knowing at-all the man, whoever he-is, asked quite nobly: And when were-we-together previously? For we-are unknown to-each-other, I-think. Can-it-be (ῥῆ) (you, sing.) (do) not remember, said the other (man), when being still a-young (man) at the Isthmian (festival, use neut, plur. of adj.) you-were-about to-carry-off (use middle voice of φέρει) the victory-prizes? And indeed I was who was-shouting (βοᾷ) Very-beautifully, o Krison.⁴

Therefore now, as I-think, when all (men) are-thinking (of) nothing other than the (things) being (=having) equally---however (it does) not escape-the-notice-of the wise (men) that there-are (those) who are (=have) more-equally⁵ than the other (men)---we-are-likely to-see very-many (men) thus showing-off as a-great thing the smallest differences.

Notes:

- 1 πῶς δοκεῖς; is only apparently a question and so the syntax runs on over it as though it were no more than an adverbial phrase intensifying σπεύδοντας.
- 2 μῆκροφιλότιμος. It will be obvious that the above owes a good deal to Theophrastus' 21st "Character", entitled Μῆκροφιλοτιμία. It is worth while reading some or all of the remaining 29 of these sketches in translation; not only do they contain a number of acutely-observed foibles, but they have often been imitated in other languages.
- 3 Κρίσων Krison of Himera (in Sicily) was a noted long-distance runner, who is mentioned in passing by Plato in his *Protagoras* (335E).
- 4 The anecdote fathered on to Krison is based on a true story told of a fine amateur golfer of the 1920's, R. H. de Montmorency (an Eton schoolmaster for many years, and, because of the dates of school terms, never able to play in championships when at the peak of his form). He was actually accosted by an unknown mikrophilotimos in this way when about to play a critical shot in an important match, but rose to the occasion with what the late Bernard Darwin described as "his characteristic urbanity".
- 5 The comparative of the adjective ἴσος is ἰσαιτέρος.

17F. VOCABULARY

17F1: NEW WORD LIST

- * ἀναδίδωσι (ἀναδίδωμι) [verb] - give up, hold up and give
- * ἀναρριπτει (ἀναρριπτῶ) [verb] - throw upwards
- * ἀνέχει (ἀνέχω) [verb] - hold up, lift up; rise up; (middle) hold oneself up, bear with, be content, bear with patience
- ἄξιος (ἀξία- ἄξιον) [adjective] - worth; worthy, deserving
- ἀποβλέπει (ἀποβλέπω) [verb] - gaze steadfastly; pay attention to; look upon
- ἀποδείκνυσι (ἀποδείκνυμι) [verb] - point out, display; render; (middle) exhibit
- ἀρέσκει (ἀρέσκω) [verb] - make amends; please; (participle) grateful, acceptable
- * αὐλεῖ (αὐλῶ) [verb] - play on the flute
- * ἡ γνώμη (τῆς γνώμης) [noun] - means of knowing, intelligence, judgement
- * γυναικεῖος (γυναικεῖα- γυναικεῖον) [adjective] - of a woman, feminine
- * δέχεται (δέχομαι) [verb] - take, accept, receive
- * δῖνεῖ (δῖνῶ) [verb] - whirl (about); (passive) whirl about
- * δονεῖ (δονῶ) [verb] - shake; murmur, buzz
- * δώδεκα [adjective - indeclinable] - *twelve
- ἐάν = εἰ + ἄν
- * ἐλέγχει (ἐλέγχω) [verb] - cross-examine, question; test; refute
- ἐπισκοπεῖ (ἐπισκοπῶ) [verb] - inspect, observe; consider, reflect
- * θαρρεῖ (θαρρῶ) [verb] - be of good courage
- * ἡ ἰσχὺς (τῆς ἰσχύος) [noun] - strength (of body)
- * κτᾶται (κτῶμαι) [verb] - (deponent) get, acquire; possess, hold
- μαστροπεύει (μαστροπεύω) [verb] - procure
- * μέχρι [adverb] - as far as; until
- νῦνί [adverb] - (strengthened form of νῦν)
- ὀκνεῖ (ὀκνῶ) [verb] - hesitate, shrink (from doing something)
- ὅσος (-η -ον) [adjective] - as great as; as much as; as far as; as long as
- τὸ παράδειγμα (τοῦ παραδείγματος) [noun] - pattern, model; example; sample
- * ῥιπτει (ῥιπτῶ) [verb] - throw

- * ὁ ῥυθμός (τοῦ ῥυθμοῦ) [noun] - any regular recurring motion
- * ὁ σοφιστής (τοῦ σοφιστοῦ) [noun] - expert; wise man; Sophist
- * συνομολογεῖ (συνομολογῶ) [verb] - agree with; concede, agree upon
- * συντεκμαίρεται (συντεκμαίρομαι) [verb] - (deponent) calculate
- * ὁ τροχός (τοῦ τροχοῦ) [noun] - wheel
- * τὸ ὕψος (τοῦ ὕψους) [noun] - height
- * ἡ φύσις (τῆς φύσεως) [noun] - origin; nature

17F2: RELATED WORDS

ἄν ἐάν	ἀνάγει ἀναδίδωσι ἀναδύεται ἀνάκρισις ἀναριπτεῖ ἀνατρέπει ἀνέχει	ἀπεργάζεται ἀπεργάσιᾱ ἄπ' ἐχει ἀπό ἀποβλέπει ἀποδείκνυσι ἀποδέχεται ἀποδιδράσκει ἀποδίδωσι ἀποδύει ἀποθνήσκει ἀποκρίνει ἀποκτείνει ἀπολαμβάνει ἀπύλλυσι ἀποσφάττει ἀφίησι	ἄρεσκει ἄρεστός	αὐλεῖ αὐλητρίς	ἄγνοεῖ ἄγνοια ἄγνώς γιγνώσκει γνώμη ἐννοεῖ νοεῖ ὑπόνοια	γυναικεῖος γυνή
ἀποδείκνυσι δείκνυσι ἐπίδειγμα ἐπιδείκνυσι παράδειγμα	ἀποδέχεται δέχεται	ἀναδίδωσι ἀντιδωρεῖται ἀποδίδωσι δίδωσι δωρεῖ δῶρον	δύο δῶδεκα	ἐάν εἰ εἴπερ	ἀνέχει ἄπ' ἐχει ἔχει παρέχει	
ἐπαινεῖ ἔπεισι ἐπέξεισι ἐπεξέρχεται ἐπὶ ἐπίγρυπτος ἐπιδείγμα ἐπιδείκνυσι ἐπιθυμεῖ ἐπικαλεῖ ἐπιμελεῖται ἐπιπόλαιος ἐπισκοπεῖ ἐπισκώπτει ἐπίσταται ἐπιστήμη ἐπιτήδευμα ἐπιτίθησι ἐπιχειρεῖ	θαρρεῖ θαρρούντως	ἀναμφίλογος λέγει λόγος ὁμολογεῖ συνομολογεῖ	μᾶλα μάλιστα	μαστροπεῖᾱ μαστροπεύει μαστροπός	νῦν νῦνί τοίνυν	
ὅμοιος ὁμολογεῖ ὁμως συνομολογεῖ	παρά παράδειγμα παρατίθησι παρέχει παροινία	ἀναριπτεῖ ῥιπτεῖ	σοφία σοφιστής σοφός	συγγένεια συγγυμναστής συγχωρεῖ συνμίγνυσι συνδέει σύνεστι συνίησι συνομολογεῖ συντεκμαίρεται		
συντεκμαίρεται τεκμήριον	φύσις φυτόν					

17F3: IDIOMATIC EXPRESSION

ἐν ῥυθμῷ - in time

DERIVATIVES

γνώμη

γυναικεῖος

παράδειγμα

ῥυθμός

σοφιστής

φύσις

UNIT EIGHTEEN

18A. BASIC DIALOGUE

18A1: What kind of disagreement makes men into enemies? (See 3A2)

- | | |
|---|---|
| <p>SOCRATES. Let us look at it in this way. If you and I (literally: I and you) were to disagree about number-which of two groups of things is more numerous-would the disagreement about these things make us enemies and angry with each other?</p> | <p>ΣΩΚΡΑΤΗΣ. ὥδε δὲ σκοπῶμεν. ἄρ' ἂν εἰ διαφεροίμεθα ἐγὼ τε καὶ σὺ περὶ ἀριθμοῦ ὁπότερα πλείω, ἢ περὶ τούτων διαφορὰ ἐχθροὺς ἂν ἡμᾶς ποιοῖ καὶ ὀργίζεσθαι ἀλλήλοις;</p> |
| <p>EUTHYPHRO. Certainly not, Socrates.</p> | <p>ΕΥΘΥΦΡΩΝ. οὐ μὰ τὸν Δί', ὦ Σώκρατες.</p> |
| <p>SOCRATES. But what disagreement would we have that would make us enemies and angry with each other? Perhaps you cannot answer off-hand, but consider - as I suggest them - whether these are (the subjects which would make us into enemies): right, wrong, fair, foul, good, bad. Are not these the things, (and) do we not, if we disagree about them and are unable to reach a satisfactory decision about them, become enemies to one another - on occasion - you, and I, and all other people?</p> | <p>ΣΩΚΡΑΤΗΣ. περὶ τίνος δὲ δὴ διαφερόμενοι ἐχθροί γε ἂν ἀλλήλοις εἴμεν καὶ ὀργιζοίμεθα; ἴσως οὐ πρόχειρόν σοι ἔστιν, ἀλλ' ἐμοῦ λέγοντος σκόπει εἰ τάδε ἔστι τό τε δίκαιον καὶ τὸ ἄδικον καὶ καλὸν καὶ αἰσχρὸν καὶ ἀγαθὸν καὶ κακόν. ἄρα οὐ ταῦτά ἐστιν περὶ ὧν διαφερόμενοι καὶ οὐ δυνάμενοι ἐπὶ ἱκανὴν κρίσιν αὐτῶν ἵέναι ἐχθροὶ ἀλλήλοις γιγνώμεθα, ὅταν γινώμεθα, καὶ ἐγὼ καὶ σὺ καὶ οἱ ἄλλοι ἄνθρωποι πάντες;</p> |
| <p>EUTHYPHRO. Yes, this disagreement is the one, Socrates, and about these subjects.</p> | <p>ΕΥΘΥΦΡΩΝ. ἀλλ' ἔστιν αὕτη ἡ διαφορὰ, ὦ Σώκρατες, καὶ περὶ τούτων.</p> |
| <p>SOCRATES. And what about the gods, Euthyphro? Wouldn't they - if they disagree about anything - wouldn't they disagree about these very subjects?</p> | <p>ΣΩΚΡΑΤΗΣ. τί δὲ οἱ θεοί, ὦ Εὐθύφρων; οὐκ εἴπερ τι διαφέρονται, δι' αὐτὰ ταῦτα διαφέρουσιν ἂν;</p> |
| <p>EUTHYPHRO. Inevitably.</p> | <p>ΕΥΘΥΦΡΩΝ. πολλὴ ἀνάγκη.</p> |

-- Plato, *Euthyphro*.

18A2: Socrates continues his explanation of why he prides himself on being a procurer. (See 5D2 and cf. 17A3)

SOCRATES. Of these things, would not the good procurer teach those which contribute to pleasing?

ALL. Certainly.

SOCRATES. Now, would the man who can make people pleasing to one person, or the man who can make them pleasing to many, be better?

SOME. Clearly the one who (can make them pleasing) to a great many.

OTHERS. Certainly.

SOCRATES. This too is agreed. But, if a man could render people pleasing even to the whole community, wouldn't this person be a good procurer in every sense of the word?

ALL. Clearly he would, by Zeus.

SOCRATES. And if somebody could produce people of this sort out of (those over) whom he was in charge, would he not be justified in priding himself on his skill, and would he not be justified in receiving a high wage?

ALL. Certainly.

ΣΩΚΡΑΤΗΣ. οὐκοῦν τούτων ὁ ἀγαθὸς μαστροπὸς τὰ συμφέροντα εἰς τὸ ἀρέσκειν διδάσκει ἄν;

ΠΑΝΤΕΣ. πάνυ μὲν οὖν.

ΣΩΚΡΑΤΗΣ. ἀμείνων δ' ἂν εἴη ὁ ἐνὶ δυνάμενος ἀρεστοὺς ποιεῖν ἢ ὅστις καὶ πολλοῖς;

ΑΛΛΟΙ. δῆλον ὅτι ὅστις πλείστοις.

ΑΛΛΟΙ. πάνυ μὲν οὖν.

ΣΩΚΡΑΤΗΣ. καὶ τοῦτο ὁμολογεῖται· εἰ δέ τις καὶ ὅλη τῇ πόλει ἀρέσκοντας δύναίτο ἀποδεικνύναι, οὐχ οὗτος παντελῶς ἂν ἤδη ἀγαθὸς μαστροπὸς εἴη;

ΠΑΝΤΕΣ. σαφῶς γε νῆ Δία.

ΣΩΚΡΑΤΗΣ. οὐκοῦν εἴ τις τοιούτους δύναίτο ἐξεργάζεσθαι ὧν προστατοίη, δικαίως ἂν μέγα φρονοίη ἐπὶ τῇ τέχνῃ καὶ δικαίως ἂν πολὺν μισθὸν λαμβάνοι;

ΠΑΝΤΕΣ. πάνυ μὲν οὖν.

18B. DRILLS

M: MIMICRY DRILLS

M1: Purpose: To learn the forms of the progressive optative.

M1a: Directions: The recording will supply a statement, omitting the pronoun.

You repeat the statement, adding the pronoun in brackets.

Recording: εἰ γὰρ (ἐγὼ) μένοιμι.

If only I might remain!

Reply: εἰ γὰρ ἐγὼ μένοιμι.

Use the same frame for all verbs. The recording will check you. Drill down, then across.

	I	II	III	IV	V
1. εἰ γὰρ (ἐγὼ) μένοιμι.	• ζητοίην.	• ὀρώην.	• δηλοίην.	• παρείην.	
2. εἰ γὰρ (σὺ) μένοισ.	• ζητοίης.	• ὀρώης.	• δηλοίης.	• παρείης.	
3. εἰ γὰρ (αὐτὸς) μένοι.	• ζητοίη.	• ὀρώη.	• δηλοίη.	• παρείη.	
4. εἰ γὰρ (ἡμεῖς) μένοίμεν.	• ζητοῖμεν.	• ὀρῶμεν.	• δηλοῖμεν.	• παρεῖμεν.	
5. εἰ γὰρ (ὑμεῖς) μένοίτε.	• ζητοῖτε.	• ὀρῶτε.	• δηλοῖτε.	• παρεῖτε.	
6. εἰ γὰρ (αὐτοὶ) μένοιν.	• ζητοῖεν.	• ὀρῶεν.	• δηλοῖεν.	• παρεῖεν.	

Problems:

- α'. Given the following statements, how would you express a wish of the "If only . . ." or "Would that . . ." kind, using the same subjects?

Cover this column (and move the cover down one line at a time for the correct answer)

1. μένω	εἰ γὰρ μένοιμι
2. ζητῶ	εἰ γὰρ ζητοῖην
3. ζητεῖς	εἰ γὰρ ζητοίης
4. ὁρᾷ	εἰ γὰρ ὁρώη
5. λέγομεν	εἰ γὰρ λέγοιμεν
6. δηλοῦμεν	εἰ γὰρ δηλοῖμεν
7. ζητεῖτε	εἰ γὰρ ζητοῖτε
8. πάρεσι	εἰ γὰρ παρῆεν.

M1b: Directions: Repeat the statement supplied by the recording, each time adding the pronoun in brackets, as above. Drill down, then across.

	I	II	III	IV	V
1. εἰ γὰρ (ἐγὼ) ἔρχοίμην . . ποιοίμην . . πειρώμην . . δηλοίμην . . τιθείμην					
2. εἰ γὰρ (σὺ) ἔρχοιο . . ποιοῖο . . πειρῶο . . δηλοῖο . . τιθεῖο					
3. εἰ γὰρ (αὐτὸς) ἔρχοιτο . . ποιοῖτο . . πειρῶτο . . δηλοῖτο . . τιθεῖτο					
4. εἰ γὰρ (ἡμεῖς) ἔρχοίμεθα . . ποιοίμεθα . . πειρώμεθα . . δηλοίμεθα . . τιθείμεθα					
5. εἰ γὰρ (ὅμεῖς) ἔρχοισθε . . ποιοῖσθε . . πειρῶσθε . . δηλοῖσθε . . τιθεῖσθε					
6. εἰ γὰρ (αὐτοὶ) ἔρχοιντο . . ποιοῖντο . . πειρῶντο . . δηλοῖντο . . τιθεῖντο					

β': How would you transform the following statements to express a wish of the "If only . . ." kind? Keep the same person subjects.

Cover this column and proceed as in Problem α'

1. ἔρχεται	εἰ γὰρ ἔρχοιτο
2. ὁρχῆ	εἰ γὰρ ὁρχοῖο
3. πειρώμαι	εἰ γὰρ πειρώμην
4. ἀποδιδόωσι	εἰ γὰρ ἀποδιδοῖεν
5. πειρᾶσθε	εἰ γὰρ πειρῶσθε
6. λοιδορούμεθα	εἰ γὰρ λοιδοροίμεθα

R: RECOGNITION DRILLS

R1: Purpose: To practise recognition of optative forms.

Directions: Repeat the verb forms supplied by the recording prefacing those in the optative with **οὐκ ἂν** - . . . "would not". . . , those in the subjunctive with **φοβοῦμαι μὴ** - "I fear lest".

Recording: ὁκνοίην

Reply: οὐκ ἂν ὁκνοίην.

Cover this column

- | | |
|-------------------|--------------------------|
| 1. ὁκνοίην | 1. οὐκ ἂν ὁκνοίην |
| 2. ὀρῶτε | 2. οὐκ ἂν ὀρῶτε |
| 3. ὀρώμεθα | 3. φοβοῦμαι μὴ ὀρώμεθα |
| 4. ἴοιμι | 4. οὐκ ἂν ἴοιμι |
| 5. πειρῶνται | 5. φοβοῦμαι μὴ πειρῶνται |
| 6. ἔπηται | 6. φοβοῦμαι μὴ ἔπηται |
| 7. ἐπισκώπτοιν | 7. οὐκ ἂν ἐπισκώπτοιν |
| 8. ἀπέρχῃσθε | 8. φοβοῦμαι μὴ ἀπέρχῃσθε |
| 9. πειρῶσθε | 9. οὐκ ἂν πειρῶσθε |
| 10. λέγῃς | 10. φοβοῦμαι μὴ λέγῃς |
| 11. παρείῃς | 11. οὐκ ἂν παρείῃς |
| 12. συμφέροι | 12. οὐκ ἂν συμφέροι |
| 13. δύναιο | 13. οὐκ ἂν δύναιο |
| 14. ἔρωτῶσιν | 14. φοβοῦμαι μὴ ἔρωτῶσιν |
| 15. διαφέρω | 15. φοβοῦμαι μὴ διαφέρω |
| 16. ἀποδιδοῖμεν | 16. οὐκ ἂν ἀποδιδοῖμεν |
| 17. παρατιθείμεθα | 17. οὐκ ἂν παρατιθείμεθα |
| 18. μανθάνοις | 18. οὐκ ἂν μανθάνοις |
| 19. δηλοῖ | 19. φοβοῦμαι μὴ δηλοῖ |

Cover this column

- | | |
|------------------|-------------------------------|
| 20. πειρῶτο | 20. οὐκ ἂν πειρῶτο |
| 21. ἀπορῆτε | 21. φοβοῦμαι μὴ ἀπορῆτε |
| 22. ὀργίζωμαι | 22. φοβοῦμαι μὴ ὀργίζωμαι |
| 23. εὐδοκιμοίη | 23. οὐκ ἂν εὐδοκιμοίη |
| 24. ὀργίζῃ | 24. φοβοῦμαι μὴ ὀργίζῃ |
| 25. ἀπέρχονται | 25. οὐκ ἂν ἀπέρχονται |
| 26. ἐπισταίμην | 26. οὐκ ἂν ἐπισταίμην |
| 27. ἀποθνήσκωμεν | 27. φοβοῦμαι μὴ ἀποθνήσκωμεν. |

γ'. When the optative is used with ἂν to express the potential, e.g. οὐκ ἂν ὀκνοίην, "I would not hesitate", the negative is formed not with μή, but with ____.

R2: *Purpose:* To drill recognition of the person endings for the progressive optative.

R2a: *Directions:* Show that you recognize the person subject of the verb by expanding the utterance to include the appropriate personal pronoun: e.g.,

Recording: ὀρθῶς ἂν μανθάνοιμι.

Reply: ὀρθῶς ἐγὼ ἂν μανθάνοιμι.

Cover this column

- | | |
|-------------------------------------|-----------|
| 1. ὀρθῶς ἂν μανθάνοιμι. | 1. ἐγὼ |
| 2. δικαίως ἂν μέγα φρονοίη. | 2. αὐτὸς |
| 3. ἐχθροί γε ἂν ἀλλήλοις εἴμεν. | 3. ἡμεῖς |
| 4. περὶ τίνος ἂν ἀμφισβητοῖτε; | 4. ὑμεῖς |
| 5. ἀξίως ἂν μισθὸν λαμβάνοι. | 5. αὐτὸς |
| 6. διὰ ταῦτ' ἴσως ἂν φεύγοιεν. | 6. αὐτοὶ |
| 7. φίλον ἂν ὠφελοίην. | 7. ἐγὼ |
| 8. ἄρ' ἂν διδάσκοις τοὺς παῖδας; | 8. σὺ |
| 9. ἄρ' ἀπόλλυσθαι ὀκνοίης ἂν; | 9. σὺ |
| 10. οὕτως ἀποκρινοίμην ἂν. | 10. ἐγὼ |
| 11. οὐκ ἂν αἰδοῖτο τοὺς θεούς; | 11. σὺ |
| 12. περὶ τούτου οὐκ ἂν ὀργιζοίμεθα. | 12. ἡμεῖς |
| 13. οὐκ ἂν διαφέροιντο. | 13. αὐτοὶ |
| 14. ἴσως οὐκ ἂν ἐπίσταιτο. | 14. αὐτὸς |
| 15. ἴσως οὐκ ἂν δύναισθε. | 15. ὑμεῖς |

R2b: Purpose: Further drill in recognition of optative forms.

Directions: Expand the recorded statement by adding the personal pronouns to indicate the subject: e.g.,

Recording: οὐκ ἂν φιλοίης τὸ δεῖπνον.

Reply: σὺ οὐκ ἂν φιλοίης τὸ δεῖπνον.

Cover this column

- | | |
|---------------------------------------|-----------|
| 1. οὐκ ἂν φιλοίης τὸ δεῖπνον. | 1. σὺ |
| 2. παντελῶς δυνάμεθα ἂν τολμᾶν. | 2. ἡμεῖς |
| 3. οὐκ ἂν διατρίβειεν ἐν τῇ πόλει. | 3. αὐτοὶ |
| 4. ἄμεινον φαίνοιτο ἂν ἐνθάδε. | 4. αὐτὸς |
| 5. μᾶλλον φοβοίμην ἂν τὸν βασιλέα. | 5. ἐγὼ |
| 6. μέγα φρονοίη ἂν ἐπὶ τῇ τέχνῃ. | 6. αὐτὸς |
| 7. διὰ ταῦτα οὐκ ἂν διαφέροισθε. | 7. ὑμεῖς |
| 8. ἐχθρὸν οὐκ ἂν ὠφελοῖμεν. | 8. ἡμεῖς |
| 9. ἀδίκως πολὺν μισθὸν λαμβάνοιτε ἄν. | 9. ὑμεῖς |
| 10. οὐκ ἂν δέχοιο ἀργύριον παρ' ἐμοῦ. | 10. σὺ |
| 11. πολλοὺς βοῦς ἔχοις ἄν. | 11. σὺ |
| 12. σοφὸν ἂν νομίζοιμι τὸν δίκαιον. | 12. ἐγὼ |
| 13. πῶς ἂν ἀποκρίνιντο; | 13. αὐτοὶ |
| 14. μάλα ἡμῖν ἀρέσκοι ἄν. | 14. αὐτὸς |
| 15. φίλους αὐτοὺς ποιοίην ἄν. | 15. ἐγὼ |

P: PRODUCTION DRILLS

P1: Purpose: To drill production of the person-subject endings of the progressive optative.

P1a: Directions: The recording will supply a statement which you are to transform on the following pattern:

Recording: ἔάν οὕτως φῇς, οἶκαδ' εἶμι.

If ever you speak thus, I will go home.

Reply: εἰ οὕτως φαίης, οἶκαδ' ἂν ἴοιμι.

If you { were to speak } thus, I would go home.
spoke

- | | |
|--|---|
| 1. ἔάν οὕτως φῇς, οἶκαδ' εἶμι. | 1. εἰ οὕτως φαίης, οἶκαδ' ἂν ἴοιμι. |
| 2. ἔάν δέχωμαι τὰ δῶρα, οἶκαδ' εἶμι. | 2. εἰ δεχοίμην τὰ δῶρα, οἶκαδ' ἂν ἴοιμι. |
| 3. ἔάν ἱατρὸν πέμπησθε, οἶκαδ' εἶμι. | 3. εἰ ἱατρὸν πέμποισθε, οἶκαδ' ἂν ἴοιμι. |
| 4. ἔάν ὀρθῶς φῆτε, οἶκαδ' εἶμι. | 4. εἰ ὀρθῶς φαῖτε, οἶκαδ' ἂν ἴοιμι. |
| 5. ἔάν ἀπερχώμεθα, οἶκαδ' εἶμι. | 5. εἰ ἀπερχοίμεθα, οἶκαδ' ἂν ἴοιμι. |
| 6. ἔάν ἡμῖν συγχωρῇ, οἶκαδ' εἶμι. | 6. εἰ ἡμῖν συγχωροῖ/συγχωροίη, οἶκαδ' ἂν ἴοιμι. |
| 7. ἔάν ἀποκρίνωνται, οἶκαδ' εἶμι. | 7. εἰ ἀποκρίνουντο, οἶκαδ' ἂν ἴοιμι. |
| 8. ἔάν σὺ ἀπολλύῃ, οἶκαδ' εἶμι. | 8. εἰ σὺ ἀπολλύοιο, οἶκαδ' ἂν ἴοιμι. |
| 9. ἔάν ἔχῃσι τὰ χρήματα, οἶκαδ' εἶμι. | 9. εἰ ἔχοιεν τὰ χρήματα, οἶκαδ' ἂν ἴοιμι. |
| 10. ἔάν τοῦτο λαμβάνω, οἶκαδ' εἶμι. | 10. εἰ τοῦτο λαμβάνοιμι, οἶκαδ' ἂν ἴοιμι. |
| 11. ἔάν φεύγωμεν, οἶκαδ' εἶμι. | 11. εἰ φεύγοιμεν, οἶκαδ' ἂν ἴοιμι. |
| 12. ἔάν ἀπιέναι βούληται, οἶκαδ' εἶμι. | 12. εἰ ἀπιέναι βούλοιτο, οἶκαδ' ἂν ἴοιμι. |

δ'. A comparison of the sentences in the two columns above suggests that in conditional clauses, where the outcome of the "if-clause" appears less likely (as in the right hand column), the condition is expressed by εἰ plus the _____ mood of the verb.

δ'. optative

P1b: *Directions:* Repeat the above drill, on the pattern:

Recording: ἔάν οὕτως μὴ φῆς, οἶκαδ' οὐκ εἶμι.

Reply: εἰ οὕτως μὴ φάης, οἶκαδ' οὐκ ἂν ἴοιμι.

The recording will provide the correct reply.

- ε'. Where the condition is expressed by ἔάν plus the subjunctive, the negative of the "if-clause" is formed by using the particle ____.
- ς'. Where εἰ is used with the optative, the negative condition is still formed with the particle _____. The *potential* usage in the second half of the sentence forms the negative with _____.

ε'. μή

ς'. μή; οὐ

P2: *Purpose:* To drill the use of the optative in reported speech after a past tense.

Directions: Transform the recorded statement on the pattern:

Recording: λέγει ὅτι **φέρουμεν** τὰ δῶρα.

He says that we are carrying the gifts.

Reply: ἔλεγε(ν) ὅτι **φέροιμεν** τὰ δῶρα.

He said that we were carrying the gifts.

Cover this column

- | | |
|---|---|
| 1. λέγει ὅτι φέρουμεν τὰ δῶρα. | 1. ἔλεγεν ὅτι φέροιμεν τὰ δῶρα. |
| 2. λέγει ὅτι διώκουσι τοὺς παῖδας. | 2. ἔλεγεν ὅτι διώκοιεν τοὺς παῖδας. |
| 3. λέγει ὅτι ἐπιστάμεθα πάντες. | 3. ἔλεγεν ὅτι ἐπισταίμεθα πάντες. |
| 4. λέγει ὅτι ἔρχη πρὸς τὴν πόλιν. | 4. ἔλεγεν ὅτι ἔρχοιο πρὸς τὴν πόλιν. |
| 5. λέγει ὅτι ἀποδίδετε τὸν μισθόν. | 5. ἔλεγεν ὅτι ἀποδιδοῖτε τὸν μισθόν. |
| 6. λέγει ὅτι μάλα γελῶ . | 6. ἔλεγεν ὅτι μάλα γελῶην . |
| 7. λέγει ὅτι παντελῶς δύνανται . | 7. ἔλεγεν ὅτι παντελῶς δύναιτο . |
| 8. λέγει ὅτι οὐκ ἀποκρίνομαι . | 8. ἔλεγεν ὅτι οὐκ ἀποκρίνοίμην . |
| 9. λέγει ὅτι ἐνθάδε οὐ μένει . | 9. ἔλεγεν ὅτι ἐνθάδε οὐ μένοι . |
| 10. λέγει ὅτι ποιεῖ τὰ ποιήματα. | 10. ἔλεγεν ὅτι ποιοίη/ποιοῖ τὰ ποιήματα. |
| 11. λέγει ὅτι οὐκ εὔ πράττεις . | 11. ἔλεγεν ὅτι οὐκ εὔ πράττοις . |
| 12. λέγει ὅτι αἰσχροὶ γίγνεσθε . | 12. ἔλεγεν ὅτι αἰσχροὶ γίγνοισθε . |
| 13. λέγει ὅτι οὐ συνίημι ταῦτα. | 13. ἔλεγεν ὅτι οὐ συνιῆην ταῦτα. |
| 14. λέγει ὅτι δεῖπνον οὐ παρατιθέᾳσι . | 14. ἔλεγεν ὅτι δεῖπνον οὐ παρατιθεῖεν . |
| 15. λέγει ὅτι μέγα φρονεῖς ἐπὶ τούτῳ. | 15. ἔλεγεν ὅτι μέγα φρονοῖς ἐπὶ τούτῳ. |

ζ'. A comparison of the two columns reveals that in reported speech, when the *main* verb undergoes a change of _____ (from present to past) the *dependent* verb changes from assertive to optative _____. (This change of mood is normal but does not always occur).

ζ'. tense; mood.

P3a: Purpose: To drill the use of the optative to express purpose after a main verb in a past tense.

Directions: Transform the recorded statement on the pattern:

Recording: ταῦτα ποιοῦσιν ἵνα εὐδοκιμῶσι(ν).

They are doing this in order to be famous.

Reply: ταῦτα ἐποίουν ἵνα εὐδοκιμοῖεν.

They used to do this in order to be famous.

Cover this column

- | | |
|--|--|
| 1. ταῦτα ποιοῦσιν ἵνα εὐδοκιμῶσιν. | 1. ταῦτα ἐποίουν ἵνα εὐδοκιμοῖεν. |
| 2. ταῦτα ποιοῦσιν ἵνα ἡμᾶς ὠφελῇτε. | 2. ταῦτα ἐποίουν ἵνα ἡμᾶς ὠφελοῖτε. |
| 3. ταῦτα ποιοῦσιν ἵνα ἀπεργαζόμεθα. | 3. ταῦτα ἐποίουν ἵνα ἀπεργαζοίμεθα. |
| 4. ταῦτα ποιοῦσιν ἵνα πρὸς τὴν πόλιν ἴη. | 4. ταῦτα ἐποίουν ἵνα πρὸς τὴν πόλιν ἴοι. |
| 5. ταῦτα ποιοῦσιν ἵνα τοὺς πέπλους ἀνάγω. | 5. ταῦτα ἐποίουν ἵνα τοὺς πέπλους ἀνάγοιμι. |
| 6. ταῦτα ποιοῦσιν ἵνα πολεμεῖν δύνωνται. | 6. ταῦτα ἐποίουν ἵνα πολεμεῖν δύναιντο. |
| 7. ταῦτα ποιοῦσιν ἵνα συγχωρῶ τοῖς ἄλλοις. | 7. ταῦτα ἐποίουν ἵνα συγχωροίην τοῖς ἄλλοις. |
| 8. ταῦτα ποιοῦσιν ἵνα πάντα τολμᾶς. | 8. ταῦτα ἐποίουν ἵνα πάντα τολμῶης. |
| 9. ταῦτα ποιοῦσιν ἵνα ἐπίστηται ὁ παῖς. | 9. ταῦτα ἐποίουν ἵνα ἐπίσταιτο ὁ παῖς. |
| 10. ταῦτα ποιοῦσιν ἵνα σῶζησθε. | 10. ταῦτα ἐποίουν ἵνα σῶζοισθε. |
| 11. ταῦτα ποιοῦσιν ἵνα σὺ τοῦτο πειρᾷ. | 11. ταῦτα ἐποίουν ἵνα σὺ τοῦτο πειρῶ. |
| 12. ταῦτα ποιοῦσιν ἵνα παντελῶς ἀπολλύωμαι. | 12. ταῦτα ἐποίουν ἵνα παντελῶς ἀπολλυοίμην. |
| 13. ταῦτα ποιοῦσιν ἵνα ἀπορῇ ὁ βασιλεύς. | 13. ταῦτα ἐποίουν ἵνα ἀποροίη ὁ βασιλεύς. |
| 14. ταῦτα ποιοῦσιν ἵνα τὴν πόλιν προδιδῶμεν. | 14. ταῦτα ἐποίουν ἵνα τὴν πόλιν προδιδοῖμεν. |
| 15. ταῦτα ποιοῦσιν ἵνα αὐτοὺς διδάσκῃς. | 15. ταῦτα ἐποίουν ἵνα αὐτοὺς διδάσκοις. |

- η'. Where ἵνα is used to express purpose after a main verb in the present tense, it is followed by a dependent verb in the _____ mood.
- θ'. Where the main verb is in a past tense, ἵνα is followed by a dependent verb in the _____ mood.

P3b: Purpose: To drill use of the negative μή with the optative expressing purpose.

Directions: Repeat the first eight exchanges of the above drill, on the pattern:

Recording: ταῦτα ποιοῦσιν <ἵνα> μὴ εὐδοκιμῶσιν.

Reply: ταῦτα ἐποιοῦν <ἵνα> μὴ εὐδοκιμοῖεν.

η'. subjunctive

θ'. optative

P4a: Purpose: To drill the optative with a conjunction marking "time when . . .".

Directions: Transform the recorded statement on the pattern:

Recording: γελῶ ὁπότεν δίκην **διδῶ**.

I laugh whenever I pay the penalty.

Reply: ἐγέλων ὁπότε δίκην **διδοίην**.

I used to laugh whenever I paid the penalty.

Cover this column

- | | |
|--|---|
| 1. γελῶ ὁπότεν δίκην διδῶ . | 1. ἐγέλων ὁπότε δίκην διδοίην . |
| 2. γελῶ ὁπότεν οἱ ἰᾱτροὶ τὴν θεραπείᾱν ἐπιτιθῶσιν . | 2. ἐγέλων ὁπότε οἱ ἰᾱτροὶ τὴν θεραπείᾱν ἐπιτιθεῖεν . |
| 3. γελῶ ὁπότεν ὑμεῖς εὖ πράττειτε . | 3. ἐγέλων ὁπότε ὑμεῖς εὖ πράττοιτε . |
| 4. γελῶ ὁπότεν οἱ ποιηταὶ λέγειν βούλωνται . | 4. ἐγέλων ὁπότε οἱ ποιηταὶ λέγειν βούλοιντο . |
| 5. γελῶ ὁπότεν ὁ γεωργὸς τὴν θεᾱν αἰδῆται . | 5. ἐγέλων ὁπότε ὁ γεωργὸς τὴν θεᾱν αἰδοῖτο . |
| 6. γελῶ ὁπότεν τὸ ἀληθὲς λέγει . | 6. ἐγέλων ὁπότε τὸ ἀληθὲς λέγοι . |
| 7. γελῶ ὁπότεν τὸ ἀργύριον ἀποδέχῃσθε . | 7. ἐγέλων ὁπότε τὸ ἀργύριον ἀποδέχοισθε . |
| 8. γελῶ ὁπότεν ὑπὸ τοῦ φίλου διώκωμαι . | 8. ἐγέλων ὁπότε ὑπὸ τοῦ φίλου διωκοίμην . |
| 9. γελῶ ὁπότεν τὸν οἰκέτην κολάζῃς . | 9. ἐγέλων ὁπότε τὸν οἰκέτην κολάζεις . |
| 10. γελῶ ὁπότεν σὺ τὸν Σωκράτη πέμπῃ . | 10. ἐγέλων ὁπότε σὺ τὸν Σωκράτη πέμποιο . |
| 11. γελῶ ὁπότεν ἐκ τῆς οἰκίᾱς ἐξίης . | 11. ἐγέλων ὁπότε ἐκ τῆς οἰκίᾱς ἐξίεις . |
| 12. γελῶ ὁπότεν τοῦ ἔργου πειρᾷσθε . | 12. ἐγέλων ὁπότε τοῦ ἔργου πειρῶσθε . |

P4b: Purpose: To drill use of the negative μή with the optative expressing "time when . . .".

Directions: Repeat the first eight exchanges of the above drill, on the pattern:

Recording: γελῶ ὅποτεν δίκην μή διδῶ.

Reply: ἐγέλων ὅποτε δίκην μή διδοίην.

18C. GRAMMAR

18C: *The Progressive Optative*18C1: *Uses of the Optative.*

The *optative* mood of the verb is used in both *INDEPENDENT* and *DEPENDENT* positions. Examples of both occur in this unit.

A. *INDEPENDENT* use.

The optative occurs independently, i.e., as the main verb, to express:

1. a *wish*, often marked by εἰ γάρ or εἴθε - "if only, would that-":

εἰ γάρ συνείην αὐτῷ.

Would that I might be with him!
If only I might be with him!

εἴθε σοφοὶ γίγνοιντο.

Would that they were (might be) becoming wise.

The *negative* marker is μή (with or without εἰ γάρ, εἴθε):

δικαίους μὴ νομίζοι τοὺς ἁδίκους.

May he not consider the wicked (to be) just. (M1, 2)

2. a *potential* use:

ἄμεινον δ' ἂν εἴη.

It would be better.

ἄρ' ἐχθροὺς ἂν ἡμᾶς ποιοῖ;

Would it make us enemies?

The *negative* is formed with οὐ:

οὐ δι' αὐτὰ διαφέρουσιν ἄν;

Would they not differ about the same things?

The "if-clause" with the optative is normally followed by the "potential" use (A2, above). Note that for the "if-clause" in the negative, *μή* is used: *εἰ~μή* - if~not. (Remember that for the "potential" use the negative is *οὐ*. (See A2 above, and Drill P1b.) - See below 18C1 B 4 (b)

εἰ μή δεχοίμην τὰ δῶρα, ἀρεστόν οὐκ ἂν εἶη.

If I { did not
were not to } receive the gifts, it would not be pleasant.

ἂν with the optative is always "potential".

B. In two other basic uses, optative forms occur in subordinate or *DEPENDENT* position.

3. in simple, reported speech introduced by a main verb in a past tense: e.g.,

Contrast *λέγει ὅτι φέρομεν τὰ δῶρα.*

He says that we are carrying the gifts.

with *ἔλεγεν ὅτι φέροισιν τὰ δῶρα.*

He said that we were carrying the gifts.

The *negative* of the reported action is marked by *οὐ*:

ἔλεγεν ὅτι οὐ φέροισιν τὰ δῶρα. (P2a, b.)

4. to parallel a corresponding construction with the subjunctive, often, as above, after introduction by a main verb in a past tense, as with:

- a) *ἵνα* - "in order that".

Contrast *ταῦτα ποιοῦσιν ἵνα εὐδοκιμῶσιν.*

They are doing this { in order that they *may*
so that they *will* } be famous.

with *ταῦτα ἐποίουν ἵνα εὐδοκιμοῖεν.*

They were doing this { in order that they *might*
so that they *would* } be famous.

In Greek the main verb changes *tense* (present to past), but the dependent verb changes *mood* (subjunctive to optative).

The *negative* with *ἵνα* + optative is formed with *μή*:

ταῦτα ἐποίουν ἵνα πολεμεῖν μὴ δύναιτο. (P3a.)

- b) Where the outcome of the "if" - clause appears less likely (e.g., *if I could*, versus *if I can*, the optative is used with εἰ - "if". - See above 18C1 A 2.

Contrast εἰς τοῦτο δύνηται ἐξεργάζεσθαι . . .
If he *can* bring this to completion . . . (17C4.)

with εἰ τοῦτο δύναιτο ἐξεργάζεσθαι . . .
If he *could* bring this to completion . . .

- c) ὁπότε - "(time) when . . .";

Contrast γελῶ ὁπότεν δίκην διδῶ.
I laugh whenever I pay the penalty.

with ἐγέλων ὁπότε δίκην διδοίην.
I used to laugh when I { would pay / paid } the penalty. (P4.)

The *negative* is formed with μή:

ἐγέλων ὁπότε δίκην μὴ διδοίην.
I used to laugh when I { would / did } not pay the penalty.

18C2: Sections 4a, b and c above point up an overall difference between the rôles of the subjunctive and optative. Study the following three examples:

1. εἰ φίλους ἔχεις, καλὸν ἐστί.

If you have friends, it is a fine thing.

(i.e., if the fact is that you now have friends . . .)

- 2.a. εἰς φίλους ἔχῃς, καλὸν ἐστί.

If (ever) you have friends, it is a fine thing.

(- present general condition)

- b. εἰς φίλους ἔχῃς, καλὸν ἔσται.

If you have friends, it will be a fine thing.

(- future condition)

for the form ἔσται, see Unit 23.

3. εἰ φίλους ἔχοις, καλὸν ἂν εἴη.

If you { had / were to have } friends, it would be a fine thing.

In the hypothetical, or "future less vivid" condition εἰ ἔχοις, the outcome of the if-clause appears less likely than in εἰ ἔχῃς. (See 18C1.B4b above.)

We have already described the subjunctive as a mood of *non-assertion* in contrast with the assertive (17C1). Both subjunctive and optative are, in fact, non-assertive moods expressing different types of contingency. It may help you to think of the subjunctive as altering the *factual* nature of statements in the assertive mood (e.g., εἰ ἔχῃς - if ever he has) and of the optative as reducing the *immediacy* (e.g., εἰ ἔχοις - if he had, if he were to have).

18C3: Forms of the Progressive Optative

As the mark of the subjunctive is the lengthening of the theme vowel, followed by primary endings, so that of the optative is ῑ or ιε (ιε before third person plural endings) added to the stem vowel o in thematic verbs, to the final vowel of the base in athematic verbs. The secondary person-subject endings are used.

The basic pattern may be summarized as follows:

STEM			+ SUBJECT ENDING	
a	b	c	d	
Base	Theme Vowel	Mood Marker	Active	Middle/Passive
λέγ-			S. 1. -μι, ν	-μην
καλέ-			2. -ς	-<σ>ο ¹
ὀρά-	ο or ϕ	ῑ, ιε· ιε ²	3. -ϕ	-το
δηλό-				
τίθε-				
			P. 1. -μεν	-μεθα
			2. -τε	-σθε
			3. -ν	-ντο
(Cf. 12C3.)				

1. σ is dropped between vowels.

2. ιε occurs only before third person plural active endings.

18D. SUPPLEMENTARY READINGS

18D1: The sort of thing which makes the Athenians angry.

ΕΥΘΥΦΡΩΝ.	καὶ ἐμοῦ γάρ τοι, ὅταν τι λέγω	
	ἐν τῇ ἐκκλησίᾳ περὶ τῶν θείων,	ἡ ἐκκλησίᾳ - assembly *
	προλέγων αὐτοῖς τὰ μέλλοντα,	προλέγει - foretell, predict
	καταγελῶσιν ὡς μαινομένου·	καταγελᾷ - laugh (at)
	ἄλλ' οὐδὲν αὐτῶν χρή	μαίνεται - be mad
	φροντίζειν, ἄλλ' ὁμόσε ἰέναι.	χρή - it is necessary
		φροντίζει - pay attention
		ὁμόσε - to close quarters
ΣΩΚΡΑΤΗΣ.	ὦ φίλε Εὐθύφρων, ἀλλὰ τὸ μὲν	
	καταγελᾶσθαι ἴσως οὐδὲν πρᾶγμα.	
	Ἀθηναίοις γάρ τοι, ὡς ἐμοὶ δοκεῖ,	
	οὐ σφόδρα μέλει ἅν τινα δεινὸν	σφόδρα - very much
	οἶωνται εἶναι, μὴ μέντοι	μέλει - care for (impersonal)
	διδασκαλικὸν τῆς αὐτοῦ σοφίᾳς·	διδασκαλικός - of/for teaching
	ὅν δ' ἂν καὶ ἄλλους οἶωνται	
	ποιεῖν τοιούτους, θυμοῦνται,	θυμοῖ - make angry
	εἴτ' οὖν φθόνῳ ὥς σὺ λέγεις,	ὁ φθόνος - malice
	εἴτε δι' ἄλλο τι.	

-- Plato, *Euthyphro*.

* The ἐκκλησίᾳ at Athens was an assembly of all citizens, and was the highest sovereign power in the state.

1. ἄρ' ὁ Εὐθύφρων ἀληθῶς μαίνεται;
2. τίνος καταγελῶσιν;
3. τίνες καταγελῶσιν;
4. ἄρ' ὁ Εὐθύφρων αὐτῶν ἐφρόντιζεν;
5. τίνος τοῖς Ἀθηναίοις οὐ μέλει;
6. τίνος αὐτοῖς μέλει;
7. τίνι χαλεπαίνουσιν οἱ Ἀθηναῖοι;
8. διὰ τί χαλεπαίνουσιν;

18D2: Socrates tries to get Euthyphro to explain the difference between what is holy and what is unholy. (See 4D1, 10D1, 16A1.)

ΣΩΚΡΑΤΗΣ. νῦν οὖν πρὸς Διὸς λέγε μοι ποῖόν
τι τὸ εὐσεβὲς φῆς εἶναι καὶ τὸ
ἀσεβὲς καὶ περὶ φόνου καὶ περὶ
τῶν ἄλλων; ἢ οὐ ταῦτόν ἐστιν
ἐν πάσῃ πράξει τὸ ὅσιον αὐτὸ
αὐτῷ, καὶ τὸ ἀνόσιον αὖ τοῦ μὲν
ὀσίου παντὸς ἐναντίον, αὐτὸ δὲ
αὐτῷ ὅμοιον καὶ ἔχον μίαν τινὰ
ιδεῖαν κατὰ τὴν ἀνοσιότητα πᾶν
ὅτιπερ ἂν μέλλῃ ἀνόσιον εἶναι;

ΕΥΘΥΦΡΩΝ. πάντως δήπου, ὦ Σώκρατες.

ΣΩΚΡΑΤΗΣ. λέγε δή, τί φῆς εἶναι τὸ ὅσιον
καὶ τί τὸ ἀνόσιον;

ΕΥΘΥΦΡΩΝ. λέγω τοίνυν ὅτι τὸ μὲν ὀσιόν
ἐστιν ὅπερ ἐγὼ νῦν ποιῶ, τῷ
ἀδικοῦντι ἢ περὶ φόνους ἢ περὶ
ἱερῶν κλοπᾶς ἢ τι ἄλλο τῶν
τοιούτων ἐξαμαρτάνοντι
ἐπεξιέναι, ἕαντε πατήρ ὢν τυγχάνῃ
ἕαντε μήτηρ ἕαντε ἄλλος ὅστισοῦν,
τὸ δὲ μὴ ἐπεξιέναι ἀνόσιον· ἐπεὶ, ὦ
Σώκρατες, ὁ νόμος οὕτως ἔχει· μὴ
ἐπιτρέπειν τῷ ἀσεβοῦντι μηδ' ἂν
ὅστισοῦν τυγχάνῃ ὦν. ἐμοὶ δὲ
χαλεπαίνουσιν ὅτι τῷ πατρὶ
ἐπεξέρχομαι ἀδικοῦντι, καὶ οὕτως

ἢ μήτηρ - mother
ὅστισοῦν - anybody whatsoever

ὁ νόμος - law

ἐπιτρέπει - permit
ἀσεβεῖ - be impious

αὐτοὶ αὐτοῖς τὰ ἐναντία λέγουσι
περὶ τε τῶν θεῶν καὶ περὶ ἑμοῦ.

ΣΩΚΡΑΤΗΣ. ὄρα γε, ὦ Εὐθύφρων, τοῦτ' ἔστιν
οὐνεκα τὴν γραφὴν φεύγω, ὅτι τὰ
τοιαῦτα **ἐπειδάν** τις περὶ τῶν θεῶν
λέγει δυσχερῶς πως ἀποδέχομαι;

ἐπειδάν = ἐπειδὴ ἄν = ἐπεὶ δὴ ἄν

-- Plato, *Euthyphro*.

1. τί νι ταῦτόν ἐστι τὸ ἀνόσιον;
2. τίνος ἐναντίον ἐστὶ τὸ ἀνόσιον;
3. πόσας ιδέας ἔχει τὸ ἀνόσιον κατὰ τὴν ἀνοσιότητα;
4. τί τῷ Εὐθύφρονι τὸ ὀσιόν ἐστιν;
5. τί τὸ ἀνόσιον;
6. ἐὰν ἡ μήτηρ ἐξαμαρτάνῃ, ἐπιτρέπει αὐτῇ ὁ Εὐθύφρων;
7. διὰ τί ἐχάλεπαινον τῷ Εὐθύφρονι;

18D3: Socrates accuses Euthyphro of identifying the holy and the unholy. (See 8A1.)

ΣΩΚΡΑΤΗΣ. οὐ τοῦτό γε ἡρώτων, ὃ τυγχάνει
 ταῦτόν ὃν ὁσίον τε καὶ ἁνόσιον.
 ὃ δ' ἂν θεοφιλὲς ᾗ καὶ θεομίσες
 ἔστιν, ὡς φαίνεται, ὥστε, ὦ
 Εὐθύφρων, ὃ σὺ νῦν ποιεῖς τὸν
 πατέρα κολάζων, οὐδέν θαυμαστὸν
 εἰ τοῦτο **δρῶν** τῷ μὲν Διὶ προσφιλεῖ **δρᾶ - do**
 ποιεῖς, τῷ δὲ Κρόνῳ καὶ τῷ Οὐρανῷ
 ἐχθρόν, καὶ τῷ μὲν Ἡφαίστῳ φίλον,
 τῇ δὲ Ἥρᾳ ἐχθρόν, καὶ εἴ τις ἄλλος
 τῶν θεῶν ἕτερος ἐτέρῳ διαφέρεται
 περὶ αὐτοῦ, καὶ ἐκείνοις κατὰ τὰ
 αὐτά.

ΕΥΘΥΦΡΩΝ. ἄλλ' οἶμαι, ὦ Σώκρατες, περὶ γε
 τούτου τῶν θεῶν οὐδένα ἕτερον
 ἐτέρῳ διαφέρεισθαι, ὡς οὐ δεῖ δίκην
 διδόναι ἐκεῖνον ὃς ἂν ἀδίκως τινὰ
 ἀποκτείνῃ.

-- Plato, *Euthyphro*.

1. τίς ἐκολάζετο;
2. τί ἔδρᾶ ὁ Εὐθύφρων;
3. τί δεῖ ποιεῖν τὸν ἀνδροφόνον;

18D4: If you want good advice, consult Niceratus!

ΝΙΚΗΡΑΤΟΣ. ὅστις ἂν ὑμῶν βούληται ἢ
οἰκονομικὸς ἢ δημηγορικὸς ἢ
στρατηγικὸς γίγνεσθαι ἢ
ὅμοιος Ἀχιλλεΐ ἢ Αἴαντι ἢ
Νέστορι ἢ Ὀδυσσεΐ, ἐμὲ
θεραπεύετω· ἐγὼ γὰρ ταῦτα
πάντα ἐπίσταμαι.

οἰκονομικός - practised in managing a household or family
δημηγορικός - popular
στρατηγικός - suited for command
ὁ Ἀχιλλεύς - Achilles
ὁ Αἴας - Ajax
ὁ Νέστωρ - Nestor
ὁ Ὀδυσσεύς - Odysseus/Ulysses

ΑΝΤΙΣΘΕΝΗΣ. ἢ καὶ βασιλεύειν ἐπίστασαι;

βασιλεύει - be king

ΝΙΚΗΡΑΤΟΣ. ναὶ μὰ Δία.

-- Xenophon, *Symposium*.

1. τί ἐπίσταται ὁ Νικήρατος;
2. τίνα δεῖ θεραπεύεσθαι ἵνα ἄνδρες κρείττονες γίνωνται;

18D5: The advantages of musical accompaniment.

ΕΡΜΟΓΕΝΗΣ. ἢ οὖν βούλεσθε ὥσπερ

Νικόστρατος ὁ ὑποκριτής

τετράμετρα πρὸς τὸν

αὐλὸν κατέλεγεν, οὕτω

καὶ ὑπὸ τοῦ αὐλοῦ ὑμῖν

διαλέγωμαι;

ὁ Νικόστρατος - Nicostratus

ὁ ὑποκριτής - actor

τετράμετρος - of four metres (as a noun, tetrameters)

ὁ αὐλός - flute

καταλέγει - recite

διαλέγω - (middle) discuss

ΣΩΚΡΑΤΗΣ. πρὸς τῶν θεῶν,

Ἑρμόγενης, οὕτω ποίει.

οἶμαι γάρ, ὥσπερ ἡ ᾠδή

ἡδίων πρὸς τὸν αὐλόν,

οὕτω καὶ τοὺς σοῦς

λόγους ἡδύνεσθαι ἂν τι

ὑπὸ τῶν φθόγγων.

ἡ ᾠδή - song

ἡδύνει - make pleasant

ὁ φθόγγος - sound

-- Xenophon, *Symposium*.

1. ὑπὸ τίνος κατέλεγεν ὁ Νικόστρατος;
2. τίνα ἔδει πρὸς τὸν αὐλὸν διαλέγεσθαι;
3. τίνες ἡδύνουσι τοὺς λόγους;

18E. COMPOSITION

18Ea: Original English

NOMOS-PHYSIS I

LYCO. Tell me, Socrates, what is the objective of you sophists in devoting so much time to arguing about the antithesis of Law and Nature? To me they have next to nothing in common. Still, philosophy is all very well for the young as an educational aid, but the damage it may entail for the politician could be serious, and it certainly is not beneficial to him. It is as well, Socrates, that you have no interest in politics, - otherwise, our city would be in real trouble, with you in charge of it.

SOCRATES. If I really were a sophist, Lyco, I should be asking you the reason why those in control of any city you can name enact laws.

LYCO. Isn't it because, as Pindar said, "Law is King of all"? I cannot conceive men who have no laws co-existing in a city. And where the citizens do have laws but flout them, the city is likely to be in a state of unrest, in my view.

SOCRATES. Really, Lyco? Don't you observe that in our own democratically-run society, all who are obviously committers of rank injustice and are about to stand trial for theft or murder, so far from being censured by the public and the organizers of public opinion are actually praised by them for their display of force of character and daring initiative?

18Eb: Recast of English

LYCO. Tell me, o Socrates, wishing what (do) you sophists spend (use 2nd plural) so-much time disputing (to the effect) that Law and Nature are(-in-a-state-of being) opposed-to each-other? For these-things have for-me either something or nothing¹ (in) common. Not but what <the> philosophy is-expedient on-the-one-hand for-the young in-order-that they-may-be-educated, but for-the politician much (is) the damage (it) would entail and in-no-way does-it-help (him).² It-is (= has) well however, o Socrates, that the (affairs) of-the-city are not a-care to-you. But if not, our city would have many troubles (= affairs), if you were-to-be-in-charge of-it.

SOCRATES. If in-fact (I) were a-sophist, Lyco, (I) would be asking you for-the-sake of-what the (people)³ (set) over the affairs in whatever city you-please enact laws.

LYCO. (Is it) anything other than that, as Pindaros said, "Law (is) king of-all"?⁴
For (I) have (it) not (in me) to conceive men being-together in a-city to-whom laws

are not.⁵ And wherever the citizens have laws on-the-one-hand (but) despise them on-the-other-hand, there the city is-likely to-be-in-revolution, as I-think.

SOCRATES. (A) true (thing, this)? Or (do-you) not see, o Lyco, (that) in our city, the (one) dwelling⁶ according-to democracy, as-many-as may appear (obviously) committing-injustice as-to-great (things) and being-likely to-flee (lawsuits) of-theft or of-murder, these (men are) not only not being-reviled by the many or even (by) the public-orators, but (are) also being-praised as displaying bravery and being-in-a-state of-daring (adverb)?⁷

Notes:

- 1 ἢ τι ἢ οὐδὲν = one or two (but not many).
- 2 On the irrelevance of philosophy to the man of affairs, see Callicles' remarks in Plato *Gorgias* 484C f. and E.R. Dodds' notes cf. also Ernest Barker *Greek Political Theory* p. 138 (This work, now over 50 years old, is still one of the best treatments of the subject; T.A. Sinclair *History of Greek Political Thought* is also good; both are accessible in paperback form).
- 3 Use οἱ ἐπὶ + genitive.
- 4 Pindar fr. 152 (Bowra) or fr. 169 (Snell). This much discussed fragment is quoted by Plato, *Gorgias* 484B (see E.R. Dodds, *Plato Gorgias* [Oxford 1959] pp. 270f).
- 5 οἷς νόμοι μὴ εἰσὶν = "the kind of men who have not laws" (*quibus non sint leges*) as opposed to οἷς νόμοι οὐκ εἰσὶν (= "particular individuals *quibus non sunt leges*").
- 6 οἰκεῖν may be used absolutely in the active with an adverbial phrase (such as "according-to democracy") with the meaning of "be managed". Alternately the participle of the compound verb δημοκρατεῖται will serve.
- 7 The idea of the criminal who is hero-worshipped in an extreme form of democracy is developed by Plato, *Rep.* VIII 558 A-B.

18F. VOCABULARY

18F1: NEW WORD LIST

- * ὁ Αἴᾱς (τοῦ Αἴαντος) [noun] - Ajax (Epic hero. There were two heroes of this name: [1.] A. Τελαμώνιος - also called μέγας - from Salamis. Second only to Achilles among the Greeks at Troy. [2.] A. Οἰλιάδης - also called μείων - from Locris. - Xenophon here clearly refers to [1.] .)
- * ἄσεβεῖ (ἄσεβῶ) [verb] - be impious, commit sacrilege
- * ὁ αὐλός (τοῦ αὐλοῦ) [noun] - pipe, flute
- * ὁ Ἀχιλλεύς (τοῦ Ἀχιλλέως) [noun] - Achilles (mightiest of the Greek heroes at Troy, and the central figure of the *Iliad*.)
- * βασιλεύει (βασιλεύω) [verb] - be king, rule, reign
- * δημηγορικός (-ή -όν) [adjective] - suited to public speaking; popular
- * διαλέγει (διαλέγω) [verb] - pick out; (middle) discuss
- * διδασκαλικός (-ή -όν) [adjective] - of/for teaching
- δικαίως [adverb] - precisely; justly
- * δρᾶ (δρῶ) [verb] - do, accomplish
- * ἡ ἐκκλησίᾱ (τῆς ἐκκλησίᾱς) [noun] - assembly
- ἐξεργάζεται (ἐξεργάζομαι) [verb] - (deponent) work out; make (one) exactly (such); accomplish; achieve
- * ἐπιτρέπει (ἐπιτρέπω) [verb] - turn towards; permit
- ἤδη [adverb] - already
- * ἡδύνει (ἡδύνω) [verb] - make pleasant
- * θυμοῖ (θυμῶ) [verb] - anger
- * καταγελᾶ (καταγελῶ) [verb] - laugh, jeer at; deride
- * καταλέγει (καταλέγω) [verb] - recount; recite
- ἡ κρίσις (τῆς κρίσεως) [noun] - decision; judgment; trial
- * μαίνεται (μαίνομαι) [verb] - (deponent) rage; be mad
- * μέλει (μέλω) [verb] - care for (often used impersonally in 3rd person singular)
- * ἡ μήτηρ (τῆς μητρός) [noun] - mother
- ὁ μισθός (τοῦ μισθοῦ) [noun] - hire; pay; reward

- * **ὁ Νέστωρ** (τοῦ Νέστορος) [noun] - Nestor (king of Pylus, who appears in the *Iliad* - and *Odyssey* - as an "elder statesman", whose rôle is restricted mainly to giving advice)
- * **ὁ Νῆκοςτρατος** (τοῦ Νῆκοστράτου) [noun] - Nicostratus (a famous tragic actor)
- * **ὁ νόμος** (τοῦ νόμου) [noun] - usage, custom; law
- * **ὁ Ὀδυσσεύς** (τοῦ Ὀδυσσέως) [noun] - Odysseus/Ulysses (king of Ithaca, hero of the *Odyssey*, which describes his homeward journey from Troy. In the *Iliad*, Odysseus is a less important character, known mainly for his prudence. Later authors emphasize his wiliness at the expense of the more attractive elements of his character.)
- * **οἰκονομικός** (-ή -όν) [adjective] - practised in the management of a household or family.
- * **ὁμόσε** [adverb] - to one and the same place
- ὁπότερος** (ὁποτέρᾱ - ὁπότερον) [adjective] - which of two
- * **ὅστισοῦν** (ὅτιοῦν) [pronoun] - anybody/thing whatsoever
- ὅταν** [adverb] - whenever
- παντελῶς** [adverb] - altogether, utterly; most certainly
- * **προλέγει** (προλέγω) [verb] - choose; foretell, predict
- προστατεῖ** (προστατῶ) [verb] - rule over; be in charge of
- πρόχειρος** (-ον) [adjective] - ready; at hand
- σκοπεῖ** (σκοπῶ) [verb] - behold, contemplate; examine
- * **στρατηγικός** (-ή -όν) [adjective] - of/for a general; suited for command
- συμφέρει** (συμφέρω) [verb] - bring together, collect; be useful/profitable
- * **σφόδρα** [adverb] - very much, exceedingly
- * **τετράμετρος** (-ον) [adjective] - consisting of four metres
- * **ὁ ὑποκριτής** (τοῦ ὑποκριτοῦ) [noun] - interpreter; actor
- * **ὁ φθόγγος** (τοῦ φθόγγου) [noun] - sound; voice; speech
- * **ὁ φθόνος** (τοῦ φθόνου) [noun] - ill will, malice
- * **φροντίζει** (φροντίζω) [verb] - consider; take thought; pay attention
- * **χρή** [verb] - it is necessary (cf. δεῖ, Unit 12)
- ἵδε** [adverb] - thus
- * **ἡ ᾠδή** (τῆς ᾠδῆς) [noun] - song, ode

18F2: RELATED WORDS

ἄγεννής
 ἄγνοεῖ
 ἄγνοια
 ἄγνώς
 ἄδικεῖ
 ἄδικίᾱ
 ἄδικος
 ἄδίκως
 ἀμελεῖ
 ἀμεμπτos
 ἀναμφίλογος
 ἀνόσιος
 ἀνοσιότης
 ἀνωφελής
 ἀπορεῖ
 ἀσεβής
 ἀσεβεῖ
 ἀσφαλῶς
 ἀτεχνῶς
 ἄτοπος
 ἀφρόντιστος
 ἀφύλακτος
 ἄψυχος

ἄν
 ἔάν
 ἐπειδ' ἄν
 ὅταν

διδακτός
 διδασκαλικός
 διδάσκει
 ὀρχηστοδιδάσκαλος

ἄγει
 ἄγών
 ἀνάγει
 στρατηγικός
 στρατηγός

βασιλεύει
 βασιλεύς

ἄδικεῖ
 ἄδικίᾱ
 ἄδικος
 ἀδίκως
 δικάζει
 δίκαιος
 δικαιοσύνη
 δικαίως
 δικαστήριον
 δίκη

δημηγορικός
 προαγορεύει

γελᾶ
 καταγελᾶ

εἴσι
 ἔπεισι
 ἐπέξεισι
 περίεισι

αὐλεῖ
 αὐλητρίς
 αὐλός

διά
 διακελεύεται
 διαλέγει
 διαπονεῖ
 διαπράττει
 διατρίβει
 διαφέρει
 διαφθείρει
 διαφορά
 διότι
 εὐδιάβολος

ἐκ
ἐκκαθαίρει
ἐκκλησίᾱ
ἐκκυβιστᾶ
ἐξαμαρτάνει
ἐξεργάζεται
ἐξηγητής
ἐπέξεισι
ἐπεξέρχεται

ἐπαινεί
ἐπείσει
ἐπέξεισι
ἐπεξέρχεται
ἐπὶ
ἐπίγρῳπος
ἐπιδείγμα
ἐπιδείκνυσι
ἐπιθυμεῖ
ἐπικαλεῖ
ἐπιμελεῖται
ἐπιπόλαιος
ἐπισκοπεῖ
ἐπισκώπτει
ἐπίσταται
ἐπιστήμη
ἐπιτήδευμα
ἐπιτίθησι
ἐπιτρέπει
ἐπιχειρεῖ

ἐπεὶ
ἐπειδ' ἂν
ἐπείτα

ἀπεργάζεται
ἀπεργασίᾱ
γεωργεῖ
γεωργός
ἐξεργάζεται
ἐργασίᾱ
ἔργον
κακουργεῖ

ἐπεξέρχεται
έρχεται
περιέρχεται

ἥδεται
ἡδύνει
ἡδύς

ἐπιθυμεῖ
θυμοειδής
θυμοῖ

ἀνθίστησι
ἐπίσταται
ἐπιστήμη
προσταεῖ

ἔγκλημα
ἐκκλησίᾱ
ἐπικαλεῖ
καλεῖ

κατά
καταβάλλει
καταγελᾷ
κατάδηλος
καταλέγει
καταποικίλλει

ἀνάκρισις
ἀποκρίνει
κρίνει
κρίσις
κριτής
ὑποκριτής

ἀναμφίλογος
διαλέγει
καταλέγει
λέγει
λόγος
ὁμολογεῖ
προλέγει
συνομολογεῖ

ἄμελεῖ
ἐπιμέλει
ἐπιμελεῖται
μέλει

γεωμετρεῖ
τετράμετρος

μισθός
μισθωτός

νόμος
οἰκονομικός

Ὀδύσσεια
Ὀδυσσεύς

οἰκεῖ
οἰκεῖος
οἰκέτης
οἰκίᾱ
οἰκοδόμος
οἰκονομικός
οἶκος

ὅμοιος
ὁμολογεῖ
ὁμόσε
συνομολογεῖ

ὅπη
ὅποτε
ὅπότερος
ὅπου

ὅταν
ὅτε
τότε

ἅπᾱς
πάγκαλος
παγκάλως
πάμπολυς
παναθήναια
πανταχοῦ
παντελῶς
παντοῖος
πάντως
πάνυ
πᾶς

ὁπότερος
πότερος

προαγορεύει
πρόγονος
προλέγει
προορᾷ
προστατεῖ
πρότερος
προτίθησι
πρόχειρος

ἄσεβεῖ
ἄσεβής
εὐσέβεια
εὐσεβής

ἐπισκοπεῖ
σκοπεῖ

στρατηγικός
στρατηγός

συγγένεια
συγγυμναστής
συγχωρεῖ
συμμίγνυσι
συμφέρει
συνδέει
σύνεστι
συνίησι
συνομολογεῖ
συντεκμαίρεται

παντελῶς
τελέως

ἀνατρέπει
ἐπιτρέπει
τρόπος

ὑπηρεσίᾳ
ὑπηρετής
ὑπηρετικός
ὑπό
ὑπόθεσις
ὑποκριτής
ὑπόνοια
ὑποφέρει

διαφέρει
διαφορά
εἰσφέρει
προσφέρει
συμφέρει
ὑποφέρει
φέρει

φθονεῖ
φθόνος

ἀφρόντιστος
φιλοφροσύνη
φρονεῖ
φροντίζει
φροντιστής

δυσχερῶς
ἐπιχειρεῖ
πρόχειρος
χείρ

χρή
χρήται
χρηστός

ῥαψωδός
ῥῶδή

18F3: IDIOMATIC EXPRESSIONS

ὁμόσε ἵέναι - come to close quarters

πρόχειρον εἶναι - be easy

DERIVATIVES

διαλέγει

ἐκκλησίᾳ

καταλέγει

κρίσις

μαίνεται

νόμος

οἰκονομικός

προλέγει

στρατηγικός

ὑποκριτής

φθόγγος

ῥῶδη

UNIT NINETEEN

19A. BASIC DIALOGUE

19A1: Socrates tries to show Euthyphro that holiness is not the same thing as being loved by the gods. (See 11D1, 14D1, 15D2)

- | | |
|---|--|
| <p>SOCRATES. Then "what is loved by the gods" is not holy, Euthyphro, nor is the holy "what is loved by the gods", as you claim, but the one is different from the other.</p> | <p>ΣΩΚΡΑΤΗΣ. οὐκ ἄρα τὸ θεοφιλὲς ὅσιον ἐστίν, ὡς Εὐθύφρων, οὐδὲ τὸ ὅσιον θεοφιλές, ὡς σὺ λέγεις, ἀλλ' ἕτερον τοῦτο τούτου.</p> |
| <p>EUTHYPHRO. How is that, Socrates?</p> | <p>ΕΥΘΥΦΡΩΝ. πῶς δὴ, ὦ Σώκρατες;</p> |
| <p>SOCRATES. Because we agree that the holy is loved for this reason, because it is holy, but is not holy because it is loved; is that not so?</p> | <p>ΣΩΚΡΑΤΗΣ. ὅτι ὁμολογοῦμεν τὸ μὲν ὅσιον διὰ τοῦτο φιλεῖσθαι, ὅτι ὅσιον ἐστίν, ἀλλ' οὐ διότι φιλεῖται ὅσιον εἶναι· ἢ γάρ;</p> |
| <p>EUTHYPHRO. Yes.</p> | <p>ΕΥΘΥΦΡΩΝ. ναί.</p> |
| <p>SOCRATES. And (we agree that) "what is loved by the gods", because it is loved by the gods, is "what is loved by the gods" because of this very same "being loved", but it is not loved because it is "what is loved by the gods".</p> | <p>ΣΩΚΡΑΤΗΣ. τὸ δέ γε θεοφιλὲς ὅτι φιλεῖται ὑπὸ θεῶν, αὐτῷ τούτῳ τῷ φιλεῖσθαι θεοφιλὲς εἶναι, ἀλλ' οὐχ ὅτι θεοφιλές, διὰ τοῦτο φιλεῖσθαι.</p> |
| <p>EUTHYPHRO. What you say is true.</p> | <p>ΕΥΘΥΦΡΩΝ. ἀληθῆ λέγεις.</p> |
| <p>SOCRATES. But, my dear Euthyphro, if "what is loved by the gods" and the holy were identical, then if the holy were loved because of being holy, "what is loved by the gods" would also be loved because of being "what is loved by the gods", while if "what is loved by the gods" were "what is loved by the gods" because of being loved by the gods, then the holy too would be holy because of being loved; but now</p> | <p>ΣΩΚΡΑΤΗΣ. ἀλλ' εἴ γε ταῦτόν ῥ' ἦν, ὡς φίλε Εὐθύφρων, τὸ θεοφιλὲς καὶ τὸ ὅσιον, εἰ μὲν διὰ τὸ ὅσιον εἶναι ἐφιλεῖτο τὸ ὅσιον, καὶ διὰ τὸ θεοφιλὲς εἶναι ἐφιλεῖτο ἂν τὸ θεοφιλές, εἰ δὲ διὰ τὸ φιλεῖσθαι ὑπὸ θεῶν τὸ θεοφιλὲς θεοφιλὲς ῥ' ἦν, καὶ τὸ ὅσιον ἂν διὰ τὸ φιλεῖσθαι ὅσιον ῥ' ἦν· νῦν δὲ ὁρᾷς ὅτι ἐναντίως ἔχον, ὡς παντάπασιν ἐτέρῳ ὄντε ἀλλήλων. τὸ μὲν γάρ, ὅτι φιλεῖται, ἐστὶν οἷον φιλεῖσθαι·</p> |

you see that the two things are opposite in character, as being entirely different from each other. For the former (what is loved by the gods) is capable of being loved because it is loved, while the latter (the holy) is loved for this reason, because it is capable of being loved. And on being asked what the holy is, Euthyphro, you seem to be unwilling to reveal its essence to me, but want to mention what has happened to it (*literally*: an experience concerning it).

τὸ δ' ὅτι ἐστὶν οἷον φιλεῖσθαι,
διὰ τοῦτο φιλεῖται. καὶ
κινδυνεύεις, ὦ Εὐθύφρων,
ἐρωτώμενος τὸ ὅσιον ὅτι ποτ'
ἐστίν, τὴν μὲν οὐσίαν μοι
αὐτοῦ οὐ βούλεσθαι δηλοῦν,
πάθος δέ τι περὶ αὐτοῦ λέγειν.

-- Plato, *Euthyphro*.

19B. DRILLS

M: MIMICRY DRILLS

M1: Purpose: To teach the nominative and accusative forms of the Dual.

M1a: Directions: Mimic the question-answer sequence after the recording.

- | | |
|-----------------------------------|---|
| 1. ἄρα τρεῖς γραφαί σοί εἰσιν; | 1. οὐδαμῶς· δύο γραφᾶ μόνα μοί ἐστων. |
| Have you three indictments? | Not at all. I have only TWO indictments. |
| 2. ἄρα τρεῖς οἰκίαι σοί εἰσιν; | 2. οὐδαμῶς· δύο οἰκίᾳ μόνα μοί ἐστων. |
| 3. ἄρα τρεῖς οἰκέται σοί εἰσιν; | 3. οὐδαμῶς· δύο οἰκέτᾳ μόνω μοί ἐστων. |
| 4. ἄρα τρεῖς φίλοι σοί εἰσιν; | 4. οὐδαμῶς· δύο φίλῳ μόνω μοί ἐστων. |
| 5. ἄρα τρεῖς τάφροι σοί εἰσιν; | 5. οὐδαμῶς· δύο τάφρῳ μόνᾳ μοί ἐστων. |
| 6. ἄρα τρία δῶρά σοί ἐστιν; | 6. οὐδαμῶς· δύο δώρῳ μόνω μοί ἐστων. |
| 7. ἄρα τρία ἐγκλήματα σοί ἐστιν; | 7. οὐδαμῶς· δύο ἐγκλήματε μόνω μοί ἐστων. |
| 8. ἄρα τρεῖς πόδες σοί εἰσιν; | 8. οὐδαμῶς· δύο πόδε μόνω μοί ἐστων. |
| 9. ἄρα τρεῖς χεῖρές σοί εἰσιν; | 9. οὐδαμῶς· δύο χεῖρε μόνα μοί ἐστων. |
| 10. ἄρα τρεῖς ἄνδρες σοί εἰσιν; | 10. οὐδαμῶς· δύο ἄνδρε μόνω μοί ἐστων. |
| 11. ἄρα τρεῖς τέκτονές σοί εἰσιν; | 11. οὐδαμῶς· δύο τέκτονε μόνω μοί ἐστων. |
| 12. ἄρα τρεῖς γραφεῖς σοί εἰσιν; | 12. οὐδαμῶς· δύο γραφῇ μόνω μοί ἐστων. |
| 13. ἄρα τρεῖς κρίσεις σοί εἰσιν; | 13. οὐδαμῶς· δύο κρίσει μόνα μοί ἐστων. |
| 14. ἄρα τρεῖς πόλεις σοί εἰσιν; | 14. οὐδαμῶς· δύο πόλει μόνα μοί ἐστων. |
| 15. ἄρα τρία πάθη σοί ἐστιν; | 15. οὐδαμῶς· δύο πάθει μόνω μοί ἐστων. |

Problems:

α'. On the basis of the foregoing drill, what would you isolate as a characteristic ending for nominative forms, when there are only *two* of something, for α - stem nouns? - for o - stem nouns? - for nouns of the 3rd declension (consonant stems)?

β'. Complete the verb form: γραφή ἐστίν. γραφαί εἰσιν. γραφᾶ _____ .

This number, more than one but fewer than three, is called the *Dual*.

γ'. On the basis of the last three nouns above, how would you form the nominative dual of ἀκρόπολις, δύναμις, γένος? How about χάρις?

α'. α - stems, - ᾱ; ο - stems, - ω; 3rd declension, - ε.

β'. ἐστων.

γ'. ἀκροπόλει, δυνάμει, γένει; χάριτε.

M1b: Directions: Drill the following question-answer series, *twice*.

First, mimic. Then cover the right-hand column and try to produce the right answer before the recorder.

- | | |
|--------------------------|-------------------------------|
| 1. ἢ ἔχεις μίαν γραφήν; | 1. ἀλλὰ μὴν δύο γραφὰ ἔχω. |
| 2. ἢ ἔχεις μίαν οἰκίαν; | 2. ἀλλὰ μὴν δύο οἰκίᾱ ἔχω. |
| 3. ἢ ἔχεις ἕνα οἰκέτην; | 3. ἀλλὰ μὴν δύο οἰκέτᾱ ἔχω. |
| 4. ἢ ἔχεις ἕνα φίλον; | 4. ἀλλὰ μὴν δύο φίλῳ ἔχω. |
| 5. ἢ ἔχεις ἕν δῶρον; | 5. ἀλλὰ μὴν δύο δώρῳ ἔχω. |
| 6. ἢ ἔχεις ἕν σῶμα; | 6. ἀλλὰ μὴν δύο σώματε ἔχω. |
| 7. ἢ ἔχεις ἕνα πόδα; | 7. ἀλλὰ μὴν δύο πόδε ἔχω. |
| 8. ἢ ἔχεις μίαν χεῖρα; | 8. ἀλλὰ μὴν δύο χεῖρε ἔχω. |
| 9. ἢ ἔχεις ἕνα πατέρα; | 9. ἀλλὰ μὴν δύο πατέρε ἔχω. |
| 10. ἢ ἔχεις ἕνα τέκνονα; | 10. ἀλλὰ μὴν δύο τέκτονε ἔχω. |
| 11. ἢ ἔχεις ἕνα βασιλέα; | 11. ἀλλὰ μὴν δύο βασιλῆ ἔχω. |
| 12. ἢ ἔχεις μίαν πόλιν; | 12. ἀλλὰ μὴν δύο πόλει ἔχω. |
| 13. ἢ ἔχεις ἕν πάθος; | 13. ἀλλὰ μὴν δύο πάθει ἔχω. |

What overall relationship do you note between nominative and accusative forms of the dual?

M2: *Purpose:* To teach the genitive and dative forms of the dual.

Directions: Mimic the question-answer sequence on the recording.

- | | |
|--|---|
| 1. εἰκάζει αὐτῷ δυοῖν γραφαῖν.
He is comparing them to two indictments. | 1. καὶ δὴ εἶδος ἔχεται δυοῖν γραφαῖν.
Well, they have the appearance of (two) indictments. |
| 2. εἰκάζει αὐτῷ δυοῖν οἰκέταιν. | 2. καὶ δὴ εἶδος ἔχεται δυοῖν οἰκέταιν. |
| 3. εἰκάζει αὐτῷ δυοῖν φίλοιν. | 3. καὶ δὴ εἶδος ἔχεται δυοῖν φίλοιν. |
| 4. εἰκάζει αὐτῷ δυοῖν βαλαντίοιν. | 4. καὶ δὴ εἶδος ἔχεται δυοῖν βαλαντίοιν. |
| 5. εἰκάζει αὐτῷ δυοῖν θεᾰμάτοιν. | 5. καὶ δὴ εἶδος ἔχεται δυοῖν θεᾰμάτοιν. |
| 6. εἰκάζει αὐτῷ δυοῖν ποδοῖν. | 6. καὶ δὴ εἶδος ἔχεται δυοῖν ποδοῖν. |
| 7. εἰκάζει αὐτῷ δυοῖν παῖδοιν. | 7. καὶ δὴ εἶδος ἔχεται δυοῖν παῖδοιν. |
| 8. εἰκάζει αὐτῷ δυοῖν πατέροιν. | 8. καὶ δὴ εἶδος ἔχεται δυοῖν πατέροιν. |
| 9. εἰκάζει αὐτῷ δυοῖν ἀνδροῖν. | 9. καὶ δὴ εἶδος ἔχεται δυοῖν ἀνδροῖν. |
| 10. εἰκάζει αὐτῷ δυοῖν βασιλέοιν. | 10. καὶ δὴ εἶδος ἔχεται δυοῖν βασιλέοιν. |
| 11. εἰκάζει αὐτῷ δυοῖν πολέοιν. | 11. καὶ δὴ εἶδος ἔχεται δυοῖν πολέοιν. |
| 12. εἰκάζει αὐτῷ δυοῖν παθοῖν. | 12. καὶ δὴ εἶδος ἔχεται δυοῖν παθοῖν. |

What overall relationship do you note between genitive and dative forms of the dual?

δ'. Note the verb forms, ἐστόν (M1a) - "they two are", and ἔχεται (M1c) - "they two have".
What recurrent portion signals "they two"?

δ'. - τον.

M3: Purpose: To teach the person subject endings for second and third person dual.

Directions: Mimic the recording.

M3a:

- | | |
|-------------------------------------|---|
| 1. ἄρα νῦν σφὲ νομίζετον τοῦτο; | 1. οὐ μὲν νῶ· τῷ δ' ἄνδρε νομίζετον. |
| Do you two now believe this? | We two don't; but the two men believe it. |
| 2. ἄρα νῦν σφὲ ποιεῖτον τοῦτο; | 2. οὐ μὲν νῶ· τῷ δ' ἄνδρε ποιεῖτον. |
| 3. ἄρα νῦν σφὲ τολμάτον τοῦτο; | 3. οὐ μὲν νῶ· τῷ δ' ἄνδρε τολμάτον. |
| 4. ἄρα νῦν σφὲ δηλοῦτον τοῦτο; | 4. οὐ μὲν νῶ· τῷ δ' ἄνδρε δηλοῦτον. |
| 5. ἄρα νῦν σφὲ συνιέτον τοῦτο; | 5. οὐ μὲν νῶ· τῷ δ' ἄνδρε συνιέτον. |
| 6. ἄρα νῦν σφὲ ἀπεργάζεσθον τοῦτο; | 6. οὐ μὲν νῶ· τῷ δ' ἄνδρε ἀπεργάζεσθον. |
| 7. ἄρα νῦν σφὲ ἀντιδωρεῖσθον τοῦτο; | 7. οὐ μὲν νῶ· τῷ δ' ἄνδρε ἀντιδωρεῖσθον. |
| 8. ἄρα νῦν σφὲ πειράσθον τοῦτο; | 8. οὐ μὲν νῶ· τῷ δ' ἄνδρε πειράσθον. |
| 9. ἄρα νῦν σφὲ δηλοῦσθον τοῦτο; | 9. οὐ μὲν νῶ· τῷ δ' ἄνδρε δηλοῦσθον. |
| 10. ἄρα νῦν σφὲ παρίστασθον τοῦτο; | 10. οὐ μὲν νῶ· τῷ δ' ἄνδρε παρίστασθον. |

What relation in shape do you note between dual endings for second and third person subjects in the present progressive assertive indicative forms above?

M3b:

1. ἄρα τότε σφὼ ἐνομίζετον τοῦτο;

Did you two believe this then?

2. ἄρα τότε σφὼ ἐποιεῖτον τοῦτο;

3. ἄρα τότε σφὼ ἐτολμάτον τοῦτο;

4. ἄρα τότε σφὼ ἐδηλοῦτον τοῦτο;

5. ἄρα τότε σφὼ συνίετον τοῦτο;

6. ἄρα τότε σφὼ ἀπειργάζεσθον τοῦτο;

7. ἄρα τότε σφὼ ἀντεδωρεῖσθον τοῦτο;

8. ἄρα τότε σφὼ ἐπειράσθον τοῦτο;

9. ἄρα τότε σφὼ ἐδηλοῦσθον τοῦτο;

10. ἄρα τότε σφὼ παρίστασθον τοῦτο;

1. οὐ μὲν νῶ· τῷ δ' ἄνδρε ἐνομίζεται.

We two didn't; but the two men believed it.

2. οὐ μὲν νῶ· τῷ δ' ἄνδρε ἐποιεῖτην.

3. οὐ μὲν νῶ· τῷ δ' ἄνδρε ἐτολμάτην.

4. οὐ μὲν νῶ· τῷ δ' ἄνδρε ἐδηλούτην.

5. οὐ μὲν νῶ· τῷ δ' ἄνδρε συνιῆτην.

6. οὐ μὲν νῶ· τῷ δ' ἄνδρε ἀπειργάζεσθην.

7. οὐ μὲν νῶ· τῷ δ' ἄνδρε ἀντεδωρεῖσθην.

8. οὐ μὲν νῶ· τῷ δ' ἄνδρε ἐπειράσθην.

9. οὐ μὲν νῶ· τῷ δ' ἄνδρε ἐδηλούσθην.

10. οὐ μὲν νῶ· τῷ δ' ἄνδρε παρίστάσθην.

What relation in shape do you observe in the foregoing drill between the dual subject endings for second and third person past progressive assertive indicative?

M3c:

1. ἀλλ' οὖν ἀπάγετον τὸν ἵππον.

Well then, drive the horse away, you too.

2. ἀλλ' οὖν καλεῖτον τὸν ἵππον.

3. ἀλλ' οὖν ὀρᾶτον τὸν ἵππον.

4. ἀλλ' οὖν μισθοῦτον τὸν ἵππον.

5. ἀλλ' οὖν ἀφίετον τὸν ἵππον.

6. ἀλλ' οὖν ἐπιμέλεσθον τοῦ ἵππου.

7. ἀλλ' οὖν ἀποδίδοσθον τὸν ἵππον.

8. ἀλλ' οὖν πέμπεσθον τὸν ἵππον.

9. ἀλλ' οὖν ἀφίεσθον τὸν ἵππον.

1. ἀπαγέτων μὲν οὖν τὸ ἄλλω.

Rather let the other two drive (it) away.

2. καλείτων μὲν οὖν τὸ ἄλλω.

3. ὀρᾶτων μὲν οὖν τὸ ἄλλω.

4. μισθούτων μὲν οὖν τὸ ἄλλω.

5. ἀφίετων μὲν οὖν τὸ ἄλλω.

6. ἐπιμελέσθων μὲν οὖν τοῖν ἄλλοιιν.

7. ἀποδιδόσθων μὲν οὖν τὸ ἄλλω.

8. πεμπέσθων μὲν οὖν τὸ ἄλλω.

9. ἀφίεσθων μὲν οὖν τὸ ἄλλω.

ε'. In the imperative forms above, the shapes of the endings for second person dual are _____, as contrasted with those for third person, which are _____.

ε'. 2nd person - τον/σθον
3rd person - των/σθων

M3d:

- | | |
|---|--|
| 1. φοβοῦμαι μὴ σφὲ ἀκούητόν τι.
I'm afraid you (two) may hear something. | 1. τοῦτο ποιῶ ἵνα μὴ ἀκούητον τὼ φίλω σφῶν.
I'm doing this so that your two friends may not hear. |
| 2. φοβοῦμαι μὴ σφὲ μῖσητόν τι. | 2. τοῦτο ποιῶ ἵνα μὴ μῖσητον τὼ φίλω σφῶν. |
| 3. φοβοῦμαι μὴ σφὲ ὀρᾶτόν τι. | 3. τοῦτο ποιῶ ἵνα μὴ ὀρᾶτον τὼ φίλω σφῶν. |
| 4. φοβοῦμαι μὴ σφὲ ἀποδιδῶτόν τι. | 4. τοῦτο ποιῶ ἵνα μὴ ἀποδιδῶτον τὼ φίλω σφῶν. |
| 5. φοβοῦμαι μὴ σφὲ τιθῆτόν τι. | 5. τοῦτο ποιῶ ἵνα μὴ τιθῆτον τὼ φίλω σφῶν. |
| 6. φοβοῦμαι μὴ σφὲ ἀποκρίνησθόν τι. | 6. τοῦτο ποιῶ ἵνα μὴ ἀποκρίνησθον τὼ φίλω σφῶν. |
| 7. φοβοῦμαι μὴ σφὲ ἀντιδωρῆσθόν τι. | 7. τοῦτο ποιῶ ἵνα μὴ ἀντιδωρῆσθον τὼ φίλω σφῶν. |
| 8. φοβοῦμαι μὴ σφὲ πειρᾶσθόν τι. | 8. τοῦτο ποιῶ ἵνα μὴ πειρᾶσθον τὼ φίλω σφῶν. |
| 9. φοβοῦμαι μὴ σφὲ δηλῶσθόν τι. | 9. τοῦτο ποιῶ ἵνα μὴ δηλῶσθον τὼ φίλω σφῶν. |
| 10. φοβοῦμαι μὴ σφὲ παραιτιῆσθόν τι. | 10. τοῦτο ποιῶ ἵνα μὴ παραιτιῆσθον τὼ φίλω σφῶν. |

What relation in shape do you note between dual endings for second and third person subjects in the subjunctive forms above?

M3e:

1. εἰ γὰρ σφὺν οὕτως λέγοιτον.

If only you (two) would speak
this way!

2. εἰ γὰρ σφὺν οὕτως ποιοῖτον.

3. εἰ γὰρ σφὺν οὕτως ἐρωτῶτον.

4. εἰ γὰρ σφὺν οὕτως δηλοῖτον.

5. εἰ γὰρ σφὺν οὕτως φαίητον.

6. εἰ γὰρ σφὺν οὕτως ἀποκρίνοισθον.

7. εἰ γὰρ σφὺν οὕτως ὀρχοῖσθον.

8. εἰ γὰρ σφὺν οὕτως πειρώσθον.

9. εἰ γὰρ σφὺν οὕτως δηλοῖσθον.

10. εἰ γὰρ σφὺν οὕτως ἀποδιδοῖσθον.

1. οὐκ ἂν οὕτως λέγοίτην οὐδὲ τὸ δεσπότην νῶν.

Even our (2) masters would not speak this
way.

2. οὐκ ἂν οὕτως ποιοίτην οὐδὲ τὸ δεσπότην νῶν.

3. οὐκ ἂν οὕτως ἐρωτῶτην οὐδὲ τὸ δεσπότην
νῶν.

4. οὐκ ἂν οὕτως δηλοίτην οὐδὲ τὸ δεσπότην νῶν.

5. οὐκ ἂν οὕτως φαίητην οὐδὲ τὸ δεσπότην νῶν.

6. οὐκ ἂν οὕτως ἀποκρίνοισθην οὐδὲ τὸ
δεσπότην νῶν.

7. οὐκ ἂν οὕτως ὀρχοίσθην οὐδὲ τὸ δεσπότην
νῶν.

8. οὐκ ἂν οὕτως πειρώσθην οὐδὲ τὸ δεσπότην
νῶν.

9. οὐκ ἂν οὕτως δηλοῖσθην οὐδὲ τὸ δεσπότην
νῶν.

10. οὐκ ἂν οὕτως ἀποδιδοῖσθην οὐδὲ τὸ
δεσπότην νῶν.

What relation in shape do you observe in the foregoing drill between the dual subject
endings for second and third person optative?

R: RECOGNITION DRILLS

R1: Purpose: To drill recognition of dual forms of the noun.

R1a: Directions: Expand each sentence by supplying *ἐστόν* if the noun is dual, *ἐστίν*, if it is not.

Cover this column

1. τὸ φίλῳ _____	1. ἐστόν
2. ἡ στοᾶ _____	2. ἐστί
3. τὸ στοᾶ _____	3. ἐστον
4. τὰ δεῖπνά _____	4. ἐστί
5. τὸ ἀγῶνέ _____	5. ἐστον
6. τὸ δώρῳ _____	6. ἐστόν
7. τῷ δώρῳ _____	7. ἐστί
8. τὸ γραφῇ _____	8. ἐστόν
9. τὰ πάθη _____	9. ἐστί
10. τὸ πάθει _____	10. ἐστόν
11. τὸ πόλει _____	11. ἐστόν
12. ὁ οἰκέτης _____	12. ἐστί
13. τὸ δεσπότη _____	13. ἐστόν
14. τὸ ἐγκλήματέ _____	14. ἐστόν

R1b: Directions: Repeat each of the following sentences, prefixing each dual noun with the article, **τώ**, and other nouns with the appropriate form of the article.

Cover this column

1. ὁρῶ ——— χεῖρε	1. τὼ
2. ὁρῶ ——— ποιητά	2. τὼ
3. ὁρῶ ——— μόρια	3. τὰ
4. ὁρῶ ——— ἀγῶνα	4. τὸν
5. ὁρῶ ——— θέαμα	5. τὸ
6. ὁρῶ ——— μάχᾱ	6. τὼ
7. ὁρῶ ——— βασιλῆ	7. τὼ
8. ὁρῶ ——— σώματα	8. τὰ
9. ὁρῶ ——— διαφορά	9. τὼ
10. ὁρῶ ——— οἶκω	10. τὼ
11. ὁρῶ ——— ἄνδρε	11. τὼ
12. ὁρῶ ——— ἄνδρας	12. τοὺς
13. ὁρῶ ——— χάριτα	13. τὴν
14. ὁρῶ ——— χάριτε	14. τὼ

- ς'. What is the difference in shape of the article for nominative and accusative dual?
- ζ'. By what difference in shape does the article distinguish between the genders in the nominative and accusative dual?
- η'. What is the shape of the article for all three genders in nominative and accusative dual?

ς'. none

ζ'. none

η'. τώ.

R1c: *Purpose:* To practise recognition of genitive-dative forms of the dual.

Directions: Complete each of the following sentences by selecting the correct form from the brackets. The recording will check you.

Cover this column

- | | |
|---|-----------|
| 1. ἄπεισι ἀπὸ τῶν _____ υἱέων (τριῶν - δυοῖν). | 1. τριῶν |
| 2. ἄπεισι ἀπὸ τοῖν _____ δούλοιν (τριῶν - δυοῖν). | 2. δυοῖν |
| 3. χρῆται τοῖν _____ δεσμοῖν (δυοῖν - τρισί). | 3. δυοῖν |
| 4. ἠπόρει περὶ τῶν _____ πόλεων (δυοῖν - τριῶν). | 4. τριῶν |
| 5. σύνειμι τοῖς _____ στρατηγοῖς (τρισί - δυοῖν). | 5. τρισί |
| 6. ἔρωτ' περὶ τοῖν _____ γραφαῖν (τριῶν - δυοῖν). | 6. δυοῖν |
| 7. ταῦτ' ἐλάβανον παρὰ τῶν _____ στοῶν (δυοῖν - τριῶν). | 7. τριῶν |
| 8. ἔπεται τοῖν _____ βασιλέοιν (δυοῖν - τρισί). | 8. δυοῖν |
| 9. ἔπασχεν τοῖν _____ παθοῖν (τριῶν - δυοῖν). | 9. δυοῖν |
| 10. κατέβαλλεν τοῦτο τοῖς _____ κυσί (τρισί - δυοῖν). | 10. τρισί |
| 11. συγχωρεῖ γὰρ τοῖν _____ δεσπόταιν (δυοῖν - τρισί). | 11. δυοῖν |
| 12. ἀγανακτεῖς καὶ ταῖς _____ φίλαις (δυοῖν - τρισί). | 12. τρισί |

θ. What overall difference in shape do you observe distinguishing the genitive from the dative in the dual?

θ. none

R2: *Purpose:* To drill recognition of dual forms of the adjectives.

Directions: Show that you recognize the dual forms of the adjective by selecting the appropriate noun from the brackets to complete the sentence:

Cover this column

- | | |
|---|----------------|
| 1. ὁ κύων ἐστὶν τοῖν μικροῖν _____ (ἀνδροῖν, γυναικῶν). | 1. ἀνδροῖν |
| 2. οὐ συνίᾳσι τὸ κακὰ _____ (δαιμόνια, φίλᾳ). | 2. φίλᾳ |
| 3. ὁσίοτης αὕτη δυοῖν ἀληθοῖν _____ (μαντέοιν, γυναιξίν). | 3. μαντέοιν |
| 4. νῦν ὁρᾶτε θεοφιλεῖ _____ (γυναῖκε, βασιλεῖς). | 4. γυναῖκε |
| 5. ἀπορεῖτον τὸ μέγᾳλω _____ (δεσπότᾳ, πόλει). | 5. δεσπότᾳ |
| 6. ἡ λυπεῖ τὸ ἐτέρω _____ (μητέρε, στρατηγῷ); | 6. στρατηγῷ |
| 7. ἐστὸν ἀγαθὸν _____ (φίλᾳς, φίλῳ). | 7. φίλῳ |
| 8. ἔστι ταῦτα τοῖν εὐσεβοῖν _____ (παῖδοιν, ἀνθρώποις). | 8. παῖδοιν |
| 9. ἄρα συγχωρεῖς τοῖν ἀγαθαῖν _____ (κρισέοιν, λόγοιν); | 9. κρισέοιν |
| 10. οὐχ ὁρῶ τὸ καλὰ _____ (ὑπηρέτᾳ, ὀρχηστρίδε). | 10. ὀρχηστρίδε |
| 11. ταῦτα τὰ μέρη τοῖν ἐμαῖν _____ (χεροῖν, ποδοῖν). | 11. χεροῖν |

R3: *Purpose:* To drill recognition of dual, person subject endings.

Directions: Expand each sentence by choosing an appropriate subject from the brackets. The recording will check you.

Cover this column

- | | |
|---|-------------------|
| 1. τὸ αὐτὸ λέγετον _____ (τῷ φίλῳ, οἱ φίλοι). | 1. τὸ φίλῳ |
| 2. τὸ αὐτὸ λέγουσι _____ (τῷ φίλῳ, οἱ φίλοι). | 2. οἱ φίλοι |
| 3. ἄλλα ἐλεγέσθην _____ (οἱ παῖδες, τῷ ἄνδρῳ). | 3. τῷ ἄνδρῳ |
| 4. φοβοῦμαι μὴ οὐ δύνηνται _____ (τῷ ἄρχοντι, οἱ τέκτονες). | 4. οἱ τέκτονες |
| 5. πάντα δηλοῖ _____ (τῷ θεῷ, τὰ δαιμόνια). | 5. τὰ δαιμόνια |
| 6. οὐκ ἂν φαιήτην τοῦτο _____ (οἱ πατέρες, τῷ υἱεῖ). | 6. τῷ υἱεῖ |
| 7. εἰ γὰρ μᾶλλον δηλοῖτην τὸν λόγον _____ (οἱ μάντις, τῷ σοφῷ). | 7. τῷ σοφῷ |
| 8. χαίρω ἔαν ἀποδιδῶτε χάριτας _____ (ὑμεῖς, τῷ ἄλλῳ). | 8. ὑμεῖς |
| 9. ἐφοβούμην μὴ ἐρωτῶτόν τι _____ (ὑμεῖς, σοφῷ). | 9. σοφῷ |
| 10. ἴτων πρὸς τὴν οἰκίαν _____ (σοφῷ, αὐτῷ). | 10. αὐτῷ |
| 11. ἐστὸν τούτῳ _____ (ἡ αἰδώς, τῷ βαλαντίῳ). | 11. τῷ βαλαντίῳ |
| 12. χαίρω ἔαν ἀποδιδῶτον δῶρον _____ (τῷ γραφῇ, οἱ μάντις). | 12. τῷ γραφῇ |
| 13. εἰ γὰρ συνεῖεν αὐτῷ _____ (αἱ φίλαι, τῷ γυναικί). | 13. αἱ φίλαι |
| 14. ἔαν μὴ ταῦτα ἀντιδωρῶνται _____ (τῷ ἄνδρῳ, οἱ τέκτονες). | 14. οἱ τέκτονες |
| 15. προτιθέσθων τὰ μύρα _____ (αὐτῷ, αὐταί). | 15. αὐτῷ οἱ αὐταί |
| 16. δηλοῦσθον τοὺς λόγους _____ (ὑμεῖς, σοφῷ). | 16. σοφῷ |
| 17. δηλοῦσθε τοὺς λόγους _____ (ὑμεῖς, σοφῷ). | 17. ὑμεῖς |
| 18. ἀποροῦμεν ὅταν ταῦτα τιθῇσθον _____ (οἱ δοῦλοι, τῷ πελάτῃ). | 18. τῷ πελάτῃ |
| 19. φοβοῦμαι μὴ ἀπολλύωσι _____ (οὗτοι, τούτῳ). | 19. οὗτοι |
| 20. οὔποτε οὐκ ἂν ὀρχοίσθην _____ (οἱ φίλοι, τῷ δούλῳ). | 20. τῷ δούλῳ |
| 21. οὐκ ἂν πειρῶσθε τῆς θεοῦ _____ (ὑμεῖς, σοφῷ). | 21. ὑμεῖς |
| 22. μὴ ἀδικεῖτον μηδέν _____ (σοφῷ, ὑμεῖς). | 22. σοφῷ |
| 23. ἐναντίως εἰχέτην ἐτέρῳ ὄντι _____ (σοφῷ, αὐτῷ). | 23. αὐτῷ |
| 24. χαίρω ὅταν ἀποδιδῶτον τὸ ἄργύριον _____ (σοφῷ, αὐτῷ). | 24. σοφῷ οἱ αὐτῷ |

P: *PRODUCTION DRILLS*

P1: *Purpose:* To produce the dual form of nouns.

P1a: *Directions:* Turn back to M1a and, instead of repeating the question, answer it
(= M1a) immediately on the pattern provided. *Cover the right-hand column* and
mimic the correct answer after the recording.

P1b = M1b *Directions:* Drill as above, anticipating the response in the right-hand column and
P1c = M2 using the recording as a check.

P2: *Purpose:* To drill production of the dual forms of pronouns and adjectives.

P2a: *Directions:* Replace the noun in the following sentences with either αὐτό or αὐτά.

Cover this column

- | | |
|--|--|
| 1. νῦν γε ὀρῶμεν τὸ δούλω. | 1. νῦν γε ὀρῶμεν αὐτό. |
| 2. ὁμολογοῦμεν τὸ δεσπότη φιλεῖσθαι. | 2. ὁμολογοῦμεν αὐτὸ φιλεῖσθαι. |
| 3. ἐναντίως ἔχετον τὸ γραφά. | 3. ἐναντίως ἔχετον αὐτά. |
| 4. ἐρωτᾷ οὐ βούλεσθον τὸ γυναῖκε. | 4. ἐρωτᾷ οὐ βούλεσθον αὐτά. |
| 5. ἄρα φεύγεις τὸ ἐγκλήματε; | 5. ἄρα φεύγεις αὐτό; |
| 6. ἐφίλει τὸ βαλαντίω. | 6. ἐφίλει αὐτό. |
| 7. θεραπεύομεν τὸ νόσω. | 7. θεραπεύομεν αὐτά. |
| 8. ἐγελᾷτην τὸ δαιμονίω. | 8. ἐγελᾷτην αὐτό. |
| 9. μὴ φοβεῖσθον τὸ πόλει. | 9. μὴ φοβεῖσθον αὐτά. |
| 10. εἰ γὰρ ἀγαθὸ εἴτην/ τὸ κύνε.
εἰήτην | 10. εἰ γὰρ ἀγαθὸ εἴτην/ αὐτό/αὐτά.
εἰήτην |

P2b: Directions: Expand each sentence with the appropriate adjective.

1. ἡ παρατίθεσai δείπνω ——— (ἄξια, ἀμείνονε);
2. νῦν μὲν ἰδρυόμεθα οἰκίᾱ ——— (ἡμετέρᾱ, καλᾶ).
3. οὐκ ἄρέσκετον κρίσει ——— (θεομῖσῃ, κακᾷ).
4. ἔχεις που δίκᾱ τινὲ ——— (δεινῷ, ψευδεῖ).
5. γελῶ ὁρῶν θεᾶματε ——— (αἰσχρῷ, ἀμείπτῳ).
6. ἄρ' ἐποίει τάφρῳ ——— (καλῷ, ἀξίᾳ);
7. ἐκαλοῦμεν δύο γραφῇ ——— (ἀγαθῇ, κακῇ).
8. οὗτος λαμβάνεται δύο μορίῳ ——— (σμικρῷ, μεγάλᾳ).
9. οὐ φιλῶ τῷ δεσπότᾳ τῷ ——— (ἐμῷ, ὑμετέρᾳ).
10. δείκνυται δύο χεῖρε ——— (καλῷ, ἀμέπτῳ).

Cover this column

1. ἀμείνονε
2. ἡμετέρᾱ
3. κακᾷ
4. ψευδεῖ
5. αἰσχρῷ
6. ἀξίᾳ
7. κακῇ
8. σμικρῷ
9. ἐμῷ
10. ἀμέπτῳ.

P2c: Directions: Expand each sentence with the appropriate adjective.

1. τὸ ἀργύριόν ἐστι δυοῖν ποιηταῖν ——— (θεομῖσοῖν, κακαῖν).
2. διὰ τὸ δέος ἔλεγεν δαιμονίοισιν ——— (θαυμασίαιν, ἐχθροῖν).
3. ἐποίει πάντα τὰ ἔργα χεροῖν ——— (ἀμέμπτοιν, ὁσίοισιν).
4. διὰ τί μένετε ἐν οἰκίαιν ——— (κακοῖν, μεγάλαιν);
5. ἴσως μὲν χρῶνται ἐγκλημάτοιν ——— (ψευδοῖν, αἰσχροῖν).
6. οὐκ ἄρα ἀρέσκει γυναικοῖν ——— (λεγόντοιιν, ἀμφισβητούσαιιν).
7. ἡ ἐρωτᾷς περὶ δυοῖν τάφροισιν ——— (καινοῖν, σμικραῖν);
8. ἔπονται δυοῖν ὀρχηστρίδοισιν ——— (φευγούσαιιν, νεωτέροιιν).
9. ἀγανακτοῦμεν δυοῖν πολέοισιν ——— (φιλίαιιν, καλοῖν).
10. βούλομαι λέγειν δυοῖν τεκτόνοισιν ——— (ἀγαθοῖν, σοφαῖν).
11. θεραπείᾱν ἔχω ψυχαῖν ——— (ἀξίοισιν, θεοφιλοῖν).
12. ἔστι δὲ τὸ δῶρον τοῖν φίλαιν τοῖν ——— (ἀνοσίοισιν, ἄλλοισιν);

1. θεομῖσοῖν
2. ἐχθροῖν
3. ἀμέμπτοιιν
4. μεγάλαιν
5. ψευδοῖν
6. ἀμφισβητούσαιιν
7. σμικραῖν
8. φευγούσαιιν
9. φιλίαιιν
10. ἀγαθοῖν
11. θεοφιλοῖν
12. ἀνοσίοισιν

P3: Purpose: To drill the dual forms of the demonstratives and relative pronouns.

P3a: Directions: Expand the recorded statement on the pattern:

Recording: τὼ λόγῳ τούτῳ.

These are the (2) accounts.

Reply: τὼ λόγῳ τούτῳ ὧ βούλομαι ἔχειν.

These are the (2) accounts which I want to have.

- | | |
|-----------------------|---|
| 1. τὼ λόγῳ τούτῳ | 1. τὼ λόγῳ τούτῳ ὧ βούλομαι ἔχειν. |
| 2. τὼ δώρῳ τούτῳ | 2. τὼ δώρῳ τούτῳ ὧ βούλομαι ἔχειν. |
| 3. τὼ τάφρῳ τούτῳ | 3. τὼ τάφρῳ τούτῳ ὧ βούλομαι ἔχειν. |
| 4. τὼ γραφᾷ τούτῳ | 4. τὼ γραφᾷ τούτῳ ὧ βούλομαι ἔχειν. |
| 5. τὼ δεσπότη τούτῳ | 5. τὼ δεσπότη τούτῳ ὧ βούλομαι ἔχειν. |
| 6. τὼ ἐγκλήματι τούτῳ | 6. τὼ ἐγκλήματι τούτῳ ὧ βούλομαι ἔχειν. |
| 7. τὼ πόδι τούτῳ | 7. τὼ πόδι τούτῳ ὧ βούλομαι ἔχειν. |
| 8. τὼ χεῖρι τούτῳ | 8. τὼ χεῖρι τούτῳ ὧ βούλομαι ἔχειν. |
| 9. τὼ ἄνδρι τούτῳ | 9. τὼ ἄνδρι τούτῳ ὧ βούλομαι ἔχειν. |
| 10. τὼ τέκτονι τούτῳ | 10. τὼ τέκτονι τούτῳ ὧ βούλομαι ἔχειν. |
| 11. τὼ γραφῇ τούτῳ | 11. τὼ γραφῇ τούτῳ ὧ βούλομαι ἔχειν. |
| 12. τὼ κρίσει τούτῳ | 12. τὼ κρίσει τούτῳ ὧ βούλομαι ἔχειν. |
| 13. τὼ πάθει τούτῳ | 13. τὼ πάθει τούτῳ ὧ βούλομαι ἔχειν. |

What change of shape to indicate a difference of gender do you note in the article?
- the demonstrative τούτῳ? - the relative pronoun?

P3b: Directions: Expand the recorded statement on the pattern:

Recording: ἔστι ταῦτα τοῖν δούλοιν;

Reply: ναί, ἐκείνοι τοῖν δούλοιν οἷν λέγεις.

- | | |
|----------------------------------|---|
| 1. ἔστι ταῦτα τοῖν δούλοιν; | 1. ναί, ἐκείνοι τοῖν δούλοιν οἷν λέγεις. |
| 2. ἔστι ταῦτα τοῖν ὑπηρέταιν; | 2. ναί, ἐκείνοι τοῖν ὑπηρέταιν οἷν λέγεις. |
| 3. ἔστι ταῦτα τοῖν δαιμονίοιν; | 3. ναί, ἐκείνοι τοῖν δαιμονίοιν οἷν λέγεις. |
| 4. ἔστι ταῦτα τοῖν φίλαιν; | 4. ναί, ἐκείνοι τοῖν φίλαιν οἷν λέγεις. |
| 5. ἔστι ταῦτα τοῖν ἀνδροῖν; | 5. ναί, ἐκείνοι τοῖν ἀνδροῖν οἷν λέγεις. |
| 6. ἔστι ταῦτα τοῖν πατέροι; | 6. ναί, ἐκείνοι τοῖν πατέροι οἷν λέγεις. |
| 7. ἔστι ταῦτα τοῖν παίδοιν; | 7. ναί, ἐκείνοι τοῖν παίδοιν οἷν λέγεις. |
| 8. ἔστι ταῦτα τοῖν μαντέοιν; | 8. ναί, ἐκείνοι τοῖν μαντέοιν οἷν λέγεις. |
| 9. ἔστι ταῦτα τοῖν ὀρχηστρίδοιν; | 9. ναί, ἐκείνοι τοῖν ὀρχηστρίδοιν οἷν λέγεις. |
| 10. ἔστι ταῦτα τοῖν γυναικοῖν; | 10. ναί, ἐκείνοι τοῖν γυναικοῖν οἷν λέγεις. |
| 11. ἔστι ταῦτα τοῖν βασιλέοιν; | 11. ναί, ἐκείνοι τοῖν βασιλέοιν οἷν λέγεις. |

What change of shape to indicate a difference of gender do you note in the article?
 - the demonstrative ἐκείνοι; - the relative pronoun?

P4: Purpose: To drill production of the dual person-subject endings.

P4a: Directions: Repeat and complete the second portion of each statement below with the verb-form required by the pronoun: e.g.,

Recording: ὑμεῖς μὲν λέγετε, ἔφη· σφῶ δ' οὐ ____.

Reply: σφῶ δ' οὐ λέγετον.

- | | |
|---|------------------|
| 1. ὑμεῖς μὲν λέγετε, ἔφη· σφῶ δ' οὐ ____ | 1. λέγετον. |
| 2. αὐτοὶ μὲν ἀποδιδόασιν, ἔφη· αὐτῶ δ' οὐκ ____ | 2. ἀποδίδοτον. |
| 3. αὐτοὶ μὲν ἀποροῦσιν, ἔφη· αὐτῶ δ' οὐκ ____ | 3. ἀπορεῖτον. |
| 4. ὑμεῖς μὲν ἐρωτᾶτε, ἔφη· σφῶ δ' οὐκ ____ | 4. ἐρωτᾶτον. |
| 5. αὐτοὶ μὲν δηλοῦνται, ἔφη· αὐτῶ δ' οὐ ____ | 5. δηλοῦσθον. |
| 6. αὐτοὶ μὲν μένουσιν, ἔφη· αὐτῶ δ' οὐ ____ | 6. μένετον. |
| 7. ὑμεῖς μὲν ἐπιτίθεσθε, ἔφη· σφῶ δ' οὐκ ____ | 7. ἐπιτίθεσθον. |
| 8. ὑμεῖς μὲν λοιδορεῖσθε, ἔφη· σφῶ δ' οὐ ____ | 8. λοιδορεῖσθον. |

P4b:

- | | |
|--|-----------------|
| 1. ὑμεῖς μὲν ἐφεύγετε, ἔφη· σφῶ δ' οὐκ ____ | 1. ἐφεύγετον |
| 2. αὐτοὶ μὲν ἐδίδοσαν, ἔφη· αὐτῶ δ' οὐκ ____ | 2. ἐδιδότην |
| 3. αὐτοὶ μὲν ἐπολέμουν, ἔφη· αὐτῶ δ' οὐκ ____ | 3. ἐπολεμείτην |
| 4. ὑμεῖς μὲν ἐγελᾶτε, ἔφη· σφῶ δ' οὐκ ____ | 4. ἐγελᾶτον |
| 5. αὐτοὶ μὲν ἐθῦμοῦντο, ἔφη· αὐτῶ δ' οὐκ ____ | 5. ἐθῦμούσθην |
| 6. αὐτοὶ μὲν ἔβλεπον, ἔφη· αὐτῶ δ' οὐκ ____ | 6. ἐβλεπέτην |
| 7. ὑμεῖς μὲν ἠπίστασθε, ἔφη· σφῶ δ' οὐκ ____ | 7. ἠπίστασθον |
| 8. ὑμεῖς μὲν ἐπεμελεῖσθε, ἔφη· σφῶ δ' οὐκ ____ | 8. ἐπεμελεῖσθον |

P4c:

- | | |
|---|----------------|
| 1. ὑμεῖς μέν, μὴ ὀκνεῖτε· σφῶν δέ, μὴ _____ | 1. ὀκνεῖτον. |
| 2. ὑμεῖς μέν, μὴ πειρᾶσθε· σφῶν δέ, μὴ _____ | 2. πειρᾶσθον. |
| 3. ὑμεῖς μέν, μὴ δηλοῦσθε· αὐτῶν δέ, μὴ _____ | 3. δηλούσθων. |
| 4. ὑμεῖς μέν, μὴ φεύγετε· αὐτῶν δέ, μὴ _____ | 4. φευγέτων. |
| 5. αὐτοὶ μέν, μὴ τιθέντων· αὐτῶν δέ, μὴ _____ | 5. τιθέτων. |
| 6. αὐτοὶ μέν, μὴ δεικνύσθων· αὐτῶν δέ, μὴ _____ | 6. δεικνύσθων. |
| 7. αὐτοὶ μέν, μὴ ὀρχεῖσθων· σφῶν δέ, μὴ _____ | 7. ὀρχεῖσθον. |
| 8. αὐτοὶ μέν, μὴ ἀκούετων· σφῶν δέ, μὴ _____ | 8. ἀκούετον. |

P4d:

- | | |
|---|-----------------|
| 1. γελῶ ὅταν μέν λέγητε ὑμεῖς, ὅταν δέ καὶ σφῶν _____ | 1. λέγητον. |
| 2. γελῶ ὅταν μέν συνιῶσιν αὐτοί, ὅταν δέ καὶ αὐτῶν _____ | 2. συνιῆτον. |
| 3. γελῶ ὅταν μέν κυβιστᾶτε ὑμεῖς, ὅταν δέ καὶ σφῶν _____ | 3. κυβιστᾶτον. |
| 4. γελῶ ὅταν μέν ὠφελῶσιν αὐτοί, ὅταν δέ καὶ αὐτῶν _____ | 4. ὠφελῆτον. |
| 5. γελῶ ὅταν μέν δύνωνται αὐτοί, ὅταν δέ καὶ αὐτῶν _____ | 5. δύνησθον. |
| 6. γελῶ ὅταν μέν λοιδορῆσθε ὑμεῖς, ὅταν δέ καὶ σφῶν _____ | 6. λοιδορῆσθον. |
| 7. γελῶ ὅταν μέν ἔρχωνται αὐτοί, ὅταν δέ καὶ αὐτῶν _____ | 7. ἔρχησθον. |
| 8. γελῶ ὅταν μέν δηλῶσθε ὑμεῖς, ὅταν δέ καὶ σφῶν _____ | 8. δηλῶσθον. |

P4e:

- | | |
|---|------------------|
| 1. εἴθε σοφοὶ γίγνοιτο αὐτοί, εἴθε καὶ σφῶν σοφῶν _____ | 1. γίγνοισθον. |
| 2. εἴθε ἐγγύς ὀρχοῖντο αὐτοί, εἴθε καὶ αὐτῶν ἐγγύς _____ | 2. ὀρχοίσθην. |
| 3. εἴθε αὖθις ἐρωτῶεν αὐτοί, εἴθε καὶ σφῶν αὖθις _____ | 3. ἐρωτῶτον. |
| 4. εἴθε παντελῶς δηλοῖεν αὐτοί, εἴθε καὶ αὐτῶν παντελῶς _____ | 4. δηλοῖτην. |
| 5. εἴθε ἀληθῶς λέγοιτε ὑμεῖς, εἴθε καὶ σφῶν ἀληθῶς _____ | 5. λέγοιτον. |
| 6. εἴθε σαφῶς ἐπίσταισθε ὑμεῖς, εἴθε καὶ σφῶν σαφῶς _____ | 6. ἐπίσταισθον. |
| 7. εἴθε ὧδε ἐπιμέλοισθε ὑμεῖς, εἴθε καὶ αὐτῶν ὧδε _____ | 7. ἐπιμελοίσθην. |
| 8. εἴθε οὕτως πολεμοῖτε ὑμεῖς, εἴθε καὶ αὐτῶν οὕτως _____ | 8. πολεμοῖτην. |

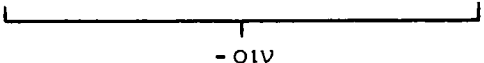
19C. GRAMMAR

19C: The Dual

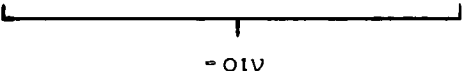
19C1: You are familiar with the singular and plural numbers, both from English and from what you have already learned of Greek. In Ancient Greek, as in many other languages*, there are three numbers: *singular* to denote one, *dual* to denote objects in pairs and *plural* originally to denote three or more. (There are no dual forms for the adjective πᾶς: ἄμφω is used for "both of two".) The plural early became common to denote objects in twos; but in Greek of the period we are studying, the dual is a feature of the grammar. The endings, subject to the appropriate contractions, are as follows:

19C2: Stems inflected for case

1) Nouns

α - stems: M/F	ο - stems: M/F/N	Consonant stems (3rd Decl.)
NVA - ᾱ (γραφᾶ́ (δεσπότᾱ (οἰκίᾱ	- ω (γεωργῶ (τάφρω (δῶρω	- ε (ε + ε > ει): ₁ (χεῖρε (πόλει (γραφέε **
GD - αιν	<div style="text-align: center;">  </div>	

2) Adjectives

α - stems	ο - stems	(3rd Decl.)
NVA - ᾱ (σοφᾶ́ (οὐσᾱ (μεγάλᾱ	- ω (σοφῶ (μεγάλω	- ε (ἀληθεῖ (ὄντε
GD - αιν	<div style="text-align: center;">  </div>	

* Some languages (e.g., Chinese) make little reference to number unless it is especially pertinent. Certain languages of the South Pacific are reported to distinguish four numbers: singular, dual, trial and plural. English can appear redundant to speakers of other languages in the way it marks number. For example in the phrase *many books*, the plural is marked twice, once by the adjective *many* and once by the -s on *books*. The nearest Hungarian equivalent might be translated *many book*. Any apparent strangeness of a grammatical feature usually reflects nothing more than its non-occurrence in one's native language.

** Nouns in -ευς lose the υ and εε remains uncontracted.

3) *Demonstratives and Relative Pronouns (all genders). (Rel. Pron.)*

NVA	τὸ	τούτῳ	ἐκείνῳ	ὧ
GD	τοῖν	τούτοις	ἐκείνοις	οἷν

(Drill P3a, P3b.)

No extensive drills have been provided on the personal, interrogative and indefinite pronouns. The forms are herewith tabulated without further comment.

4) <i>Pronouns</i>	<i>1st person</i>	<i>2nd person</i>	<i>Interrogative</i>	<i>Indefinite</i>
NVA	ἐγώ	σὺ	τίς	τις
GD	ἐγὼν	σύ	τίς	τις

19C3: Verbs.

DUAL FORMS: PROGRESSIVE ACTION STEM

		STEM		+ SUBJECT ENDING	
		Base	Theme Vowel	Mood Marker	
		Active			Middle/Passive
Assertive Indicative Present	2nd and 3rd person	$\left[\begin{array}{l} \lambda\acute{\epsilon}\gamma- \\ \kappa\alpha\lambda\acute{\epsilon}- \\ \acute{\epsilon}\rho\omega\tau\acute{\alpha}- \\ \delta\eta\lambda\acute{o}- \\ \tau\acute{\iota}\theta\epsilon- + \emptyset \end{array} \right] + \tau\epsilon \left[\begin{array}{l} \lambda\acute{\epsilon}\gamma\epsilon\tau\omicron\nu \\ \kappa\alpha\lambda\epsilon\acute{\iota}\tau\omicron\nu \\ \acute{\epsilon}\rho\omega\tau\acute{\alpha}\tau\omicron\nu \\ \delta\eta\lambda\omicron\upsilon\tau\omicron\nu \\ \tau\acute{\iota}\theta\epsilon\tau\omicron\nu \end{array} \right]$			$\left[\begin{array}{l} \lambda\acute{\epsilon}\gamma- \\ \kappa\alpha\lambda\acute{\epsilon}- \\ \pi\epsilon\iota\rho\acute{\alpha}- \\ \delta\eta\lambda\acute{o}- \\ \tau\acute{\iota}\theta\epsilon- + \emptyset \end{array} \right] + \sigma\theta\omicron\nu > \left[\begin{array}{l} \lambda\acute{\epsilon}\gamma\epsilon\sigma\theta\omicron\nu \\ \kappa\alpha\lambda\epsilon\acute{\iota}\sigma\theta\omicron\nu \\ \pi\epsilon\iota\rho\acute{\alpha}\sigma\theta\omicron\nu \\ \delta\eta\lambda\omicron\upsilon\sigma\theta\omicron\nu \\ \tau\acute{\iota}\theta\epsilon\sigma\theta\omicron\nu \end{array} \right]$
	2nd person	$\acute{\epsilon}/\cdot + \left[\begin{array}{l} \lambda\acute{\epsilon}\gamma- \\ \kappa\alpha\lambda\acute{\epsilon}- \\ \acute{\epsilon}\rho\omega\tau\acute{\alpha}- \\ \delta\eta\lambda\acute{o}- \\ \tau\acute{\iota}\theta\epsilon- + \emptyset \end{array} \right] + \tau\epsilon \left[\begin{array}{l} \acute{\epsilon}\lambda\acute{\epsilon}\gamma\epsilon\tau\omicron\nu \\ \acute{\epsilon}\kappa\alpha\lambda\epsilon\acute{\iota}\tau\omicron\nu \\ \acute{\eta}\rho\omega\tau\acute{\alpha}\tau\omicron\nu \\ \acute{\epsilon}\delta\eta\lambda\omicron\upsilon\tau\omicron\nu \\ \acute{\epsilon}\tau\acute{\iota}\theta\epsilon\tau\omicron\nu \end{array} \right]$			$\acute{\epsilon}/\cdot + \left[\begin{array}{l} \lambda\acute{\epsilon}\gamma- \\ \kappa\alpha\lambda\acute{\epsilon}- \\ \pi\epsilon\iota\rho\acute{\alpha}- \\ \delta\eta\lambda\acute{o}- \\ \tau\acute{\iota}\theta\epsilon- + \emptyset \end{array} \right] + \sigma\theta\omicron\nu > \left[\begin{array}{l} \acute{\epsilon}\lambda\acute{\epsilon}\gamma\epsilon\sigma\theta\omicron\nu \\ \acute{\epsilon}\kappa\alpha\lambda\epsilon\acute{\iota}\sigma\theta\omicron\nu \\ \acute{\epsilon}\pi\epsilon\iota\rho\acute{\alpha}\sigma\theta\omicron\nu \\ \acute{\epsilon}\delta\eta\lambda\omicron\upsilon\sigma\theta\omicron\nu \\ \acute{\epsilon}\tau\acute{\iota}\theta\epsilon\sigma\theta\omicron\nu \end{array} \right]$
	3rd person	$\acute{\epsilon}/\cdot + \left[\begin{array}{l} \lambda\acute{\epsilon}\gamma- \\ \kappa\alpha\lambda\acute{\epsilon}- \\ \acute{\epsilon}\rho\omega\tau\acute{\alpha}- \\ \delta\eta\lambda\acute{o}- \\ \tau\acute{\iota}\theta\epsilon- + \emptyset \end{array} \right] + \tau\eta\nu > \left[\begin{array}{l} \acute{\epsilon}\lambda\epsilon\gamma\acute{\epsilon}\tau\eta\nu \\ \acute{\epsilon}\kappa\alpha\lambda\epsilon\acute{\iota}\tau\eta\nu \\ \acute{\eta}\rho\omega\tau\acute{\alpha}\tau\eta\nu \\ \acute{\epsilon}\delta\eta\lambda\omicron\upsilon\tau\eta\nu \\ \acute{\epsilon}\tau\acute{\iota}\theta\acute{\epsilon}\tau\eta\nu \end{array} \right]$			$\acute{\epsilon}/\cdot + \left[\begin{array}{l} \lambda\acute{\epsilon}\gamma- \\ \kappa\alpha\lambda\acute{\epsilon}- \\ \pi\epsilon\iota\rho\acute{\alpha}- \\ \delta\eta\lambda\acute{o}- \\ \tau\acute{\iota}\theta\epsilon- + \emptyset \end{array} \right] + \sigma\theta\eta\nu > \left[\begin{array}{l} \acute{\epsilon}\lambda\epsilon\gamma\acute{\epsilon}\sigma\theta\eta\nu \\ \acute{\epsilon}\kappa\alpha\lambda\epsilon\acute{\iota}\sigma\theta\eta\nu \\ \acute{\epsilon}\pi\epsilon\iota\rho\acute{\alpha}\sigma\theta\eta\nu \\ \acute{\epsilon}\delta\eta\lambda\omicron\upsilon\sigma\theta\eta\nu \\ \acute{\epsilon}\tau\acute{\iota}\theta\acute{\epsilon}\sigma\theta\eta\nu \end{array} \right]$
Assertive Imperative	2nd person	$\left[\begin{array}{l} \lambda\acute{\epsilon}\gamma- \\ \kappa\alpha\lambda\acute{\epsilon}- \\ \acute{\epsilon}\rho\omega\tau\acute{\alpha}- \\ \delta\eta\lambda\acute{o}- \\ \tau\acute{\iota}\theta\epsilon- + \emptyset \end{array} \right] + \tau\omicron\nu > \left[\begin{array}{l} \lambda\acute{\epsilon}\gamma\epsilon\tau\omicron\nu \\ \kappa\alpha\lambda\epsilon\acute{\iota}\tau\omicron\nu \\ \acute{\epsilon}\rho\omega\tau\acute{\alpha}\tau\omicron\nu \\ \delta\eta\lambda\omicron\upsilon\tau\omicron\nu \\ \tau\acute{\iota}\theta\epsilon\tau\omicron\nu \end{array} \right]$			$\left[\begin{array}{l} \lambda\acute{\epsilon}\gamma- \\ \kappa\alpha\lambda\acute{\epsilon}- \\ \pi\epsilon\iota\rho\acute{\alpha}- \\ \delta\eta\lambda\acute{o}- \\ \tau\acute{\iota}\theta\epsilon- + \emptyset \end{array} \right] + \sigma\theta\omicron\nu > \left[\begin{array}{l} \lambda\acute{\epsilon}\gamma\epsilon\sigma\theta\omicron\nu \\ \kappa\alpha\lambda\epsilon\acute{\iota}\sigma\theta\omicron\nu \\ \pi\epsilon\iota\rho\acute{\alpha}\sigma\theta\omicron\nu \\ \delta\eta\lambda\omicron\upsilon\sigma\theta\omicron\nu \\ \tau\acute{\iota}\theta\epsilon\sigma\theta\omicron\nu \end{array} \right]$
	3rd person	$\left[\begin{array}{l} \lambda\acute{\epsilon}\gamma- \\ \kappa\alpha\lambda\acute{\epsilon}- \\ \acute{\epsilon}\rho\omega\tau\acute{\alpha}- \\ \delta\eta\lambda\acute{o}- \\ \tau\acute{\iota}\theta\epsilon- + \emptyset \end{array} \right] + \tau\omega\nu > \left[\begin{array}{l} \lambda\epsilon\gamma\acute{\epsilon}\tau\omega\nu \\ \kappa\alpha\lambda\epsilon\acute{\iota}\tau\omega\nu \\ \acute{\epsilon}\rho\omega\tau\acute{\alpha}\tau\omega\nu \\ \delta\eta\lambda\omicron\upsilon\tau\omega\nu \\ \tau\acute{\iota}\theta\acute{\epsilon}\tau\omega\nu \end{array} \right]$			$\left[\begin{array}{l} \lambda\acute{\epsilon}\gamma- \\ \kappa\alpha\lambda\acute{\epsilon}- \\ \pi\epsilon\iota\rho\acute{\alpha}- \\ \delta\eta\lambda\acute{o}- \\ \tau\acute{\iota}\theta\epsilon- + \emptyset \end{array} \right] + \sigma\theta\omega\nu > \left[\begin{array}{l} \lambda\epsilon\gamma\acute{\epsilon}\sigma\theta\omega\nu \\ \kappa\alpha\lambda\epsilon\acute{\iota}\sigma\theta\omega\nu \\ \pi\epsilon\iota\rho\acute{\alpha}\sigma\theta\omega\nu \\ \delta\eta\lambda\omicron\upsilon\sigma\theta\omega\nu \\ \tau\acute{\iota}\theta\acute{\epsilon}\sigma\theta\omega\nu \end{array} \right]$

Subjunctive Indicative	2nd and 3rd person $\left[\begin{array}{c} \lambda\acute{\epsilon}\gamma- \\ \kappa\alpha\lambda\acute{\epsilon}- \\ \acute{\epsilon}\rho\omega\tau\acute{\alpha}- \\ \delta\eta\lambda\acute{o}- \\ \tau\acute{\iota}\theta\epsilon- \end{array} \right] +\epsilon \left[\begin{array}{c} +\cdot + \tau\omicron\nu > \end{array} \right] \left[\begin{array}{c} \lambda\acute{\epsilon}\gamma\eta\tau\omicron\nu \\ \kappa\alpha\lambda\tilde{\eta}\tau\omicron\nu \\ \acute{\epsilon}\rho\omega\tau\tilde{\alpha}\tau\omicron\nu \\ \delta\eta\lambda\tilde{\omega}\tau\omicron\nu \\ \tau\iota\theta\tilde{\eta}\tau\omicron\nu \end{array} \right]$	$\left[\begin{array}{c} \lambda\acute{\epsilon}\gamma- \\ \kappa\alpha\lambda\acute{\epsilon}- \\ \pi\epsilon\iota\rho\acute{\alpha}- \\ \delta\eta\lambda\acute{o}- \\ \tau\acute{\iota}\theta\epsilon- \end{array} \right] +\epsilon \left[\begin{array}{c} +\cdot + \sigma\theta\omicron\nu > \end{array} \right] \left[\begin{array}{c} \lambda\acute{\epsilon}\gamma\eta\sigma\theta\omicron\nu \\ \kappa\alpha\lambda\tilde{\eta}\sigma\theta\omicron\nu \\ \pi\epsilon\iota\rho\tilde{\alpha}\sigma\theta\omicron\nu \\ \delta\eta\lambda\tilde{\omega}\sigma\theta\omicron\nu \\ \tau\iota\theta\tilde{\eta}\sigma\theta\omicron\nu \end{array} \right]$
	2nd person $\left[\begin{array}{c} \lambda\acute{\epsilon}\gamma- \\ \kappa\alpha\lambda\acute{\epsilon}- \\ \acute{\epsilon}\rho\omega\tau\acute{\alpha}- \\ \delta\eta\lambda\acute{o}- \\ \tau\acute{\iota}\theta\epsilon- - +\phi \end{array} \right] +\tau\omicron \left[\begin{array}{c} +\bar{\iota} + \tau\omicron\nu > \end{array} \right] \left[\begin{array}{c} \lambda\acute{\epsilon}\gamma\omicron\iota\tau\omicron\nu \\ \kappa\alpha\lambda\omicron\tilde{\iota}\tau\omicron\nu \\ \acute{\epsilon}\rho\omega\tau\tilde{\omega}\tau\omicron\nu \\ \delta\eta\lambda\omicron\tilde{\iota}\tau\omicron\nu \\ \tau\iota\theta\epsilon\tilde{\iota}\tau\omicron\nu * \end{array} \right]$	$\left[\begin{array}{c} \lambda\acute{\epsilon}\gamma- \\ \kappa\alpha\lambda\acute{\epsilon}- \\ \pi\epsilon\iota\rho\acute{\alpha}- \\ \delta\eta\lambda\acute{o}- \\ \tau\acute{\iota}\theta\epsilon- - +\phi \end{array} \right] +\tau\omicron \left[\begin{array}{c} +\bar{\iota} + \sigma\theta\omicron\nu > \end{array} \right] \left[\begin{array}{c} \lambda\acute{\epsilon}\gamma\omicron\iota\sigma\theta\omicron\nu \\ \kappa\alpha\lambda\omicron\tilde{\iota}\sigma\theta\omicron\nu \\ \pi\epsilon\iota\rho\tilde{\omega}\sigma\theta\omicron\nu \\ \delta\eta\lambda\omicron\tilde{\iota}\sigma\theta\omicron\nu \\ \tau\iota\theta\epsilon\tilde{\iota}\sigma\theta\omicron\nu \end{array} \right]$
Optative Indicative	3rd person $\left[\begin{array}{c} \lambda\acute{\epsilon}\gamma- \\ \kappa\alpha\lambda\acute{\epsilon}- \\ \acute{\epsilon}\rho\omega\tau\acute{\alpha}- \\ \delta\eta\lambda\acute{o}- \\ \tau\acute{\iota}\theta\epsilon- - +\phi \end{array} \right] +\tau\omicron \left[\begin{array}{c} +\bar{\iota} + \tau\eta\nu > \end{array} \right] \left[\begin{array}{c} \lambda\epsilon\gamma\omicron\iota\tau\eta\nu \\ \kappa\alpha\lambda\omicron\iota\tau\eta\nu \\ \acute{\epsilon}\rho\omega\tau\tilde{\omega}\tau\eta\nu \\ \delta\eta\lambda\omicron\iota\tau\eta\nu \\ \tau\iota\theta\epsilon\iota\tau\eta\nu * \end{array} \right]$	$\left[\begin{array}{c} \lambda\acute{\epsilon}\gamma- \\ \kappa\alpha\lambda\acute{\epsilon}- \\ \pi\epsilon\iota\rho\acute{\alpha}- \\ \delta\eta\lambda\acute{o}- \\ \tau\acute{\iota}\theta\epsilon- - +\phi \end{array} \right] +\tau\omicron \left[\begin{array}{c} +\bar{\iota} + \sigma\theta\eta\nu > \end{array} \right] \left[\begin{array}{c} \lambda\epsilon\gamma\omicron\iota\sigma\theta\eta\nu \\ \kappa\alpha\lambda\omicron\iota\sigma\theta\eta\nu \\ \pi\epsilon\iota\rho\tilde{\omega}\sigma\theta\eta\nu \\ \delta\eta\lambda\omicron\iota\sigma\theta\eta\nu \\ \tau\iota\theta\epsilon\iota\sigma\theta\eta\nu \end{array} \right]$

* The variant theme marker, ιη, leads to the less frequent forms τιθείητον, τιθειήτην etc.

You may now turn back in your text to the statement of the Basic Pattern, following the paradigm, in Units 2C1, 4C1, 7C3, 12C3, 16C2, 17C3 and 18C3 and fill in the dual subject endings between those of the singular and plural.

19D. SUPPLEMENTARY READINGS

19D1: On various kinds of service and their aims (see 9A1, 9D1, 16D2).

ΣΩΚΡΑΤΗΣ. σὺ τοῦτο συγχωροίης ἄν, ὥς
ἐπειδάν τι ὄσιον ποιῇς, βελτίω
τινὰ τῶν θεῶν ἀπεργάζῃ;

ΕΥΘΥΦΡΩΝ. μὰ Δί' οὐκ ἔγωγε.

ΣΩΚΡΑΤΗΣ. οὐδὲ γὰρ ἐγώ, ὦ Εὐθύφρων,
οἶμά σε τοῦτο λέγειν - πολλοῦ
καὶ δέω - ἀλλὰ τούτου δὴ ἔνεκα
ἡρώτων τίνα ποτὲ λέγοις τὴν
θεραπείαν τῶν θεῶν, οὐχ
ἡγούμενός σε τοιαύτην λέγειν.

ΕΥΘΥΦΡΩΝ. καὶ ὀρθῶς γε, ὦ Σώκρατες· οὐ
γὰρ τοιαύτην λέγω.

ΣΩΚΡΑΤΗΣ. εἶεν· ἀλλὰ τίς δὴ θεῶν θεραπείαν
εἶη ἂν ἡ ὀσιότης;

ΕΥΘΥΦΡΩΝ. ἦνπερ, ὦ Σώκρατες, οἱ δοῦλοι
τοὺς δεσπότᾱς θεραπεύουσιν.

ΣΩΚΡΑΤΗΣ. μανθάνω· ὑπηρετική τις ἂν, ὥς
φαίνεται, τοῖς θεοῖς.

ΕΥΘΥΦΡΩΝ. πάνυ μὲν οὔν.

ΣΩΚΡΑΤΗΣ. ἔχοις ἂν οὔν λέγειν ἡ ἱατροῖς
ὑπηρετικὴ εἰς τίνος ἔργου
ἀπεργασίαν τυγχάνει οὔσα
ὑπηρετική; οὐκ εἰς ὑγιείας οἶει;

ΕΥΘΥΦΡΩΝ. ἔγωγε.

ΣΩΚΡΑΤΗΣ. τί δὲ ἡ ναυπηγοῖς
 ὑπηρετική; εἰς τίνος
 ἔργου ἀπεργασίαν
 ὑπηρετική ἐστίν;

ΕΥΘΥΦΡΩΝ. δῆλον ὅτι, ὦ Σώκρατες,
 εἰς πλοίου.

ΣΩΚΡΑΤΗΣ. καὶ ἡ οἰκοδόμοις γέ που
 εἰς οἰκίᾳ;

ΕΥΘΥΦΡΩΝ. ναί.

ΣΩΚΡΑΤΗΣ. λέγε δὴ, ὦ ἄριστε· ἡ δὲ
 θεοῖς ὑπηρετικὴ εἰς τίνος
 ἔργου ἀπεργασίαν
 ὑπηρετικὴ ἂν εἴη;

-- Plato, *Euthyphro*.

1. ἄρ' ὁ Εὐθύφρων ἔλεγεν ὅτι βελτίονας τοὺς θεοὺς ποιοίη;
2. ποίαν θεραπείαν θεραπεύουσιν οἱ δοῦλοι τοὺς δεσπότᾳς;
3. εἰς τίνος ἔργου ἀπεργασίαν ὑπηρετικὴ ἐστίν ἡ τοῖς ἰατροῖς ὑπηρετικὴ;
4. τί ἀπεργάζονται οἱ ναυπηγοί; οἱ οἰκοδόμοι;

19D2: The dancing girl's skill and its affect on her audience (See 12A2).

Μετὰ δὲ τοῦτο κύκλος εἰσεφέρετο περίμεστος ξιφῶν
ὀρθῶν. εἰς οὖν ταῦτα ἡ ὀρχηστρὶς ἐκυβίστα τε καὶ
ἐξεκυβίστα ὑπὲρ αὐτῶν. ὥστε οἱ μὲν θεώμενοι
ἐφοβοῦντο μή τι πάσχη, ἡ δὲ θαρρούντως τε καὶ
ἀσφαλῶς ταῦτα διεπράττετο.

θεᾶται - behold, view

ΣΩΚΡΑΤΗΣ. καὶ ἡ ἀνδρεῖα διδασκόν, ὥς ἐμοὶ
δοκεῖ, ὁπότε αὕτη καίπερ γυνή
οὔσα οὕτω τολμηρῶς εἰς τὰ ξίφη
ἵεται.

καίπερ - although (+ participle)

ΑΝΤΙΣΘΕΝΗΣ. ἄρ' οὖν καὶ τῷδε τῷ Συρακοσίῳ
κράτιστον ποιεῖν πάντας Ἀθηναίους
τολμᾶν ὁμόσε ταῖς λόγχαις ἰέναι;

ἡ λόγχη - spear

ΦΙΛΙΠΠΟΣ. νῆ Δία, καὶ μὴν ἔγωγε ἡδέως ἂν
θεῶμην Πείσανδρον τὸν δημηγόρον
μανθάνοντα κυβιστᾶν εἰς τὰς
μαχαίρας, ὅς νῦν διὰ τὸ μὴ δύνασθαι
λόγχαις ἀντιβλέπειν οὐδὲ
συστρατεύεσθαι ἐθέλει.

ὁ Πείσανδρος - Pisander (see word list)
ὁ δημηγόρος - popular orator

ἡ μάχαιρα - large knife; sword,
dagger
ἀντιβλέπει - look straight at

συστρατεύει - (middle) join in an
expedition
ἐθέλει - be willing

-- Xenophon, *Symposium*.

1. ποῖος ἦν ὁ κύκλος ὁ εἰσφερόμενος;
2. ὑπὲρ τίνων ἐξεκυβίστα ἡ γυνή;
3. διὰ τί ἐφοβοῦντο οἱ θεώμενοι;
4. πῶς ἐκυβίστα ἡ ὀρχηστρίς;
5. τί ἤθελεν ὁ Ἀντισθένης τὸν Συρακόσιον ποιεῖν; ὁ Φίλιππος;
6. ἄρα τῷ Πεισάνδρῳ ἦν ἀνδρεῖα;

19D3: Socrates begins to explain why he takes pleasure in being a procurer (See 5D2, 17A3).

ΚΑΛΛΙΑΣ. εἶεν· σὺ δὲ δὴ, ὦ Σώκρατες, τί
ἔχεις λέγειν ὥς ἄξιόν σοί ἐστι
μέγα φρονεῖν ἐπὶ τῇ μαστροπείᾳ;

ΣΩΚΡΑΤΗΣ. ὁμολογώμεθα πρῶτον ποῖά ἐστιν
ἔργα τοῦ μαστροποῦ· καὶ ὅσα ἂν
ἔρωτῶ, μὴ ὀκνεῖτε ἀποκρίνεσθαι,
ἵνα μανθάνωμεν ὅσα ἂν
συνομολογῶμεν. καὶ ὑμῖν οὕτω
δοκεῖ;

ΠΑΝΤΕΣ. πάνυ μὲν οὔν.

ΣΩΚΡΑΤΗΣ. οὐκοῦν ἀγαθοῦ μὲν ὑμῖν δοκεῖ
μαστροποῦ ἔργον εἶναι ἢν ἂν ἦ
ὄν ἂν μαστροπεύῃ ἀρέσκοντα
τοῦτον ἀποδεικνύναι οἷς ἂν
συνῆ;

ΠΑΝΤΕΣ. πάνυ μὲν οὔν.

ΣΩΚΡΑΤΗΣ. οὐκοῦν ἐν μέν τί ἐστιν εἰς τὸ
ἀρέσκειν ἐκ τοῦ πρέπουσαν
ἔχειν **σχέσιν** καὶ **τριχῶν** καὶ
ἐσθῆτος;

ἡ **σχέσις** - condition, quality
ἡ **θρίξ** - hair

ΠΑΝΤΕΣ. πάνυ μὲν οὔν.

ΣΩΚΡΑΤΗΣ. οὐκοῦν καὶ τόδε ἐπιστάμεθα, ὅτι
 ἔστιν ἄνθρωπος τοῖς αὐτοῖς ὄμμασι
 καὶ φιλικῶς καὶ ἐχθρῶς πρὸς τινας
 βλέπειν;

τὸ ὄμμα - eye

φιλικῶς - in a friendly manner

βλέπει - see, look

ΠΑΝΤΕΣ. πάνυ μὲν οὔν.

ΣΩΚΡΑΤΗΣ. τί δέ, τῇ αὐτῇ φωνῇ ἔστι καὶ
 αἰδημόνως καὶ θρασέως
 φθέγγεσθαι;

ἡ φωνή - voice

αἰδημόνως - modestly

θρασέως - insolently

φθέγγεται - utter sound

ΠΑΝΤΕΣ. πάνυ μὲν οὔν.

ΣΩΚΡΑΤΗΣ. τί δέ, λόγοι οὐκ εἰσὶ μὲν τινες
 ἀπεχθανόμενοι, εἰσὶ δέ τινες οἱ
 πρὸς φιλίᾱν ἄγουσι;

ἀπεχθάνεται - cause hatred

ΠΑΝΤΕΣ. πάνυ μὲν οὔν.

-- Xenophon, *Symposium*.

1. ἐπὶ τίνι ὁ Σωκράτης μέγα ἐφρόνει;
2. ἵνα τί ἔδει αὐτοὺς ἀποκρίνεσθαι;
3. ποῖόν ἐστιν ἔργον τοῦ μαστροποῦ;
4. τί εἰς τὸ ἀρέσκειν ἄγει;
5. τί πρέπειν δεῖ;
6. τί δύνανται ποιεῖν οἱ ὀφθαλμοί;
7. τί δύνανται ποιεῖν τὸ στόμα;

19E. COMPOSITION

19Ea: *Original English*

NOMOS-PHYSIS II

LYCO. Yet formerly the situation was not so, Socrates. The men of old imposed laws which all used to obey. If they did not, they would inevitably suffer many heavy penalties. But now-a-days not only criminals in the grand manner but also quite minor delinquents run away from the law as from an angry father, in the hope of escaping detection if a large enough number of people do the same at the same time.

SOCRATES. Quite so, Lyco. But you agree, I think, that wrong-doers are praised for being so brimful of initiative that they flout the laws, while the honest men, in their weakness, need the laws' protection to escape destruction. The stronger are however always optimistic about their own prospects, and so do not shrink from committing acts of gross injustice, unless some constraint is applied to them.

LYCO. So that the majority, being the weaker, once came to an agreement, I imagine, to conform to an overriding law or rather a contract (ἡ συνθήκη), in spite of forfeiting thereby their ability to do exactly as they fancied, in order to resist the stronger by banding together.

SOCRATES. But what is agreed by contract is not natural, but man-made. So law is after all opposed to nature in a material particular. The stronger prefer to enjoy their power, in the fulness of their pride, in that they are called to account by no body.

19Eb: *Recast of English*

LYCO. But formerly the matter was not so, o Socrates. For the ancient (men) used-to-place laws which all (men) used-to-obey. And not obeying,¹ (they) would suffer² many and terrible (things) being-punished. But now not only the wrongdoers (of) great (things) but also those-who-are-unjust as-to-small (things) run-away (from) the laws as children (from) the father,³ as having hope, I-suppose, of-the (fact of) escaping-(Infinitive)-notice (of) other (people) if very-many (people) do the same (things) at-the-same-time.

SOCRATES. These (things) are-so, o Lyco. (You) would however agree, I-suppose, that wrong-doers on-the-one-hand are-praised as being brim-full of-such-great bravery that they-despise the laws, but-on-the-other-hand the just (men), as

being weaker, need-additionally the laws lest they-be-destroyed. For the stronger always are-cheerful regarding themselves, so-that (they do) not shrink (from) doing (Infinitive) the great injustices, if-ever some necessity (is) not brought-to-bear.

LYCO. So-that the many, I-suppose, being weaker,once-upon-a-time came-to-an-agreement-together to-obey a-certain great law or rather contract, although thus sacrificing the to-be-able to-act howsoever seemed-good to-themselves, in-order-that standing-together they-might-resist the stronger.

SOCRATES. But the (thing) being-agreed by-contract is not in-accordance-with nature but men made it. Therefore the law is (= was)⁴ after-all contrary to-nature in-relation-to a great matter. <For> the stronger prefer to-use the(ir) power, being-over-proud as being-punished by nobody.

Notes:

- 1 A conditional sentence may be expressed participially: μή is then the appropriate negative.
- 2 ἔπασχον would suffice, meaning "they used to suffer": ἄν may however be added to such *Past Progressives* (or *Aorists*-see *Units 21, 24, 26*) to emphasize a repeated occurrence: "they used to suffer time and time again". Cf. 12C1.b.
- 3 This picturesque phrase is found in Plato *Rep.* VIII 548 B and recurs in Aristotle *Politics* II 1270 B 34. It is possible that it was earlier used by Alcibiades (*Aelian Var. Hist.* 13.37).
- 4 ἦν ἄρα the Past Progressive + ἄρα used to denote the realization now of a truth that was valid all along, Cf. Unit 12.

19F. VOCABULARY

19F1: NEW WORD LIST

- * αἰδήμων (αἰδημον) [adjective] - bashful, modest
- * ἀντιβλέπει (ἀντιβλέπω) [verb] - look straight at
- * ἀπεχθάνεται (ἀπεχθάνομαι) [verb] - (deponent) be hated; cause hatred
- * βλέπει (βλέπω) [verb] - see; look
- δηλοῖ (δηλῶ) [verb] - show
- * ὁ δημηγόρος (τοῦ δημηγόρου) [noun] - popular orator
- * ἐθέλει (ἐθέλω) [verb] - be willing; wish
- ἐναντίως [adverb] - contrariwise
- * θεᾶται (θεῶμαι) [verb] - (deponent) gaze at; behold; contemplate; view
- * θρασύς (θρασεῖα - θρασύ) [adjective] - bold; rash; arrogant, insolent
- * ἡ θρίξ (τῆς τριχός) [noun] - hair
- * καίπερ [conjunction] - although
- * ἡ λόγχη (τῆς λόγχης) [noun] - spear (head)
- * ἡ μάχαιρα (τῆς μαχαίρας) [noun] - large knife; sword, dagger
- * τὸ ὄμμα (τοῦ ὀμματος) [noun] - eye
- ἡ οὐσίᾱ (τῆς οὐσίᾱς) [noun] - property; substance; essence
- τὸ πάθος (τοῦ πάθους) [noun] - experience
- παντάπασιν(ν) [adverb] - all in all, altogether, wholly
- * ὁ Πείσανδρος (τοῦ Πεισάνδρου) [noun] - Pisander (Athenian politician, active between 430 and 411 B.C. often reviled for cowardice and corruption)
- * συστρατεύει (συστρατεύω) [verb] - join in an expedition (frequently in middle with same meaning)
- * ἡ σχέσις (τῆς σχέσεως) [noun] - state, condition; nature, quality
- * φθέγγεται (φθέγγομαι) [verb] - (deponent) utter sound
- * φιλικός (-ή -όν) [adjective] - friendly
- * ἡ φωνή (τῆς φωνῆς) [noun] - sound, tone; speech, voice, utterance

19F2: RELATED WORDS

δημηγορικός
δημηγόρος
προαγορεύει

αΐδειται
αΐδήμων
αΐδώς

ἀνθίστησι
ἀντί
ἀντιβλέπει
ἀντιδωρεῖται

ἀπεργάζεται
ἀπεργασίᾳ
ἀπείχει
ἀπεχθάνεται
ἀπό
ἀποβλέπει
ἀποδείκνυσι
ἀποδέχεται
ἀποδιδράσκει
ἀποδίδωσι
ἀποδύει
ἀποθνήσκει
ἀποκρίνει
ἀποκτείνει
ἀπολαμβάνει
ἀπόλλυσι
ἀποσφάττει
ἀφίησι

ἀντιβλέπει
ἀποβλέπει
βλέπει

δηλοῖ
δηλός
κατάδηλος

δημηγορικός
δημηγόρος

ἐναντίος
ἐναντίως

ἀνέχει
ἀπείχει
ἔχει
παρέχει
σχέσις

ἀπεχθάνεται
ἔχθρᾱ
ἔχθρός

θέᾱμα
θεᾶται

θρίξ
τετανόθριξ

καί
καίπερ

μάχαιρα
μάχη

ἄπᾱς
πάγκαλος
παγκάλως
πάμπολυς
Παναθήναια
παντάπᾳσιν
πανταχοῦ
παντελῶς
παντοῖος
πάντως
πάνυ
πᾶς

πάθος
πάσχει

εἴπερ
ἵναπερ
καίπερ

στρατηγικός
στρατηγός
συστρατεύει

συγγένεια
συγγυμναστής
συγχωρεῖ
συμμίγνυσι
συμφέρει
συνδέει
σύνεστι
συνίησι
συνομολογεῖ
συντεκμαίρεται
συστρατεύει

φθέγγεται
φθόγγος

θεοφιλής
προσφιλής
φιλεῖ
φίλημα
φιλίᾳ
φιλικός
φίλος
φιλοφροσύνη

7480- RB

19F3: IDIOMATIC EXPRESSION

καίπερ + participle - although

e.g., καίπερ γυνή οὔσα = although she is a woman

3

DERIVATIVES

πάθος
φωνή

UNIT TWENTY

20A. BASIC DIALOGUE

20A1: Euthyphro agrees to define holiness and unholiness, and does so. (See 5A1, 10D2, 13D2, 17A1).

- | | | | |
|------------|---|-----------|--|
| EUTHYPHRO. | If this is how you want (me to put it), I'll tell it to you in this way, Socrates. | EΥΘΥΦΡΩΝ. | ἀλλ' εἰ οὕτω βούλει, ὦ Σώκρατες, καὶ οὕτω σοι φράσω. |
| SOCRATES. | Yes this is just what I <i>do</i> want. | ΣΩΚΡΑΤΗΣ. | ἀλλὰ μὴν βούλομαι γε. |
| EUTHYPHRO. | Well then, what is dear to the gods is holy, and what is not dear (to them) is unholy. | EΥΘΥΦΡΩΝ. | ἔστι τοίνυν τὸ μὲν τοῖς θεοῖς προσφιλὲς ὅσιον, τὸ δὲ μὴ προσφιλὲς ἀνόσιον. |
| SOCRATES. | Excellent, Euthyphro; just now you answered (me) just as I asked you to answer. But whether (you answered) truly, this I do not yet know, but it is clear that you will show that what you say is true. | ΣΩΚΡΑΤΗΣ. | παγκάλως, ὦ Εὐθύφρων, καὶ ὡς ἐγὼ εἰήτητον ἀποκρίνεσθαί σε, οὕτω νῦν ἀπεκρίνου. εἰ μὲντοι ἀληθῶς, τοῦτο οὕτω ἐπίσταμαι, ἀλλὰ σὺ δῆλον ὅτι ἐπεκδιδάξεις ὡς ἔστιν ἀληθὴ ἃ λέγεις. |
| EUTHYPHRO. | Certainly. | EΥΘΥΦΡΩΝ. | πάνυ μὲν οὔν. |

-- Plato, *Euthyphro*.

20A2: Callias discloses to his guests what he prides himself on. (See 13D3, 15A3)

SOCRATES.	Now these people, gentlemen, show themselves to be capable of giving us pleasure; but we think that we are much better than them; will it not therefore, be shameful if we do not even try, while we are together, to give some help or pleasure to each other?	ΣΩΚΡΑΤΗΣ.	οὔτοι μὲν δὴ, ὧ ἄνδρες, ἱκανοὶ τέρπειν ἡμᾶς φαίνονται· ἡμεῖς δὲ τούτων πολὺ βελτίονες οἴομεθα εἶναι· οὐκ αἰσχρὸν οὖν εἶ μὴδ' ἐπιχειρήσομεν συνόντες ὠφελεῖν τι ἢ εὐφραίνειν ἀλλήλους;
MANY.	Well then, you explain to us what kind of subject we should take hold of so as best to achieve this result.	ΠΟΛΛΟΙ.	σὺ τοίνυν ἡμῖν ἐξηγοῦ ποίων λόγων ἀπτόμενοι μάλιστ' ἂν ταῦτα ποιοῖμεν.
SOCRATES.	Well, I should dearly like to get from Callias what he promised. For he said, you recall, that if we dined with him he would display his intelligence.	ΣΩΚΡΑΤΗΣ.	ἐγὼ μὲν τοίνυν ἥδιστ' ἂν ἀπολαμβάνοιμι παρὰ Καλλίου τὴν ὑπόσχεσιν. ἔφη γὰρ δήπου, εἰ συνδειπνοῖμεν, ἐπιδείξειν τὴν αὐτοῦ σοφίαν.
CALLIAS.	And I will display it, if all of you also put before us anything useful which you each know.	ΚΑΛΛΙΑΣ.	καὶ ἐπιδείξω γ', εἰ καὶ ὑμεῖς ἅπαντες εἰς μέσον φέρετε ὅ τι ἕκαστος ἐπίστασθε ἀγαθόν.
SOCRATES.	Well, no one objects to telling what each man believes is the most valuable thing he knows.	ΣΩΚΡΑΤΗΣ.	ἀλλ' οὐδεὶς σοι ἀντιλέγει τὸ μὴ οὐ λέξειν ὅ τι ἕκαστος ἡγείται πλείστου ἄξιον ἐπίστασθαι.
CALLIAS.	Now, as for me, I'll tell you what I pride myself on most of all: I think I am capable of making men better.	ΚΑΛΛΙΑΣ.	ἐγὼ μὲν τοίνυν λέγω ὑμῖν ἔφ' ὃ μέγιστον φρονῶ. ἀνθρώπους γὰρ οἶμαι ἱκανὸς εἶναι βελτίους ποιεῖν.
ANTISTHENES.	(Do you do it) by teaching some manual trade, or by teaching nobleness?	ΑΝΤΙΣΘΕΝΗΣ.	πότερον τέχνην τινὰ βανασικὴν ἢ καλοκάγαθίαν διδάσκων;
CALLIAS.	(The latter), if justice is (a kind of) nobleness.	ΚΑΛΛΙΑΣ.	εἰ καλοκάγαθία ἐστὶν ἡ δικαιοσύνη.
ANTISTHENES.	It is by Zeus, and of the most undoubted kind; for - you know - sometimes courage and wisdom seem to be harmful both to one's friends and to the state, but justice is not associated with injustice at any point at all.	ΑΝΤΙΣΘΕΝΗΣ.	νῆ Δί', ἥ γε ἀναμφιλογωτάτη· ἐπεὶ τοὶ ἄνδρεῖα μὲν καὶ σοφία ἐστὶν ὅτε βλαβερά καὶ φίλοις καὶ πόλει δοκεῖ εἶναι, ἡ δὲ δικαιοσύνη οὐδὲ καθ' ἓν συμμίσγνυται τῇ ἀδικίᾳ.

CALLIAS. Well then, when each of you names the useful thing which he knows (lit. has), then I too will not refuse to describe the skill by means of which I accomplish (what I claim to do).

ΚΑΛΛΙΑΣ. ἐπειδὴν τοῖνυν καὶ ὑμῶν ἕκαστος λέγῃ ὅ τι ὠφέλιμον ἔχει, τότε καὶ γὰρ οὐ φθονήσω λέγειν τὴν τέχνην δι' ἧς τοῦτο ἀπεργάζομαι.

-- Xenophon, *Symposium*.

20B. DRILLS

M: MIMICRY DRILLS

M1: Purpose: To learn the forms of the future indicative.

M1a: Directions: Mimic the following rapidly across each row. Note what is common to all future forms.

- | | |
|---------------------------|----------------------------|
| 1. νῦν μὲν οὐ θύει, | 1. ὕστερον δὲ θύσει. |
| 2. νῦν μὲν οὐ κινδυνεύει, | 2. ὕστερον δὲ κινδυνεύσει. |
| 3. νῦν μὲν οὐ τέρπει, | 3. ὕστερον δὲ τέρψει. |
| 4. νῦν μὲν οὐ γράφει, | 4. ὕστερον δὲ γράψει. |
| 5. νῦν μὲν οὐ διατρίβει, | 5. ὕστερον δὲ διατρίψει. |
| 6. νῦν μὲν οὐ διώκει, | 6. ὕστερον δὲ διώξει. |
| 7. νῦν μὲν οὐκ ἐλέγχει, | 7. ὕστερον δ' ἐλέγξει. |
| 8. νῦν μὲν οὐκ ἄγει, | 8. ὕστερον δ' ἄξει. |

Problems:

α'. What single element in the new forms signals future tense?

β'. What is the future tense corresponding to each of the following forms?

Cover the right-hand column with a sheet of paper, and work down.

ἰδρύει	
πέμπει	ἰδρύσει
ἀλείφει	πέμψει
ἄρχει	ἀλείψει
λέγει	ἄρξει
	λέξει

- γ'. The remaining person-subject endings in the future indicative are also the same as the corresponding endings of the present progressive indicative. What is the future form corresponding to each of the following?

θεραπεύεις	
τέρπω	θεραπεύσεις
γράφετον	τέρψω
διατρίβομεν	γράψετον
διώκουσι	διατρίψομεν
ἄγει	διώξουσιν
	ἄξει

M1b: Certain verb-stems which end in a consonant produce other combinations with σ:

Directions: Mimic the following pattern straight across each row.

1. τοὺς μὲν πείθω,	1. τοὺς δὲ πείσω.
Some I am persuading,	others I shall persuade.
2. τοὺς μὲν σπαύδω,	2. τοὺς δὲ σπαύσω.
3. τοὺς μὲν ῥίπτω,	3. τοὺς δὲ ῥίψω.
4. τοὺς μὲν πράττω,	4. τοὺς δὲ πράξω.
5. τοὺς μὲν διδάσκω,	5. τοὺς δὲ διδάξω.
6. τοὺς μὲν ἔχω,	6. τοὺς δὲ ἔξω.
7. τοὺς μὲν δείκνυμι,	7. τοὺς δὲ δείξω.
8. τοὺς μὲν συμμίγνυμι,	8. τοὺς δὲ συμμίξω.
9. τοὺς μὲν κολάζω,	9. τοὺς δὲ κολάσω.
10. τοὺς μὲν φράζω,	10. τοὺς δὲ φράσω.

Drill the foregoing several times until you are thoroughly familiar with the future forms.

M1c: *Directions:* Drill the following pattern straight across each row.

- | | |
|-----------------------|--|
| 1. ἄλλα μὲν νοεῖ, | 1. ἄλλα δὲ νοήσει. |
| 2. ἄλλα μὲν ποιεῖ, | 2. ἄλλα δὲ ποιήσει. |
| 3. ἄλλα μὲν ὁμολογεῖ, | 3. ἄλλα δὲ ὁμολογήσει. |
| 4. ἄλλα μὲν ἔρωτᾷ, | 4. ἄλλα δ' ἐρωτήσει. |
| 5. ἄλλα μὲν σιωπᾷ, | 5. ἄλλα δὲ σιωπήσει. |
| 6. ἄλλα μὲν τολμᾷ, | 6. ἄλλα δὲ τολμήσει. |
| 7. ἄλλα μὲν διψᾷ, | 7. ἄλλα δὲ διψήσει. |
| 8. ἄλλα μὲν δηλοῖ, | 8. ἄλλα δὲ δηλώσει. |
| 9. ἄλλα μὲν ἐθέλει, | 9. ἄλλα δ' ἐθέλησει. |
| 10. ἄλλα μὲν ἔχει, | 10. ἄλλα δὲ σχήσει - "hold" (See M1b.6.) |

δ'. In the preceding drill the future is marked by a pure lengthening of the final vowel of the present stem, plus σ. That is, the variant of the future signal represented in the above forms is ____.

ε'. With the exception of Nos. 9 and 10, all the above verbs show contraction of the vowels in the base theme-marker and subject ending, in the present, and are known as _____ verbs.

- | | |
|---------------------|-----------------------|
| 11. ἄλλα μὲν δρᾷ. | 11. ἄλλα δὲ δράσει. |
| 12. ἄλλα μὲν ἔᾱ. | 12. ἄλλα δ' ἑᾶσει. |
| 13. ἄλλα μὲν ἐστιᾷ. | 13. ἄλλα δ' ἐστιᾶσει. |

ς'. Verbs where the present stem vowel α is preceded by ρ or another vowel, display a variant of .σ, of the form _____ or _____.

δ'. - .σ -

ε'. Contract

ς'. - : σ - or - ᾶσ - .

M1d: Directions: Drill the following pattern straight across each row.

- | | |
|------------------------------|---------------------------|
| 1. πότερον νῦν καθίζεις, | 1. ἢ ὕστερον καθιεῖς; |
| 2. πότερον νῦν φροντίζεις, | 2. ἢ ὕστερον φροντιεῖς; |
| 3. πότερον νῦν διαφθείρεις, | 3. ἢ ὕστερον διαφθερεῖς; |
| 4. πότερον νῦν ἐγείρεις, | 4. ἢ ὕστερον ἐγερεῖς; |
| 5. πότερον νῦν φαίνεις, | 5. ἢ ὕστερον φανεῖς; |
| 6. πότερον νῦν χαλεπαίνεις, | 6. ἢ ὕστερον χαλεπανεῖς; |
| 7. πότερον νῦν ἀποκτείνεις, | 7. ἢ ὕστερον ἀποκτενεῖς; |
| 8. πότερον νῦν κρινῇς, | 8. ἢ ὕστερον κρινεῖς; |
| 9. πότερον νῦν μένεις, | 9. ἢ ὕστερον μενεῖς; |
| 10. πότερον νῦν λεπτύνεις, | 10. ἢ ὕστερον λεπτυνεῖς; |
| 11. πότερον νῦν ἐλαύνεις, | 11. ἢ ὕστερον ἐλαῖς; |
| 12. πότερον νῦν καταβάλλεις, | 12. ἢ ὕστερον καταβαλεῖς; |
| 13. πότερον νῦν ἀγάλλεις, | 13. ἢ ὕστερον ἀγαλεῖς; |
| 14. πότερον νῦν ἀπόλλυς, | 14. ἢ ὕστερον ἀπολεῖς; |

- η'. The contracted endings of the future forms above recall the endings on the so-called _____ verbs.
- θ'. From No. 3 on a further characteristic is displayed. Where the final syllable of the present progressive base contains a diphthong, long vowel or double consonant it is reduced, in the future, to a _____ vowel or _____ consonant.
- ι'. Since the contract endings signal future tense in the series of verbs above, this may be taken as the future signal in certain verbs. The three variants of the future signal met so far, then, are _____, _____ and _____.

η'. Contract

θ'. short; single

ι'. -σ-, length (-or:) + σ, and contract endings.

M1e: Other verbs frequently or invariably use -σ- where we might expect a contraction or -ησ-.

Directions: Drill the following across each row.

- | | | |
|--------------------------|---|------------------------------|
| 1. πότερον νῦν ἀπόλλυσι, | - | 1. ἢ ὕστερον ἀπολέσει; |
| 2. πότερον νῦν καλεῖ, | | 2. ἢ ὕστερον καλέσει (late); |
| 3. πότερον νῦν ἐπαινεῖ, | | 3. ἢ ὕστερον ἐπαινέσει; |
| 4. πότερον νῦν ἀρέσκει, | | 4. ἢ ὕστερον ἀρέσει; |

M1f: A small number of verbs use a different stem for the future.

Directions: Drill across each row.

- | | | |
|------------------------------------|---|------------------------------------|
| 1. νῦν μὲν οὕτως φέρομεν ταῦτα, | - | ὕστερον δ' ἄλλως πως οἴσομεν. |
| 2. νῦν μὲν οὕτως λέγομεν ταῦτα, | | ὕστερον δ' ἄλλως πως ἐροῦμεν. |
| 3. νῦν μὲν οὕτως τίθεμεν ταῦτα, | | ὕστερον δ' ἄλλως πως θήσομεν. |
| 4. νῦν μὲν οὕτως ἔμεν ταῦτα, | | ὕστερον δ' ἄλλως πως ἥσομεν. |
| 5. νῦν μὲν οὕτως φαμέν ταῦτα, | | ὕστερον δ' ἄλλως πως φήσομεν. |
| 6. νῦν μὲν οὕτως ἀνθίσταμεν ταῦτα, | | ὕστερον δ' ἄλλως πως ἀντιστήσομεν. |
| 7. νῦν μὲν οὕτως ἀποδίδομεν ταῦτα, | | ὕστερον δ' ἄλλως πως ἀποδώσομεν. |

R: RECOGNITION DRILLS

R1: *Purpose:* To practise recognition of future indicative in contrast with present indicative forms.

Directions: Where the main verb is future, complete the sentence with *ἐὰν βούλωμαι*; if present, with *ὅτε βούλωμαι*: e.g.,

Recording: κινδυνεύσω _____.

I shall take a risk.

Reply: κινδυνεύσω *ἐὰν* βούλωμαι.

I shall take a risk if I want (to).

but: κινδυνεύω _____.

κινδυνεύω *ὅτε* βούλωμαι.

I take a risk (at the times) when I want (to).

Cover this column

- | | |
|--------------------------|---------------------|
| 1. κινδυνεύσω _____ | <i>ἐὰν</i> βούλωμαι |
| 2. κινδυνεύω _____ | <i>ὅτε</i> βούλωμαι |
| 3. πολεμοῦμεν _____ | <i>ὅτε</i> βούλωμαι |
| 4. πέμψει _____ | <i>ἐὰν</i> βούλωμαι |
| 5. στασιάσουσιν _____ | <i>ἐὰν</i> βούλωμαι |
| 6. καθεύδετε _____ | <i>ὅτε</i> βούλωμαι |
| 7. παρατίθησι _____ | <i>ὅτε</i> βούλωμαι |
| 8. ἐρωτήσεις _____ | <i>ἐὰν</i> βούλωμαι |
| 9. ἀντιλέγω _____ | <i>ὅτε</i> βούλωμαι |
| 10. καταβαλοῦμεν _____ | <i>ἐὰν</i> βούλωμαι |
| 11. τοῦτο ποιοῦσιν _____ | <i>ὅτε</i> βούλωμαι |
| 12. προσοίσετε _____ | <i>ἐὰν</i> βούλωμαι |

R2: *Purpose:* To show you recognize to which verb a future form belongs.

Directions: Complete the second clause of each statement with the corresponding present form of the verb: e.g.,

Recording: ὕστερον μὲν ἴσως σπεύσεις, νῦν δ' οὐ _____

Reply: νῦν δ' οὐ σπεύδεις.

Cover this column

- | | |
|---|---------------|
| 1. ὕστερον μὲν ἴσως σπεύσεις, νῦν δ' οὐ _____ | 1. σπεύδεις |
| 2. ὕστερον μὲν ἴσως πείσω σε, νῦν δ' οὐ _____ | 2. πείθω |
| 3. ὕστερον μὲν ἴσως ἐρωτήσομεν, νῦν δ' οὐκ _____ | 3. ἐρωτῶμεν |
| 4. ὕστερον μὲν τοῦτ' ἴσως δηλώσετε, νῦν δ' οὐ _____ | 4. δηλοῦτε |
| 5. ὕστερον μὲν ἴσως πέμψει ἡμᾶς, νῦν δ' οὐ _____ | 5. πέμπει |
| 6. ὕστερον μὲν ἴσως ἀντιστήσεται, νῦν δ' οὐκ _____ | 6. ἀνθίσταται |
| 7. ὕστερον μὲν ἴσως ἐλέγξουσιν τοῦτο, νῦν δ' οὐκ _____ | 7. ἐλέγχουσιν |
| 8. ὕστερον μὲν ἴσως ἀνάξεις αὐτό, νῦν δ' οὐκ _____ | 8. ἀνάγεις |
| 9. ὕστερον μὲν ἴσως φιλήσεται αὐτούς, νῦν δ' οὐ _____ | 9. φιλεῖται |
| 10. ὕστερον μὲν ἴσως φήσομεν ἃ βούλει, νῦν δ' οὐ _____ | 10. φάμεν |
| 11. ὕστερον μὲν ἴσως διδάξει τὸν παῖδα, νῦν δ' οὐ _____ | 11. διδάσκει |
| 12. ὕστερον μὲν ἴσως ἀποδώσετε τὸ δῶρον, νῦν δ' οὐκ _____ | 12. ἀποδίδετε |
| 13. ὕστερον μὲν ἴσως καλέσω ὑμᾶς, νῦν δ' οὐ _____ | 13. καλῶ |
| 14. ὕστερον μὲν ἴσως νομιοῦσι τοῦτο, νῦν δ' οὐ _____ | 14. νομίζουν |

R3: Purpose: To drill recognition of the future infinitive.

Directions: Indicate whether the *time* of action referred to by the infinitive is the same as that of the main verb or later, by repeating and expanding sentences with either τότε, "at that time", or with ὕστερον, "later on".

Recording: ἔφη . . . ἐπιδεικνύναι τὴν αὐτοῦ σοφίαν.

Reply: ἔφη τότε ἐπιδεικνύναι τὴν αὐτοῦ σοφίαν.

- | | |
|--|-------------|
| 1. ἔφη . . . ἐπιδεικνύναι τὴν αὐτοῦ σοφίαν. | 1. τότε |
| 2. ἔφη . . . ἐπιδείξειν τὴν αὐτοῦ σοφίαν. | 2. ὕστερον |
| 3. ἔφη τὸν δεσπότην . . . λυπήσειν τὴν πόλιν. | 3. ὕστερον |
| 4. ἔφη ἐν τῇ οἰκίᾳ . . . ὀκνεῖν. | 4. τότε |
| 5. ἔφη πρὸς τὸν βασιλέα δίκην τινὰ . . . ἔχειν. | 5. τότε |
| 6. ἔφη ἐν τῇ στοᾷ . . . διατρίψειν. | 6. ὕστερον |
| 7. ἔφη τοὺς ἀνδροφόνους . . . κρινεῖν | 7. ὕστερον |
| 8. ἔφη οὕτω σοι . . . φράζειν. | 8. τότε |
| 9. ἔφη τὰ ἀργύρια εἰς τὸ βολάντιον . . . βαλεῖν. | 9. ὕστερον |
| 10. ἔφη . . . ἐστιᾶν τοὺς φίλους αὐτοῦ. | 10. τότε |
| 11. ἔφη, δήπου, εἰ συνδειπνοῖμεν, . . . κιθαριεῖν. | 11. ὕστερον |
| 12. ἔφη . . . παραθήσειν θέαμα θαυμαστόν. | 12. ὕστερον |
| 13. ἔφη ἱκανὸς εἶναι ἀνθρώπους βελτίους . . . ποιεῖν. | 13. τότε |
| 14. ἔφη ἐθέλειν παρὰ Καλλίου τὴν ὑπόσχεσιν . . . ἀπολαμβάνειν. | 14. τότε |

1α'. What is the future infinitive corresponding to each of the following?

Cover this column

γράφει

σπεύσει

σχήσομεν

φράσω

ἀποκτενεῖτε

ἀποδώσεις

ποιήσουσι

γράφειν

σπεύσειν

σχήσειν

φράσειν

ἀποκτενεῖν

ἀποδώσειν

ποιήσειν

R4: *Purpose:* To extend recognition of the progressive-future distinction to the *participles*.

Directions: Replace the participle by ὅς and the corresponding indicative form: e.g.,

Recording: δοῦλον πέμπει ἐρωτήσοντα.

He is sending a slave to inquire.

Reply: δοῦλον πέμπει ὅς ἐρωτήσει.

He is sending a slave who will inquire.

Cover this column

- | | |
|--|--|
| 1. δοῦλον πέμπει ἐρωτήσοντα. | 1. . . . ὅς ἐρωτήσει. |
| 2. δοῦλον πέμπει ἐρωτῶντα. | 2. . . . ὅς ἐρωτᾷ. |
| 3. στρατηγὸν βούλεται ἄρξοντα. | 3. . . . ὅς ἄρξει. |
| 4. ἐξήτει ἄνδρα τέρψοντα τὸν βασιλέα. | 4. . . . ὅς τέρψει |
| 5. ἄρα νῦν πράττεις ἀρέσκοντα; | 5. . . . ἃ ἀρέσκει. |
| 6. γινώσκω σοφὸν διδάξοντα ἡμᾶς. | 6. . . . ὅς διδάξει |
| 7. σώσω αὐτὸν καλοῦντα. | 7. . . . ὅς καλεῖ. |
| 8. ὁρῶ ἄνδρα σκώπτοντα τοὺς θεούς. | 8. . . . ὅς σκώπτει. |
| 9. ἀρέσκει μοι λέξοντι ταῦτα. | 9. . . . ὅς λέξω, ὅς ἐρῶ |
| 10. νῦν ἔρχεται μάντις προαγορεύων αὐτοῖς. | 10. . . . ὅς προαγορεύει |
| 11. κριτὴν πέμψω μὴ ἀπολοῦντα ὑμᾶς. | 11. . . . ὅς οὐκ ἀπολεῖ |
| 12. ὑπηρετᾷ ἱᾶσιν ἀγγελοῦντες. | 12. . . . οἱ ἀγγελοῦσιν. |
| 13. κολάζομεν πολίτας κακουργοῦντας. | 13. . . . οἱ κακουργοῦσιν. |
| 14. ἐώρα ὑμᾶς οἷσοντας τὸν λαμπτήρα. | 14. . . . οἱ οἷσετε |

P: PRODUCTION DRILLS

P1: Purpose: To drill production of future indicative active forms.

Directions: Turn back to M1a to f. Cover the right-hand column and anticipate the second half of each exchange. Repeat the correct future form after the recording if you are incorrect.

Recording: νῦν μὲν θύει, . . .

(Anticipated) Reply: ὕστερον δ' οὐ θύσει.

P1 = M1a to f. (If you know these thoroughly, proceed directly to P2)

P2: Directions: Complete the statement with the corresponding future form:

Recording: νῦν μὲν οὐ γράφεις, ὕστερον δὲ _____

Reply: νῦν μὲν οὐ γράφεις, ὕστερον δὲ γράψεις.

- | | |
|--|----------------------------|
| 1. νῦν μὲν οὐ γράφεις, ὕστερον δὲ _____ | 1. γράψεις. |
| 2. νῦν μὲν οὐ κινδυνεύει, ὕστερον δὲ _____ | 2. κινδυνεύσει. |
| 3. νῦν μὲν οὐ συνιέμεν, ὕστερον δὲ _____ | 3. συνήσομεν. |
| 4. νῦν μὲν οὐ νομιζέτε, ὕστερον δὲ _____ | 4. νομιεῖτε. |
| 5. νῦν μὲν οὐ δηλοῖς, ὕστερον δὲ _____ | 5. δηλώσεις. |
| 6. νῦν μὲν οὐ διατρίβω, ὕστερον δὲ _____ | 6. διατρίψω. |
| 7. νῦν μὲν οὐκ ἔωσιν, ὕστερον δ' _____ | 7. ἔασουσιν. |
| 8. νῦν μὲν οὐ συμμίσγνυμεν, ὕστερον δὲ _____ | 8. συμμίσξομεν. |
| 9. νῦν μὲν οὐκ ἐλέγχετε, ὕστερον δ' _____ | 9. ἐλέγξετε. |
| 10. νῦν μὲν οὐ πράττει, ὕστερον δὲ _____ | 10. πράξει. |
| 11. νῦν μὲν οὐκ ὀκνοῦσιν, ὕστερον δ' _____ | 11. ὀκνήσουσιν. |
| 12. νῦν μὲν οὐ τολμῶμεν, ὕστερον δὲ _____ | 12. τολμήσομεν. |
| 13. νῦν μὲν οὐ μένω, ὕστερον δὲ _____ | 13. μενῶ. |
| 14. νῦν μὲν οὐκ ἔχουσιν, ὕστερον δὲ _____ | 14. ἔξουσιν, or σχήσουσιν. |
| 15. νῦν μὲν οὐ φράζεις, ὕστερον δὲ _____ | 15. φράσεις. |
| 16. νῦν μὲν οὐκ ἀποδίδωσι, ὕστερον δ' _____ | 16. ἀποδώσει. |

P3: Purpose: To practise use of the future indicative with εἰ.

Directions: Combine each of the following pairs of sentences into one, on the model.

Recording: οὐκ ἐπιχειρήσομεν. κακῶς σχήσει.

Reply: εἰ μὴ ἐπιχειρήσομεν, κακῶς σχήσει.

Cover this column

- | | |
|--|---|
| 1. οὐκ ἐπιχειρήσομεν.
κακῶς σχήσει. | 1. εἰ μὴ ἐπιχειρήσομεν, κακῶς σχήσει. |
| 2. ἐπιδείξει τὴν σοφίαν αὐτοῦ.
κακῶς σχήσει. | 2. εἰ ἐπιδείξει τὴν σοφίαν αὐτοῦ, κακῶς
σχήσει. |
| 3. ἄνθρώπους βελτίους οὐ ποιήσει.
κακῶς σχήσει. | 3. εἰ ἄνθρώπους βελτίους μὴ ποιήσει, κακῶς
σχήσει. |
| 4. τὴν πόλιν ἀπολεῖτε.
κακῶς σχήσει. | 4. εἰ τὴν πόλιν ἀπολεῖτε, κακῶς σχήσει. |
| 5. καλοκἀγαθίαν οὐ διδάξετον.
κακῶς σχήσει. | 5. εἰ καλοκἀγαθίαν μὴ διδάξετον, κακῶς
σχήσει. |
| 6. οὐκ εὐφρανοῦσι τοὺς φίλους.
κακῶς σχήσει. | 6. εἰ μὴ εὐφρανοῦσι τοὺς φίλους, κακῶς
σχήσει. |
| 7. οὕτω ἡμῖν φράσεις.
κακῶς σχήσει. | 7. εἰ οὕτω ἡμῖν φράσεις, κακῶς σχήσει. |
| 8. ἐπεκδιδάξω ὥς ἔστιν.
κακῶς σχήσει. | 8. εἰ ἐπεκδιδάξω ὥς ἔστιν, κακῶς σχήσει. |
| 9. σαφῶς χαλεπανεῖ.
κακῶς σχήσει. | 9. εἰ σαφῶς χαλεπανεῖ, κακῶς σχήσει. |
| 10. τὰ ἀληθῆ οὐκ ἐροῦμεν.
κακῶς σχήσει. | 10. εἰ μὴ τὰ ἀληθῆ ἐροῦμεν, κακῶς σχήσει. |
| 11. εἰκάσετε τοῦτον ἀνδροφόνῳ.
κακῶς σχήσει. | 11. εἰ εἰκάσετε τοῦτον ἀνδροφόνῳ, κακῶς
σχήσει. |
| 12. ἐγγὺς προσοίσετον.
κακῶς σχήσει. | 12. εἰ ἐγγὺς προσοίσετον, κακῶς σχήσει. |
| 13. τὴν νόσον οὐ θεραπεύσεις.
κακῶς σχήσει. | 13. εἰ τὴν νόσον μὴ θεραπεύσεις, κακῶς
σχήσει. |
| 14. οὐκέτι σπεύσουσι.
κακῶς σχήσει. | 14. εἰ μηκέτι σπεύσουσι, κακῶς σχήσει. |

P4: Purpose: To drill production of the future infinitive active.

P4a: Directions: Transform the following statements with the future indicative to a form using the future infinitive, on the model:

Recording: διώξει τὸν ἑαυτοῦ ὑπηρέτην.

Reply: ἔφη γὰρ διώξειν αὐτόν.

Cover this column

- | | |
|----------------------------------|-----------------------------|
| 1. διώξει τὸν ἑαυτοῦ ὑπηρέτην. | 1. ἔφη γὰρ διώξειν αὐτόν. |
| 2. πείσει τὸν ἑαυτοῦ δεσπότην. | 2. ἔφη γὰρ πείσειν αὐτόν. |
| 3. κολάσει τὸν ἑαυτοῦ δοῦλον. | 3. ἔφη γὰρ κολάσειν αὐτόν. |
| 4. ζητήσει τὸν ἑαυτοῦ κύνα. | 4. ἔφη γὰρ ζητήσειν αὐτόν. |
| 5. καλέσει τὴν ἑαυτοῦ ἵππον. | 5. ἔφη γὰρ καλέσειν αὐτήν. |
| 6. ἐρωτήσει τὴν ἑαυτοῦ γυναῖκα. | 6. ἔφη γὰρ ἐρωτήσειν αὐτήν. |
| 7. ἐστιᾷσει τὴν ἑαυτοῦ φίλην. | 7. ἔφη γὰρ ἐστιᾷσειν αὐτήν. |
| 8. καταβαλεῖ τὸ ἑαυτοῦ ἀργύριον. | 8. ἔφη γὰρ καταβαλεῖν αὐτό. |
| 9. συνήσει τὸ ἑαυτοῦ ἔγκλημα. | 9. ἔφη γὰρ συνήσειν αὐτό. |

P4b: Directions: Turn the following statements from the form

φησὶ γράφειν ἔγκλημα - He says he is writing a charge.

to φησὶ γράψειν ἔγκλημα - He says he will write a charge.

Cover this column

- | | |
|-----------------------------------|----------------------------------|
| 1. φησὶ γράφειν ἔγκλημα. | 1. φησὶ γράψειν ἔγκλημα. |
| 2. φησὶ προαγορεύειν ἡμᾶς. | 2. φησὶ προαγορεύσειν ἡμᾶς. |
| 3. φησὶ εἰσφέρειν τὸ δῶρον. | 3. φησὶ εἰσοίσειν τὸ δῶρον. |
| 4. φησὶ ἀποδιδόναι τὸ ἀργύριον. | 4. φησὶ ἀποδώσειν τὸ ἀργύριον. |
| 5. ἔφη ποιεῖν τὸ ἔργον. | 5. ἔφη ποιήσειν τὸ ἔργον. |
| 6. ἔφη ἐστιᾶν τοὺς ἄρχοντας. | 6. ἔφη ἐστιᾷσειν τοὺς ἄρχοντας. |
| 7. ἔφη οὐ διαφθεῖρειν τοὺς νέους. | 7. ἔφη οὐ διαφθερεῖν τοὺς νέους. |
| 8. ἔφη οὐ δικάζειν τὸν ἐχθρόν. | 8. ἔφη οὐ δικάσειν τὸν ἐχθρόν. |

P4c: *Directions:* Transform the following statements on the model:

Recording: κρίνει αὐτούς.

He is judging them.

Reply: ἔμελλεν γὰρ κρινεῖν αὐτούς.

(For) he was about to judge them.

Cover this column

- | | |
|---------------------|--|
| 1. κρίνει αὐτούς. | 1. ἔμελλεν γὰρ κρινεῖν αὐτούς. |
| 2. ἐγείρει αὐτούς. | 2. ἔμελλεν γὰρ ἐγερεῖν αὐτούς. |
| 3. ὀργίζει αὐτούς. | 3. ἔμελλεν γὰρ ὀργιεῖν αὐτούς. |
| 4. κελεύει αὐτούς. | 4. ἔμελλεν γὰρ κελεύσειν αὐτούς. |
| 5. παύει αὐτούς. | 5. ἔμελλεν γὰρ παύσειν αὐτούς. |
| 6. γυμνάζει αὐτούς. | 6. ἔμελλεν γὰρ γυμνάσειν αὐτούς. |
| 7. ρίπτει αὐτούς. | 7. ἔμελλεν γὰρ ρίψειν αὐτούς. |
| 8. δείκνυσι αὐτούς. | 8. ἔμελλεν γὰρ δείξειν αὐτούς. |
| 9. ἀπόλλυσι αὐτούς. | 9. ἔμελλεν γὰρ ἀπολεῖν/ἀπολέσειν αὐτούς. |

P4d: Directions: Combine each pair of statements into one, on the pattern:

Recording: ἀντιλέγει σοι· οὐ λέξεις τοῦτο.

He objects: "You will not say this".

Reply: ἀντιλέγει σοι τὸ μὴ λέξαι τοῦτο.

He objects to your saying this (in the future).

Cover this column

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|--------------------------------------|---|
| 1. ἀντιλέγει σοι· οὐ λέξεις τοῦτο. | 1. ἀντιλέγει σοι τὸ μὴ λέξαι τοῦτο. |
| 2. ἀντιλέγει σοι· οὐ ποιήσεις τοῦτο. | 2. ἀντιλέγει σοι τὸ μὴ ποιήσῃς τοῦτο. |
| 3. ἀντιλέγει σοι· οὐ φανεῖς τοῦτο. | 3. ἀντιλέγει σοι τὸ μὴ φανεῖν τοῦτο. |
| 4. πάλω σε· οὐ παραθήσεις τοῦτο. | 4. πάλω σε τὸ μὴ παραθήσῃς τοῦτο. |
| 5. πάλω σε· οὐ προσοίσεις τοῦτο. | 5. πάλω σε τὸ μὴ προσοίσῃς τοῦτο. |
| 6. οὐ πάλω σε· δηλώσεις τοῦτο. | 6. οὐ πάλω σε τὸ μὴ οὐ δηλώσῃς τοῦτο. |
| 7. οὐ πάλω σε· ἄξεις τοῦτο. | 7. οὐ πάλω σε τὸ μὴ οὐκ ἄξῃς τοῦτο. |
| 8. οὐ φεύγω· ἐπιδείξω τοῦτο. | 8. οὐ φεύγω τὸ μὴ οὐκ ἐπιδείξῃς τοῦτο. |
| 9. οὐ φεύγω· ἀπολῶ τοῦτο. | 9. οὐ φεύγω τὸ μὴ οὐκ ἀπολεῖν τοῦτο. |
| 10. οὐ πάλει σε· εὐφρανεῖς αὐτούς. | 10. οὐ πάλει σε τὸ μὴ οὐκ εὐφρανεῖν αὐτούς. |
| 11. οὐ πάλει με· ἐγερῶ ὕστερον. | 11. οὐ πάλει με τὸ μὴ οὐκ ἐγρεῖν ὕστερον. |
| 12. οὐ πάλει ὑμᾶς· στασιάσετε αὐθις. | 12. οὐ πάλει ὑμᾶς τὸ μὴ οὐ στασιάσῃς αὐθις. |

P5: Purpose: To contrast the use of the infinitive where the subject of the main verb is different, with its use where the subject of the main verb is the same.

P5a: Directions: Combine the following statements into one, on the model:

Recording: ἰκανός εἰμι. οὕτως οἶμαι.

Reply: οἶμαι ἰκανὸς εἶναι.

Cover this column

1. ἰκανός εἰμι. οὕτως οἶμαι.
2. οὐ πᾶν ἐννοῶ. οὕτως οἶμαι.
3. καὶ οὕτω σοι φράσω. οὕτως οἶμαι.
4. ἐπεκδιδάξω. οὕτως οἶμαι.
5. ἴσως ἐπιχειρήσω. οὕτως οἶμαι.
6. βελτίονές ἐσμεν. οὕτως οἴομεθα.
7. σοφός ἐστιν. οὕτως οἶεται.
8. ὧδε ἔρχονται. οὕτως οἴονται.

1. οἶμαι ἰκανὸς εἶναι.
2. οἶμαι οὐ πᾶν ἐννοεῖν.
3. οἶμαι καὶ οὕτω σοι φράσειν.
4. οἶμαι ἐπεκδιδάξειν.
5. οἶμαι ἴσως ἐπιχειρήσειν.
6. οἴομεθα βελτίονες εἶναι.
7. οἶεται σοφὸς εἶναι.
8. οἴονται ὧδε ἔρχεσθαι/ἰέναι.

P5b: *Directions:* Combine the following statements into one, on the model:

Recording: ἰκανός ἐστι. οὕτως οἶμαι.

Reply: οἶμαι αὐτὸν ἰκανὸν εἶναι.

Cover this column

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| 1. ἰκανός ἐστι. οὕτως οἶμαι. | 1. οἶμαι αὐτὸν ἰκανὸν εἶναι. |
| 2. οὐκ ἐγείρετε. οὕτως οἶμαι. | 2. οἶμαι ὑμᾶς οὐκ ἐγείρειν. |
| 3. ἐν τῇ οἰκίᾳ εἰσίν. οὕτως οἶμαι. | 3. οἶμαι αὐτοὺς ἐν τῇ οἰκίᾳ εἶναι. |
| 4. παρὰ παιδὸς λαμβάνεις τοῦτο.
οὕτως οἶμαι. | 4. οἶμαι σὲ παρὰ παιδὸς λαμβάνειν τοῦτο. |
| 5. αὐτοῖς συγχωρῶ. οὕτως οἶμαι. | 5. οἶμαι με αὐτοῖς συγχωρεῖν. |
| 6. ὑμῖν λέξει. οὕτως οἰόμεθα. | 6. οἰόμεθα αὐτὸν ὑμῖν λέξειν. |
| 7. τὸ ἀργύριον ἀποδώσομεν. οὕτως οἶται. | 7. οἶται ἡμᾶς τὸ ἀργύριον ἀποδώσειν. |
| 8. αὐτὸς τὴν εὐσέβειαν φιλήσειτον.
οὕτως οἶμαι. | 8. οἶμαι αὐτὸς τὴν εὐσέβειαν φιλήσειν. |

P5c: *Directions:* Combine the following statements into one, as above.

Cover this column

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|---|---|
| 1. ἱκανοὶ ἔσμεν. οὕτως οἰόμεθα. | 1. οἰόμεθα ἱκανοὶ εἶναι. |
| 2. ζητήσω τὸ δῶρον. οὕτως οἶει. | 2. οἶει με ζητήσῃν τὸ δῶρον. |
| 3. σχήσουσι τὴν ἵππον. οὕτως οἶμαι. | 3. οἶμαι αὐτοὺς σχήσειν τὴν ἵππον. |
| 4. ἄμεμπτός ἐστι. οὕτως φησὶν. | 4. φησὶν ἄμεμπτος εἶναι. |
| 5. σαφῶς λέξουσιν. οὕτως φαῖεν ἄν. | 5. φαῖεν ἄν σαφῶς λέξῃν. |
| 6. βλαβερὸς ἐστι. οὕτως οἶμαι. | 6. οἶμαι αὐτὸν βλαβερὸν εἶναι. |
| 7. σφῶ ἐπιδείξετον τὴν σοφίαν αὐτοῖν.
οὕτως οἰόμεθα. | 7. οἰόμεθα σφῶ ἐπιδείξειν τὴν σοφίαν
αὐτοῖν. |
| 8. σώσει ἑαυτόν. οὕτως οἶεται. | 8. οἶεται σώσειν ἑαυτόν. |

P6: *Purpose:* To drill production of the future participle active.

Directions: Transform the following relative clauses into participial modifiers: e.g.,

Recording: ἄνδρα καλεῖ ὃς τολμήσει.

Reply: ἄνδρα καλεῖ τολμήσοντα.

Cover this column

1. ἄνδρα καλεῖ ὃς τολμήσει.
2. τέχνην διδάσκει ἥ ἀνθρώπους ὠφελήσει.
3. δεῖπνον παρατίθημι ὃ ἄρεσει.
4. θεᾶματά ἐστιν ἃ τέρπει.
5. ἄδικός ἐστιν ὃς ἡμᾶς βελτίονας οὐ ποιήσει.
6. ἐχθροὺς ὁρῶ οἱ διαφθεροῦσι τὴν πόλιν.
7. λέγω τῇ γυναικὶ ἥ μενεῖ.
8. ἄρ' ἀγανακτεῖς τῷ γραφεῖ ὃς γράφει;
9. ἀπόλλυσι τὴν πόλιν ἥ στασιάζει.
10. ὁρῶ πάντας οἱ μῖσησουσιν ἡμᾶς.

1. ἄνδρα καλεῖ τολμήσοντα.
2. τέχνην διδάσκει ἀνθρώπους ὠφελήσουσαν.
3. δεῖπνον παρατίθημι ἄρεσον.
4. θεᾶματά ἐστιν τέρποντα.
5. ἄδικός ἐστιν ἡμᾶς βελτίονας μὴ ποιήσων.
6. ἐχθροὺς ὁρῶ διαφθεροῦντας τὴν πόλιν.
7. λέγω τῇ γυναικὶ τῇ μενούσῃ.
8. ἄρ' ἀγανακτεῖς τῷ γραφεῖ τῷ γράφοντι;
9. ἀπόλλυσι τὴν πόλιν τὴν στασιάζουσιν.
10. ὁρῶ πάντας μῖσησοντας ἡμᾶς.

P7: Purpose: To drill the *πότερον* - *ἢ* construction.

Directions: Combine each set of questions into one, on the pattern:

Recording: ἄρα τέχνην τινὰ διδάσκεις; ἄρα σοφίαν διδάσκεις;

Do you teach some craft? Do you teach wisdom?

Reply: *πότερον* τέχνην τινὰ ἢ σοφίαν διδάσκεις;

Do you teach some craft or wisdom?

- | | |
|--|--|
| 1. ἄρα τέχνην τινὰ διδάσκεις;
ἄρα σοφίαν διδάσκεις; | 1. <i>πότερον</i> τέχνην τινὰ ἢ σοφίαν διδάσκεις; |
| 2. ἄρ' εἶ; ἄρα μενεῖς; | 2. <i>πότερον</i> εἶ ἢ μενεῖς; |
| 3. ἄρα τῷ στρατηγῷ χάλειπανεῖ;
ἄρα τῷ βασιλεῖ χάλειπανεῖ; | 3. <i>πότερον</i> τῷ στρατηγῷ ἢ τῷ βασιλεῖ
χάλειπανεῖ; |
| 4. ἄρα φίλοις βλαβερὸν ἐστὶ;
ἄρα πόλει βλαβερὸν ἐστὶ; | 4. <i>πότερον</i> φίλοις ἢ πόλει βλαβερὸν ἐστὶ; |
| 5. ἄρα βελτίους τούτων ἐσμέν;
ἄρα κακίους τούτων ἐσμέν; | 5. <i>πότερον</i> βελτίους ἢ κακίους τούτων ἐσμέν; |
| 6. ἄρ' ἐπὶ τούτῳ μέγιστον φρονεῖτε;
ἄρ' ἐπ' ἐκείνῳ μέγιστον φρονεῖτε; | 6. <i>πότερον</i> ἐπὶ τούτῳ ἢ ἐπ' ἐκείνῳ μέγιστον
φρονεῖτε; |
| 7. ἄρα θεοφιλὴ ἐστὶν;
ἄρα θεομίση ἐστὶν; | 7. <i>πότερον</i> θεοφιλὴ ἢ θεομίση ἐστὶν; |
| 8. ἄρα τῷ Σωκράτει συνδειπνῶμεν;
ἄρα τῷ Εὐθύφρονι συνδειπνῶμεν; | 8. <i>πότερον</i> τῷ Σωκράτει ἢ τῷ Εὐθύφρονι
συνδειπνῶμεν; |

20C. GRAMMAR

20C: The Future (Progressive Assertive) Active

20C1: Uses of the Future (Progressive Assertive)

Uses of the future are shown in this unit for three states of the assertive mood: *indicative, infinitive and participle.*

a) Indicative

- i) The indicative, in independent position, points simply to future time: e.g.,

κἀγὼ οὐ φθονήσω λέγειν τὴν τέχνην

and I *will not begrudge* telling (of) the craft

ἀλλὰ σὺ ἐπεκδιδάξεις ὥς ἔστιν ἀληθὴ ἃ λέγεις.

But *you will demonstrate* that (the things) which you say are true.

- ii) In dependent position the indicative has also occurred with εἰ, specifying a condition to be fulfilled in the future: e.g.,

εἰ μὴ ἐπιχειρήσομεν ὠφελεῖν τι.

If we *will not try* to be of any assistance.
(Drill P3)

Note that the negative is μή.

Use of the future indicative with εἰ often signals the added force of a warning:

εἰ μὴ λέξεις, πάνυ ἀγανακτήσω.

If you *won't talk*, I'll be very much annoyed.

b) Infinitive

- i) The future (progressive) infinitive occurs regularly in indirect speech with reference to time *after* that expressed by the main verb: e.g.,
- where the main verb is past:

ἔφη γὰρ ἐπιδείξειν τὴν αὐτοῦ σοφίαν.

For he said *that he WOULD demonstrate* his own wisdom.

- where the main verb is present:

φησὶ γράψειν.

He says *that he WILL BE writing.*

Cf. φησὶ γράφειν.

He says *that he IS writing.*

The negative with the infinitive in simple, indirect speech is ordinarily οὐ: e.g.,

ἔφη οὐκ ἐπιδείξειν τὴν αὐτοῦ σοφίαν.

- ii) μέλλει - "be about to, intend to", is usually followed by the future infinitive (Drill P4c). Because of its common occurrence, it is drilled in this unit.

μέλλει γράψειν τὸ ἔγκλημα.

He is about to write the charge.

ἔμελλον φήσιν.

I was about to declare.

- iii) The infinitive with(or without) the article is common as the object of a leading verb. Utterances expressing *hindrance*, *prevention* and even *avoidance* (Drill P4d), are commonly found in the following patterns:

- a) A stops B from doing X

οὗτος παύει ἐκεῖνον (τὸ) μὴ ποιεῖν.

(μὴ can be omitted with some verbs)

- b) A does *not* stop B from doing X

οὗτος οὐ παύει ἐκεῖνον (τὸ) μὴ οὐ ποιεῖν.

BUT NOTE

- c) A stops/does not stop B from *NOT* doing X

οὗτος (οὐ) παύει ἐκεῖνον ὥστε μὴ ποιεῖν.

c) *Participle*

A common use of the future participle to express intention or purpose is illustrated in Drill P6. The future participle occurs in the same position as the concurrent-progressive participle might otherwise occur: e.g.,

ἄνδρα καλεῖ σιωπῶντα.

He is calling a man who is keeping silent.

but, ἄνδρα καλεῖ σιωπήσοντα.

He is calling a man who will be keeping silent.

20C2: *Aspect and Tense*

All the verb forms learned so far are built on the progressive base (2C1). The progressive base expresses the *progressive aspect* of the verbal action (2C1.a.ii). The aspect alone however, says nothing about the location of the action in time. This is signalled by the *tense* of the verb. You will recall that the past tense built on the progressive base (12C2) was signalled by the marker, ε-, and its variants: e.g.,

ἔφευγον - they were fleeing

ᾤκνει - he was hesitating

ἀπείχομεν - we were holding off

The absence of any particular time marker with the progressive stem signals either an actual present tense or a present-general observation: e.g.,

φεύγουσι - they are fleeing, they flee

The future signal, inserted between the base and theme vowel, e.g., θύ-σ-ε-ι, produces the so-called "future stem". Theme vowel and person-subject endings for the future are the same as those of the present progressive. The three tenses based on the present progressive base are as follows:

Tense	Theme or Aspect
Past	Progressive
Present	
Future	

ἐκέλευον - I was commanding

κελεύω - I am commanding

κελεύσω - I shall (be) command(ing).

20C3: *Forms of the Future Marker: Indicative*

The simplest form of the signal marking the future is -σ-:

ἰδρῦ^ςει - he sets up Future ἰδρῦ^ςσει.

1) -σ-. Verb bases combine final

φ, π or β with σ to form ψ-

e.g. τέρ^ςπει, Future τέρ^ςψει, etc.

Χ, κ or γ with σ to form ξ-

e.g. διώ^ςκει, Future διώ^ςξει, etc. (M1a).

πράτ^ςτει (<πρᾱγ-), Future πράτ^ςξει (M1b).

θ, τ or δ, and ζ preceded by α, with σ to form σ-.

e.g. πεί^ςθει, Future πεί^ςσει

ρίπ^ςτει, ρίψ^ςει

σπεύ^ςδει, σπεύ^ςσει (M1b).

κολά^ςζει, κολά^ςσει

2) -./:σ-. Verbs with base-final -ε, -ᾱ or -ο ordinarily show simple length (·), before -σ-.

e.g. φιλεῖ[·] Future φιλή[·]σει

ἔρωτᾷ[·] ἔρωτή[·]σει

δηλοῖ[·] δηλώ[·]σει

Base-final ᾱ after ρ or a vowel takes compound length (:).

e.g. δρᾷ[·] Future δρᾶ[·]σει

ἐᾷ[·] ἐᾶ[·]σει

3) a. Contract future. Verbs with bases in λ, μ, ν, ρ, add ε before σ and the theme vowel. σ is then dropped and the vowels contracted, exactly as in contract verbs already learned (2C1. end.):

e.g. κλίν[·]ει, Future κλινεῖ[·]

ἐγει[·]ρει, ἐγερεῖ[·]

βάλλ[·]ει, βαλεῖ[·]

The examples show a further feature of this class: reduction of any diphthong, long vowel or double consonant in the final syllable of the present progressive base to a short vowel or single consonant in the future. (M1d).

- b. Verbs with a base in ιζ- commonly show the contracted future in Attic Greek.

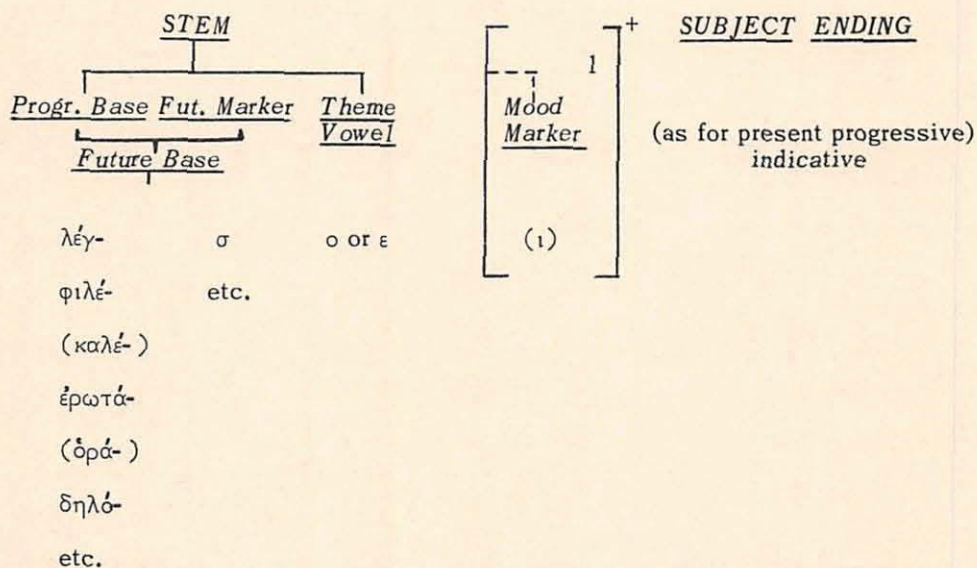
e.g. νομιζέει, Future νομιεῖ.

- 4) A smaller number of verbs show the simple - σ - signal where either - . σ- or the contract future might be expected. These are illustrated in M1e.
- 5) Still a smaller group of verbs display a base which is not apparently related to that of the present progressive:

e.g. φέρεει οἴσει (M1f.)

The latter are known as *suppletive* stems.

20C4: The basic pattern for the future (progressive assertive) indicative active may now be set out. Note the expansion of the stem to include the future marker, symbolized by σ, to represent any variant in its appropriate environment (including contract, deponent and suppletive forms).



1 A future optative (but no subjunctive) occurs. For this, see any standard reference grammar. To show this we could expand the chart as indicated by the dotted line, using ι to represent any form of the optative marker which might occur at this point. Since the assertive is not here marked by anything more than the theme vowel or φ, the basic pattern follows that of 2C1. Cf. 17C3., note 2. On the future optative, see Unit 30.

20C5: *Future Infinitive*

The future infinitive is formed by adding the appropriate form of the future marker to the base, followed by the theme marker and infinitive ending: e.g.,

λέξειν	cf.	λέγειν
φιλησεῖν		φιλεῖν
καλέσειν		καλεῖν
ἔρωτήσσειν		ἔρωτᾶν
δράσειν		δρᾶν
δηλώσειν		δηλοῦν
μενεῖν		μένειν
θήσειν		τιθέναι
οἴσειν		φέρειν
	etc.	

20C6: *Future Participle*

The future participle active is formed by adding the typical participial endings to the future stem:

λέξων	-ουσα	-ον
φιλήσων	-ουσα	-ον
οἴσων	-ουσα	-ον
	etc.	

20C7: *Prefixes, Bases, Suffixes*a. *Order of Components in a Verb Form*

With each new form of the verb, the order of the components has been charted in a summary diagram, beginning with that in 2C1. At this point a synoptic view of part of the system brings out something of the organization of the whole. This is shown below with the BASE in mid-position. The various other signals are numbered in order before and after the base in either direction. Prefixes and suffixes may be spoken of as 1st order prefixes, 2nd order suffixes, etc.* A base is obligatory. Some components are optional

* This scheme is adapted from D.N. Larson "Teaching Greek Verbs", *Language Learning*, VII. 1 and 2, (1956-1957) pp.13, 14.

(e.g., the future, or the past time marker, used only when those tenses are signalled.) Some signals can never occur together in the same verb form, as noted in the *Restrictions* below.

Prefix 3	Prefix 2	Prefix 1	BASE		Suffix 1 *		Suffix 2
Further Preposition Modifiers e.g.,	Preposition Modifiers, e.g.,	Past Time Marker	(Progr. Base) Nucleus**	Future Time Marker	Theme Marker	Contingency Marker Mood	Endings for:
ἐπι-	ἀπο-		λεγ-		ο/ε	-	-Indicative
	δια-	ε	φιλε-	+ σ	α	.	-Participle
	ἐξ-	etc.	ἔρωτα-	etc.	∅	ι	-Infinitive
	κατα-		δηλο-		etc.		-Imperative
			τιθε-				
			etc.				

b. *Restrictions on the occurrence of components*

Restrictions apply to the occurrence of certain elements. More will be recognized later.

The first order prefix may occur only with the assertive indicative. The assertive is the mood to which time distinctions properly belong, even though an occasional tense distinction appears elsewhere (20C4, note 1).

Second order prefixes. Where both a second and first order prefix occur, the first order prefix normally occurs in the position immediately before the base. A few very close compounds take ε- before everything else: e.g., καθ-ίζω, ἐ-κάθ-ιζον. (See 22C2.e.)

First order suffixes. These occur in first position after the base, unless there is no future time marker, in which case they follow the progressive base immediately.

* Note that theme vowel and contingency indicator always occur in some combination. Accordingly they are treated here as a unit suffix.

** The term *nucleus* is convenient to describe a base which occurs as a component of a larger base.

b. *Second order suffixes.* Suffixes for:

Imperative	}	never occur in the subjunctive, optative or with the past time marker.
Infinitive		
Participle		

The Imperative suffixes never occur with future signals.

20C8: Presents in -ττει which become futures in -ξει.

You may have wondered why verbs with a progressive present in -ττει change to a future in -ξει: e.g.,

πράττει	-	πράξει	-	do
σφάττει	-	σφάξει	-	slay
τάττει	-	τάξει	-	arrange
and others like φυλάττει	-	φυλάξει	-	guard
κηρύττει	-	κηρύξει	-	proclaim

A clue to the sound underlying the change is often to be found in the corresponding noun form: e.g.,

πράγμα	-	deed	πραῖσις	-	transaction
τάγμα	-	ordinance	ταῖσις	-	arranging
σφάγμα (more usually σφαγή)	-	slaughter			
			φύλαξ	-	guard
κήρυγμα	-	public notice	κηρυξ	-	herald

Here the underlying forms can be seen as ending in γ or κ (πρᾱγ-, φυλακ-, etc.). The future stem ending in γ or κ + σ produces futures in -ξω and shows the *underlying form* more clearly than does the present progressive, where the sound changes are slightly more complex.

Be alert for further verbs of this type. See whether you can account for unexpected sound changes by a careful check of related forms. This is also an interesting way of using your Greek dictionary.

20C9: πότερον - ἢ, "*whether - or*".

In English usage the *whether - or* formula is restricted to indirect questions: e.g.,

I don't know *whether* you're going *or* staying.

The direct question would be:

"Are you going or staying?" - without *whether*.

Greek, by contrast, uses the *whether-or* formula regularly in direct questions where an alternative is indicated:

πότερον τέχνην τινὰ βαναυσικὴν ἢ καλοκαγαθίαν διδάσκει;

(Whether) do you teach some handicraft or sterling character?

20D. SUPPLEMENTARY READINGS

20D1: Euthyphro tells Socrates about his own lawsuit. (See 2A1, 5D1, 6A1, 12D2.)

ΣΩΚΡΑΤΗΣ. ἔστιν δὲ δὴ σοί, ὦ Εὐθύφρων, τίς
ἡ δίκη; φεύγεις αὐτὴν ἢ διώκεις;

ΕΥΘΥΦΡΩΝ. διώκω.

ΣΩΚΡΑΤΗΣ. τίνα;

ΕΥΘΥΦΡΩΝ. ὃν διώκων αὐτὸν δοκῶ μάνεσθαι.

ΣΩΚΡΑΤΗΣ. τί δέ; **πετόμενόν** τινά διώκεις; **πέτεται** - fly

ΕΥΘΥΦΡΩΝ. πολλοῦ γε δεῖ πέτεσθαι, ὅς γε
τυγχάνει ὦν **εὖ** μάλα πρεσβύτης. **εὖ** - well

ΣΩΚΡΑΤΗΣ. τίς οὗτος;

ΕΥΘΥΦΡΩΝ. ὁ ἐμὸς πατήρ.

ΣΩΚΡΑΤΗΣ. ὁ σός, ὦ βέλτιστε;

ΕΥΘΥΦΡΩΝ. πάνυ μὲν οὔν.

ΣΩΚΡΑΤΗΣ. ἔστιν δὲ τί τὸ ἔγκλημα καὶ τίνος ἡ
δίκη;

ΕΥΘΥΦΡΩΝ. φόνου, ὦ Σώκρατες.

ΣΩΚΡΑΤΗΣ. 'Ηράκλεις' ἢ που, ὦ Εὐθύφρων,
ἀγνοεῖται ὑπὸ τῶν πολλῶν ὅπη ποτὲ
ὀρθῶς ἔχει· οὐ γὰρ οἶμαί γε τοῦ
ἐπιτυγχάνοντος τοῦτο τὸ πρᾶγμα,
ἀλλὰ **πόρρω** που ἤδη σοφίᾳς
ἐλάνοντος.

ἐπιτυγχάνει - meet with (participle = a
chance person)

πόρρω - further

ἐλάνει - drive; go

ΕΥΘΥΦΡΩΝ. πόρρω μέντοι νῆ Δία, ὦ Σώκρατες.

-- Plato, *Euthyphro*.

1. τίς διώκεται ὑπὸ τοῦ Εὐθύφρονος;
2. ἄρα ὁ Εὐθύφρων μαίνεται;
3. τίς πέτεται;
4. τίνος ἡ δίκη ἐστίν;
5. τίς πόρρω τῆς σοφίᾳς ἤλανσε;

20D2: Why are you laughing at me? says Socrates. (See 12D3, 15D3.)

ΣΩΚΡΑΤΗΣ. γελάτε ἐπ' ἐμοί; πότερον ἐπὶ τούτῳ

εἰ βούλομαι γυμναζόμενος μᾶλλον μᾶλλον (. . . ἢ) - rather (. . . than)

ὑγιαίνειν ἢ εἰ ἥδ' ἔστιν καὶ ἐσθίει - eat

καθεύδειν ἢ εἰ τοιούτων γυμνασίων καθεύδει - sleep

ἐπιθυμῶ, μὴ ὥσπερ οἱ δολιχοδρόμοι

τὰ σκέλη μὲν παχύνονται, τοὺς ὤμους

δὲ λεπτύνονται, μὴδ' ὥσπερ οἱ πύκται

τοὺς μὲν ὤμους παχύνονται, τὰ δὲ

σκέλη λεπτύνονται, ἀλλὰ παντὶ

διαπονῶν τῷ σώματι πᾶν ἰσόρροπον

ποιεῖν; ἢ ἐπ' ἐκείνῳ γελάτε, ὅτι οὐ

δεῖ με συγγυμναστὴν ζητεῖν, οὐδ' ἐν

ὄχλῳ πρεσβύτην ὄντα ἀποδύεσθαι;

ἢ τόδε γελάτε, εἰ μείζω τοῦ καιροῦ ὁ καιρός - measure, proportion

τὴν γαστέρα ἔχων, μετριωτέρᾳ ἢ γαστήρ - paunch

βούλομαι ποιεῖν αὐτήν; μέτριος - moderate

-- Xenophon, *Symposium*.

1. ἄρα καθεύδειν βούλεται ὁ Σωκράτης;
2. τίσι πρέπει τὰ σκέλη ἰσχυρότερα;
3. τίσι πρέπει οἱ ὤμοι ἰσχυρότεροι;
4. τί ἤθελεν ὁ Σωκράτης;
5. διὰ τί οὐ δεῖ τὸν Σωκράτην συγγυμναστὴν ζητεῖν;
6. πότερον ἢ τοῦ Σωκράτους γαστήρ μεγάλη ἢ μετρίᾳ ἦν;

20D3: And what do *you* pride yourselves on? (See 9A2, 9D3, 11D3.)

ΣΩΚΡΑΤΗΣ. τί γάρ σὺ, ὦ Χαρμίδη, ἐπὶ τίνι
μέγα φρονεῖς;

ΧΑΡΜΙΔΗΣ. ἐγὼ αὖ ἐπὶ πενίᾳ μέγα φρονῶ.

ΣΩΚΡΑΤΗΣ. νῆ Δί', ἐπ' εὐχαρίτῳ γε πράγματι.
τοῦτο γάρ δὴ ἥκιστα μὲν ἐπίφθονον,
ἥκιστα δὲ περιμάχητον, καὶ
ἀφύλακτον ὃν σφύζεται καὶ
ἀμελούμενον ἰσχυρότερον γίγνεται.

ἥκιστα - least
ἐπίφθονος - looked on with jealousy
περιμάχητος - fought for/about

ἰσχυρός - strong

ΚΑΛΛΙΑΣ. σὺ δὲ δῆ, ἐπὶ τίνι μέγα φρονεῖς, ὦ
Σώκρατες;

ΣΩΚΡΑΤΗΣ. ἐπὶ μαστροπείᾳ. ὑμεῖς μὲν γελᾶτε,
ἐγὼ δὲ καὶ πάνυ ἂν πολλὰ χρήματα
λαμβάνοιμι, εἰ βουλοίμην χρῆσθαι
τῇ τέχνῃ.

τὸ χρῆμα - thing;
τὰ χρήματα - money

ΛΥΚΩΝ. σύ γε μήν, ὦ Φίλιππε, δῆλον ὅτι
ἐπὶ τῷ γελωτοποιεῖν μέγα φρονεῖς.

γελωτοποιεῖ - make laughter

ΦΙΛΙΠΠΟΣ. δικαιότερόν γ' οἶομαι, ἢ
Καλλιππίδης ὁ ὑποκριτής, ὅς
ὑπερσεμνύνεται ὅτι δύναται
πολλοὺς κλαίοντας καθίζειν.

ὁ Καλλιππίδης - Callipides

ὑπερσεμνύνεται - be pompous/solemn
(here = claim solemnly)

κλαίει - wail, lament

καθίζειν - make to sit down

ΑΝΤΙΣΘΕΝΗΣ. καὶ σύ, ὦ Λύκων, ἐπὶ τίνι μέγα
φρονεῖς;

ΛΥΚΩΝ. ἐπὶ τούτῳ τῷ υἱεῖ.

ΑΝΗΡ ΤΙΣ. οὗτός γε μὴν δῆλον ὅτι ἐπὶ τῷ
νῆκηφόρος εἶναι.

νῆκηφόρος - victorious

ΑΥΤΟΛΥΚΟΣ. μὰ Δί', οὐκ ἔγωγε.

ὁ Αὐτόλυκος - Autolycus

ΑΝΗΡ ΤΙΣ. ἄλλ' ἐπὶ τῷ μὴν, ὦ Αὐτόλυκε;

ΑΥΤΟΛΥΚΟΣ. ἐπὶ τῷ πατρί.

ΚΑΛΛΙΑΣ. ὦ Λύκων, πλουσιώτατος εἶ
ἀνθρώπων.

πλούσιος - rich

ΝΙΚΗΡΑΤΟΣ. σὺ δέ, ὦ Ἑρμόγενης, ἐπὶ τίνι
μάλιστα ἀγάλλῃ;

ἀγάλλει - glorify; (passive) exult in

ΕΡΜΟΓΕΝΗΣ. ἐπὶ φίλων ἀρετῇ καὶ δυνάμει, καὶ
ὅτι τοιοῦτοι ὄντες ἑμοῦ ἐπιμέλονται.

-- Xenophon, *Symposium*.

1. τίς ἐπὶ πενίᾳ ἀγάλλεται; ἐπὶ μαστροπείᾳ; ἐπὶ τῷ γελωτοποιεῖν; ἐπὶ τῷ Αὐτολύκῳ; ἐπὶ τῷ Λύκῳ; ἐπὶ φίλοις;
2. διὰ τί ἀγαθὴν τὴν πενίαν ἡγεῖται ὁ Σωκράτης;
3. τίνι τέχνῃ χρώμενος πολὺ ἀργύριον λαμβάνει ἂν ὁ Σωκράτης;
4. τί ποιεῖ ὁ ὑποκριτής - ὡς αὐτός φησιν;
5. τίς ὁ τοῦ Λύκου υἱός;
6. ἐπὶ τίνι ὁ Αὐτόλυκος μέγα φρονεῖ;
7. ἄρ' ἔστι τις πλουσιώτερος τοῦ Λύκου;
8. ποίους φίλους ἔχει ὁ Ἑρμογένης;

20E. COMPOSITION

20Ea: Original English

NOMOS-PHYSIS III

- LYCO. Indeed, why should they not exult in their pride? Besides, where there are no laws, they would not be doing anything illegal.
- SOCRATES. And thus they displayed to advantage their force of will, or if you prefer their courage, showing themselves really and truly natural men. It is only the law that stands in their way and prevents them from overthrowing states completely.
- LYCO. They also set a bad example to others, those who are not really vicious, but want to gain their own petty advantages. These men look to the standards of the stronger and become like them. And the many, in so far as they fail to identify them for what they are, are ill-used by the very people that they would be able to dispose of in a confrontation.
- SOCRATES. So we note, Lyco, that as long as men regard the laws as valid, no city is in a state of unrest, but the so-called contract is everywhere respected. Philosophers however in considering the question came to recognize that the law is not identical everywhere, but that some states employ one form of laws and others quite different ones, whereas nature is a unity throughout the world. So the claims of law were posterior to those of nature, in which is inherent a powerful necessity. All men must be born and die, but agreements made by men are not valid everywhere or for all time.

20Eb: Recast of English

- LYCO. For why (are) these-men not over-proud, o Socrates? And further, where laws are not, (they) would be-doing nothing contrary-to the law.
- SOCRATES. And thus (they) were-making-a-display-of *the*(ir) bravery, or, if (you) . prefer, (of) *the*(ir) courage, providing themselves as truly men in-accordance-with nature. Only the laws stand-against these (men), lest they-overturn entire cities.
- LYCO. And (they) give a bad example to-the others, to-the (people) not being bad (in) actuality but wishing to-gain-advantage in-regard-to a-small (thing). But they,¹ looking-away to the stronger (men) become like them. But the many, as not recognizing those (people), what-kind (of men) they-are, suffer unjust (things) by them, whom (they) would be-able to-strike-down going to-meet (them).

SOCRATES. So we-note, o Lyco, (that) for-as-much time (as) men may consider the laws to-be valid, cities (are) not in-revolution but everywhere the so-called contract is-kept-safe. But the philosophers, looking-at this, came-to-recognize that the laws are not in-accordance-with the same (things) everywhere but (that) other cities use other laws. Nature however is one all-over the whole (earth) being-inhabited.² So the (things) of-the laws were subsequent-to the (things) of-nature, and these (things) have much necessity. For it-is-necessary (for) all men to-be-born and to-die, but the (things) agreed by men are not valid everywhere and always.³

Notes:

- 1 οἱ δὲ . . . picks up the last masculine plural in an oblique case, i.e., τοῖς ἄλλοις τοῖς . . . ἐθέλουσιν.
- 2 ἡ οἰκουμένη (sc. γῆ) = "the (whole) inhabited world"; the noun γῆ

can be
is best

 omitted.
- 3 This point is made and elaborated by Antiphon the Sophist, discovered in a papyrus fragment from Oxyrhynchus in Egypt (*P. Oxy.* XI 1364); a translation is accessible in Ernest Barker, *Greek Political Theory* pp. 83-6 of earlier editions (= pp. 95-98 of the reprint of 1964).

20F. VOCABULARY

20F1: NEW WORD LIST

- * ἀγάλλει (ἀγάλλω) [verb] - glorify, exalt; (passive) glory/exalt in
- ἀντιλέγει (ἀντιλέγω) [verb] - contradict
- ἄπτει (ἄπτω) [verb] - (usually middle) grasp; undertake
- * ὁ Αὐτόλυκος (τοῦ Αὐτολύκου) [noun] - Autolycus (son of Lyco, see Unit 9)
- * ἡ γαστήρ (τῆς γαστέρος/γαστρούς) [noun] - paunch, belly
- * γελωτοποιεῖ (γελωτοποιῶ) [verb] - make laughter
- * ἐλάνει (ἐλάνω) [verb] - drive; go
- ἐξηγεῖται (ἐξηγοῦμαι) [verb] - (deponent) lead; interpret; relate in full
- ἐπεκδιδάσκει (ἐπεκδιδάσκω) [verb] - teach/explain besides
- * ἐπιτυγχάνει (ἐπιτυγχάνω) [verb] - fall upon, meet with
- * ἐπ' ὀφθονος (-ον) [adjective] - looked on with jealousy
- * ἐσθίει (ἐσθίω) [verb] - eat
- * εὖ [adverb] - well
- εὐφραίνει (εὐφραίνω) [verb] - cheer, gladden
- ἥκιστα [adverb] - least
- * ἰσχυρός (-ᾶ-όν) [adjective] - strong
- * καθύδει (καθεύδω) [verb] - sleep
- * καθίζει (καθίζω) [verb] - make to sit down
- * ὁ καιρός (τοῦ καιροῦ) [noun] - due measure, proportion, fitness; time, period
- * ὁ Καλλιππίδης (τοῦ Καλλιππίδου) [noun] - Callipides (one of the most famous tragic actors of the late 5th and early 4th centuries B.C.)
- * κλαίει (κλαίω) [verb] - cry, wail, lament
- * μᾶλλον [adverb] - more, rather
- * μέσος (-η-ον) [adjective] - middle, in the middle
- * μέτριος (μετρίᾱ-μέτριον) [adjective] - within measure, moderate
- * νικηφόρος (-ον) [adjective] - of victory; victorious
- * περιμάχητος (-ον) [adjective] - fought for/about
- * πέτεται (πέτομαι) [verb] - (deponent) fly

- * **πλούσιος** (πλουσίᾱ- πλούσιον) [adjective] - wealthy, rich
- * **πόρρω** [adverb] - onwards; further
 - συνδειπνεῖ** (συνδειπνῶ) [verb] - dine with
 - τέρπει** (τέρπω) [verb] - delight, gladden, cheer
 - τότε** [adverb] - at that time, then
- * **ὑπερσεμνύνεται** (ὑπερσεμνύνομαι) [verb] - (deponent) be exceedingly solemn/pompous
 - ἡ ὑπόσχεσις** (τῆς ὑποσχέσεως) [noun] - undertaking, promise
 - φράζει** (φράζω) [verb] - point out, show; tell
- * **τὸ χρήμα** (τοῦ χρήματος) [noun] - thing, matter, affair; (plural) goods, property, money
 - ὠφέλιμος** (-ον) [adjective] - useful, beneficial

20F2: RELATED WORDS

ἀνθίστησι
ἀντί
ἀντιβλέπει
ἀντιδωρεῖται
ἀντιλέγει

διδασκός
διδασκαλικός
διδάσκει
ἐπιδιδάσκει
ὀρηστοδιδάσκαλος

ἐπαινεί
ἔπεισι
ἐπεκδιδάσκει
ἐπέξεισι
ἐπεξέρχεται
ἐπί
ἐπίγρῦπος
ἐπίδειγμα
ἐπιδείκνυσι
ἐπιθυμῶ
ἐπικαλεῖ
ἐπιμελεῖται
ἐπιπόλαιος
ἐπισκοπεῖ
ἐπισκώπτει
ἐπίσταται
ἐπιστήμη
ἐπιτήδευμα
ἐπιτίθησι
ἐπιτρέπει
ἐπιτυχάνει
ἐπίφθονος
ἐπιχειρεῖ

ἰσχυρός
ἰσχύς

καθεύδει
καθίζει
κατά
καταβάλλει
καταγελᾷ
κατάδηλος
καταλέγει
καταποικίλλει

γελᾷ
γελωτοποιεῖ
καταγελᾷ

ἐκ
ἐκκαθαίρει
ἐκκλησιᾶ
ἐκκυβιστᾶ
ἐξαμαρτάνει
ἐξεργάζεται
ἐξηγεῖται
ἐξηγητής
ἐπεκδιδάσκει
ἐπέξεισι
ἐπεξέρχεται

εὖ
εὐδιάβολος
εὐδοκιμεῖ
εὐπειθής
εὐσέβεια
εὐσεβής
εὐφραίνει
εὐχάριτος

δεῖπνον
συνδειπνεῖ

βοηλατικός
ἐλαύνει

ἀνέχει
ἀπέρχει
ἔχει
παρέχει
σχέσις
ὑπόσχεσις

ἐξηγεῖται
ἐξηγητής
ἡγεῖται
κυνηγετικός

ἀναμφίλογος
ἀντιλέγει
διαλέγει
καταλέγει
λέγει
λόγος
ὁμολογεῖ
προλέγει
συνολογεῖ

μᾶλα
μάλιστα
μᾶλλον

μάχαιρα
μάχη
περιμάχητος

περί
περίεισι
περιέρχεται
περιμάχητος
περίμεστος
περιττός

ὑπέρ
ὑπερσεμνύνεται

χρή
χρήμα
χρηστός
χρήται

γεωμετρεῖ
μέτριος
τετράμετρος

πλούσιος
πλούτος

ὑπηρεσίᾳ
ὑπηρέτης
ὑπηρετικός
ὑπό
ὑπόθεσις
ὑποκριτής
ὑπόνοια
ὑπόσχεται
ὑποφέρει

ὠφελής
ὠφελεῖ
ὠφελίᾳ
ὠφέλιμος

νίκη
νικητήριος
νικηγόρος

συγγένεια
συγγυμναστής
συγχωρεῖ
συμμίγνυσι
συμφέρει
συνδέει
συνδεδειπνεῖ
σύνεστι
συνίησι
συνολογοῦνται
συντεκμαίρεται
συστρατεύει

διαφέρει
διαφορᾶ
εἰσφέρει
νικηφόρος
προσφέρει
συμφέρει
ὑποφέρει
φέρει

γελοιοποιεῖ
ποιεῖ
ποιητής

ἐπιτυχάνει
τυχάνει

ἐπίφθονος
φθονεῖ
φθόνος

20F3: *IDIOMATIC EXPRESSIONS*

εἰς (τὸ) μέσον - "before all"

ἔστιν ὅτε (or ἔσθ' ὅτε) - "there are times when, some times, now and then"

εὖ μάλα - "right well"

πόρρω τῆς σοφίᾳς ἐλαύνειν - (metaphor drawn from chariot-racing) - see J. Burnet's note on 4b1 (J. Burnet, *Plato's Euthyphro, etc.* [Oxford 1924 - repr. 1967])

DERIVATIVES

γαστήρ

UNIT TWENTY - ONE

21A. BASIC DIALOGUE

21A1: Euthyphro has difficulty in following the argument, and Socrates undertakes to explain.
(See 3D2, 7A2, 7D1, 15A2).

EUTHYPHRO. I don't follow what you say,
Socrates.

ΕΥΘΥΦΡΩΝ. οὐχ ἔπομαι, ὦ Σώκρατες, τοῖς
λεγομένοις.

SOCRATES. And yet you are no less
younger than me than you are
wiser; but, as I say, you are
hanging back because of a
wealth of wisdom. But, my dear
friend, brace yourself; for it is
not hard to understand what I
mean. For I mean the opposite
of what the poet wrote, who
composed: "he does not wish
to revile Zeus, who made
(these things) and who brought
all these things to being; for
where there is fear, there too
is reverence."¹ Now I disagree
with this poet. Shall I tell you
how?

ΣΩΚΡΑΤΗΣ. καὶ μὴν νεώτερός γέ μου εἶ οὐκ
ἐλάττω ἢ ὅσω σοφώτερος· ἀλλ'
ὃ λέγω, τρυφᾷς ὑπὸ πλούτου
τῆς σοφίας. ἀλλ', ὦ μακάριε,
σύντεινε σαυτὸν· καὶ γὰρ οὐδὲ
χαλεπὸν κατανοῆσαι ὃ λέγω.
λέγω γὰρ δὴ τὸ ἐναντίον ἢ ὃ
ποιητῆς ἐποίησεν ὁ ποιήσας --
Ζῆνα δὲ τὸν ἔρξαντα καὶ ὃς
τάδε πάντ' ἐφύτευσεν οὐκ ἐθέλει
νεικεῖν· ἵνα γὰρ δέος ἔνθα καὶ
αἰδώς. ἐγὼ οὖν τούτῳ
διαφέρωμαι τῷ ποιητῇ. λέγω
σοι ὅπη;

EUTHYPHRO. Certainly.

ΕΥΘΥΦΡΩΝ. πάνυ γε.

-- Plato, *Euthyphro*.

¹ Poet unknown. Attributed to the *Cypria* (fragment 23 Allen [OCT] = 20 Kinkel [Teubner]
= 20 Evelyn-White [Leob])

In his combined edition of the *Euthyphro*, *Apology* and *Crito*, (Oxford 1924 [reprinted 1967])
J. Burnet renders the passage:

'Even he who was the author of all these things will not revile Zeus who wrought
it; for where there is fear there is shame'.

Unfortunately, the poem's context is lost.

21A2: Socrates wants to find out what part of justice holiness is. (See 7D1, 16D2).

SOCRATES. Now observe the next point. For if the holy is part of the just, then we must find out what part of the just the holy is. Now if you were asking me about one of the things we have just been talking about, such as what part of number the even is, and what this 'number' happened to be, I would have said that it was whatever was not uneven (scalene) but was isosceles; or don't you think so?

EUTHYPHRO. Yes I do.

SOCRATES. Now you try to teach me in this way what part of the just the holy is, so that I can also tell Meletus not to wrong me any more or indict me for impiety.

ΣΩΚΡΑΤΗΣ. ὄρα δὴ τὸ μετὰ τοῦτο. εἰ γὰρ μέρος τὸ ὅσιον τοῦ δικαίου, δεῖ δὴ ἡμᾶς **ἐξευρεῖν** τὸ ποῖον μέρος ἂν εἴη τοῦ δικαίου τὸ ὅσιον. εἰ μὲν οὖν σύ με ἠρώτῃς τι τῶν νῦν δὴ, οἷον ποῖον μέρος ἐστὶν ἀριθμοῦ τὸ ἄρτιον καὶ τίς ὢν τυγχάνει οὗτος ὁ ἀριθμός, **εἶπον** ἂν ὅτι ὅς ἂν μὴ σκαληνὸς ᾖ ἀλλ' ἰσοσκελὴς ᾖ οὐ δοκεῖ σοι;

ΕΥΘΥΦΡΩΝ. ἔμοιγε.

ΣΩΚΡΑΤΗΣ. πειρῶ δὴ καὶ σὺ ἐμὲ οὕτω **διδάξαι** τὸ ποῖον μέρος τοῦ δικαίου ὅσιόν ἐστιν, ἵνα καὶ Μελέτω λέγωμεν μηκέθ' ἡμᾶς ὀδικεῖν μηδὲ ἀσεβείας γράφεσθαι.

-- Plato, *Euthyphro*.

21A3: It would be a good idea if the Syracusan trained the Athenians to be brave. (See 12A2, 19D2).

Socrates called to Antisthenes and said:

SOCRATES. I don't think that people who witness these things will ever again deny that courage is something that can be taught, when this girl, although she is a woman, hurls herself so boldly in among the swords.

ANTISTHENES. Wouldn't it also be a very good thing for this Syracusan here to exhibit the dancing girl to the city and say, that if the Athenians give him money, he will make all Athenians capable of daring to face the (enemy) spears?

PHILIPPUS. By Zeus, I would really be delighted to behold Pisander the orator learning to tumble in among the swords: as it is, on account of his inability to face spears, he is not even willing to take part in a campaign.

ὁ Σωκράτης καλέσας τὸν Ἀντισθένην εἶπεν·

ΣΩΚΡΑΤΗΣ. οὗτοι τοὺς γε θεωμένους τάδε ἀντιλέξειν ἐτι οἶομαι, ὥς οὐχὶ ἢ ἀνδρείᾳ διδακτόν, ὅποτε αὕτη καίπερ γυνή οὔσα οὕτω τολμηρῶς εἰς τὰ ξίφη ἵεται.

ΑΝΤΙΣΘΕΝΗΣ. ἄρ' οὖν καὶ τῷδε τῷ Συρακοσίῳ κράτιστόν ἐπιδείξαντι τῇ πόλει τὴν ὀρχηστρίδα εἰπεῖν, ἐὰν διδῶσιν αὐτῷ Ἀθηναῖοι χρήματα, ποιήσιν πάντας Ἀθηναίους τολμᾶν ὁμόσε ταῖς λόγχαις ἰέναι;

ΦΙΛΙΠΠΟΣ. νῆ Δία, καὶ μὴν ἔγωγε ἡδέως ἂν θεώμην Πείσανδρον τὸν δημηγόρον μανθάνοντα κυβιστᾶν εἰς τὰς μαχαίρας, ὅς νῦν διὰ τὸ μὴ δύνασθαι λόγχαις ἀντιβλέπειν οὐδὲ συστρατεύεσθαι ἐθέλει.

-- Xenophon, *Symposium*.

21B. DRILLS

M: MIMICRY DRILLS

M1a: Purpose: To drill person-subject endings of the aorist assertive indicative active.

Directions: Mimic and expand the recorded utterances as follows:

Recording: ἔπαυσα. - I stopped (it).

Reply: ἔπαυσα.

Recording: ἐγὼ _____

Reply: ἐγὼ ἔπαυσα.

	Singular	Dual	Plural
1.	ἔπαυσα ἐγὼ _____		6. ἐπαύσαμεν ἡμεῖς _____
2.	ἔπαυσας σὺ _____	4. ἐπαύσατον σφῶν _____	7. ἐπαύσατε ὑμεῖς _____
3.	ἔπαυσε(ν) αὐτὸς _____	5. ἐπαυσάτην αὐτῶν _____	8. ἔπαυσαν αὐτοὶ _____

Note the person-subject endings. Except for the form with ἐγὼ, they are all familiar.

Note the past-time marker. It too is familiar.

Problems:

α'. What new element in the shape of the verb seems associated with a new element of meaning?

β'. What new element of meaning is signalled by this form of the verb?

α'. -σα or -σ-.

β'. Simple or non-continuous past action. Cf. 12C1.

M1b: Purpose: To learn different types of stem formation with person-subject endings for the aorist indicative active.

Directions: Drill each exchange on the model:

Recording: νῦν μὲν οὐ θύω,
τότε δ' ἔθυσα.] Repeat in full

Now I'm not
sacrificing, but
at that time I
sacrificed.

ἔθυσα, Repeat: ἔθυσα.

ἐγὼ _____ Expand: ἐγὼ ἔθυσα.

τότε _____ Expand: τότε ἐγὼ ἔθυσα.

1. νῦν μὲν οὐ θύω, τότε δ' ἔθυσα.

ἔθυσα.

ἐγὼ _____

τότε _____

2. νῦν μὲν οὐκ ἀκούεις, τότε δ' ἤκουσας.

ἤκουσας.

σύ _____

τότε _____

3. νῦν μὲν οὐ πέμπει, τότε δ' ἔπεμψε.

ἔπεμψε.

αὐτός _____

τότε _____

4. νῦν μὲν οὐ διώκετον, τότε δ' ἐδιώξατον.

ἐδιώξατον.

σφῶ _____

τότε _____

5. νῦν μὲν οὐ φιλεῖτον, τότε δ' ἐφιλησάτην.

ἐφιλησάτην.

αὐτῷ _____

τότε _____

6. νῦν μὲν οὐκ ἄδικοῦμεν, τότε δ' ἠδικήσαμεν.

ἠδικήσαμεν.

ἡμεῖς _____

τότε _____

7. νῦν μὲν οὐκ ἐγείρετε, τότε δ' ἠγείρατε.

ἠγείρατε.

ὑμεῖς _____

τότε _____

8. νῦν μὲν οὐκ ἀποκτείνουσι, τότε δ' ἀπέκτειναν.

ἀπέκτειναν.

αὐτοῖ _____

τότε _____

In the shape of most of the aorist stems above, what parallel, if any, do you observe with the shape of future stems?

M2a: *Purpose:* Further drill of aorist assertive indicative active person subject endings.

Directions: Mimic and expand the recorded utterances as follows:

Recording: ἔλαβον - I took

Reply: ἔλαβον

Recording: ἐγὼ _____

Reply: ἐγὼ ἔλαβον.

	<i>Singular</i>	<i>Dual</i>	<i>Plural</i>
1.	ἔλαβον		6. ἔλάβομεν
	ἐγὼ _____		ἡμεῖς _____
2.	ἔλαβες	4. ἔλάβετον	7. ἔλάβετε
	σὺ _____	σφὼ _____	ὑμεῖς _____
3.	ἔλαβε(ν)	5. ἔλαβέτην	8. ἔλαβον
	αὐτός _____	αὐτῷ _____	αὐτοὶ _____

γ'. Past-time marker, theme marker and personal endings are the same as for _____ progressive.

δ'. This set of forms differs from the past progressive in signalling _____ past action.

ε'. The difference in shape which correlates with the difference in meaning between these forms and those of the past progressive resides in the _____.

γ'. past

δ'. simple

ε'. base

M2b: Purpose: To drill a second type of formation for the aorist assertive indicative active.

Directions: Drill each exchange on the following model:

Recording:	νῦν μὲν οὐ μανθάνω, τότε δ' ἔμαθον.]	Repeat in full
"	ἔμαθον.		Repeat: ἔμαθον
"	ἐγὼ _____		Expand: ἐγὼ ἔμαθον.
"	τότε _____		Expand: τότε ἐγὼ ἔμαθον.

1. νῦν μὲν οὐ μανθάνω, τότε δ' ἔμαθον.

ἔμαθον.

ἐγὼ _____

τότε _____

2. νῦν μὲν οὐ λαμβάνεις, τότε δ' ἔλαβες.

ἔλαβες.

σύ _____

τότε _____

3. νῦν μὲν οὐκ ἄγει, τότε δ' ἤγαγε.

ἤγαγε.

αὐτὸς _____

τότε _____

4. νῦν μὲν οὐ πάσχετον, τότε δ' ἐπάθετον.

ἐπάθετον.

σφῶ _____

τότε _____

5. νῦν μὲν οὐ τυγχάνετον, τότε δ' ἐτυχέτην.

ἐτυχέτην.

αὐτῶ _____

τότε _____

6. νῦν μὲν οὐκ ἐρχόμεθα, τότε δ' ἦλθομεν.

ἦλθομεν.

ἡμεῖς _____

τότε _____

7. νῦν μὲν οὐχ ὁρᾶτε, τότε δ' εἶδετε.

εἶδετε.

ὑμεῖς _____

τότε _____

8. νῦν μὲν οὐ λέγουσι, τότε δ' εἶπον.

εἶπον.

αὐτοὶ _____

τότε _____

M2c:

1: νῦν μὲν οὐκ ἔχεις, τότε δ' ἔσχες.

ἔσχες.

σύ _____

τότε _____

2. νῦν μὲν οὐ φεύγω, τότε δ' ἔφυγον.

ἔφυγον.

ἐγὼ _____

τότε _____

3. νῦν μὲν οὐ φέρουσι, τότε δ' ἤνεγκον.

ἤνεγκον.

αὐτοὶ _____

τότε _____

Repeat: - τότε δ' ἤνεγκαν.

ἤνεγκαν.

αὐτοῖ _____

τότε _____

4. νῦν μὲν οὐκ ἀνθίσταμεν, τότε δ' ἀντεστήσαμεν.

ἀντεστήσαμεν.

ἡμεῖς _____

τότε _____

5. νῦν μὲν οὐκ ἀποθνήσκουσι, τότε δ' ἀπέθανον.

ἀπέθανον.

αὐτοῖ _____

τότε _____

6. νῦν μὲν οὐ καταβάλλεις, τότε δὲ κατέβαλες.

κατέβαλες.

σὺ _____

τότε _____

7. νῦν μὲν οὐκ ἐξαρίσκομεν, τότε δ' ἐξηύρομεν.

ἐξηύρομεν.

ἡμεῖς _____

τότε _____

8. νῦν μὲν οὐ τίθημι, τότε δ' ἔθηκα.

ἔθηκα.

ἐγὼ _____

τότε _____

9. νῦν μὲν οὐ δίδοτε, τότε δ' ἔδοτε.

ἔδοτε.

ὑμεῖς _____

τότε _____

10. νῦν μὲν οὐκ ἀφίῃσι, τότε δ' ἀφεῖσαν.

ἀφεῖσαν.

αὐτοῖ _____

τότε _____

M3: Purpose: To drill the relatedness of shape between aorist assertive indicative and infinitive.

Directions: Repeat the following rapidly after the recording. Note the relationship in shape between the indicative and infinitive forms.

1. τότε δὴ ἐκέλευσα,

At that time, then, I commanded,

2. τότε δὴ κατενόησα,

3. τότε δὴ ἐδίδαξα,

4. τότε δὴ ἔμεινα,

5. τότε δὴ ἔφησα,

6. τότε δὴ ἔστησα, (ἴστησι - 30)

7. τότε δὴ ἀπέδρανα,

8. τότε δὴ ἔγνων,

9. τότε δὴ ἔμαθον,

10. τότε δὴ ἔλαβον,

11. τότε δὴ ἐπιθον,

12. τότε δὴ εἶπον,

13. τότε δὴ ἤλθον,

14. τότε δὴ εἶδον,

15. τότε δὴ ἔθηκα,

16. τότε δὴ ἀφῆκα,

17. τότε δὴ ἔδωκα,

1. οὐ γὰρ χαλεπὸν κελεῦσαι.

for it (was) not hard to command.

2. οὐ γὰρ χαλεπὸν κατανοῆσαι.

3. οὐ γὰρ χαλεπὸν διδάξαι.

4. οὐ γὰρ χαλεπὸν μεῖναι.

5. οὐ γὰρ χαλεπὸν φῆσαι.

6. οὐ γὰρ χαλεπὸν στήσαι.

7. οὐ γὰρ χαλεπὸν ἀποδράναι.

8. οὐ γὰρ χαλεπὸν γινῶναι.

9. οὐ γὰρ χαλεπὸν μαθεῖν.

10. οὐ γὰρ χαλεπὸν λαβεῖν.

11. οὐ γὰρ χαλεπὸν πιθεῖν.

12. οὐ γὰρ χαλεπὸν εἰπεῖν.

13. οὐ γὰρ χαλεπὸν ἔλθεῖν.

14. οὐ γὰρ χαλεπὸν εἶδεῖν.

15. οὐ γὰρ χαλεπὸν θεῖναι.

16. οὐ γὰρ χαλεπὸν ἀφεῖναι.

17. οὐ γὰρ χαλεπὸν δοῦναι.

M4: Purpose: To introduce the aorist active participle.

Directions: Mimic the recording.

- | | | |
|--------------------------|---------------|----------------------------------|
| 1. ἐκάλεσε μὲν τὸν υἱόν. | ἀπῆλθε δέ. | 1. καλέσας δ' αὐτὸν ἀπῆλθεν. |
| He called his son. | He went away. | Having called him, he went away. |
| 2. ἔκρινε μὲν τὸν υἱόν. | ἀπῆλθε δέ. | 2. κρίνας δ' αὐτὸν ἀπῆλθεν. |
| 3. ἔστησε μὲν τὸν υἱόν. | ἀπῆλθε δέ. | 3. στήσας δ' αὐτὸν ἀπῆλθεν. |
| 4. ἔπιθε μὲν τὸν υἱόν. | ἀπῆλθε δέ. | 4. πιθὼν δ' αὐτὸν ἀπῆλθεν. |
| 5. εἶδε μὲν τὸν υἱόν. | ἀπῆλθε δέ. | 5. ἰδὼν δ' αὐτὸν ἀπῆλθεν. |
| 6. ἔλαβε μὲν τὸν υἱόν. | ἀπῆλθε δέ. | 6. λαβὼν δ' αὐτὸν ἀπῆλθεν. |
| 7. ἔθηκε μὲν τὸν υἱόν. | ἀπῆλθε δέ. | 7. θεὶς δ' αὐτὸν ἀπῆλθεν. |
| 8. ἀφῆκε μὲν τὸν υἱόν. | ἀπῆλθε δέ. | 8. ἀφείς δ' αὐτὸν ἀπῆλθεν. |
| 9. ἔδωκε μὲν τῷ φίλῳ. | ἀπῆλθε δέ. | 9. δοὺς δ' αὐτῷ ἀπῆλθεν. |
| 10. ἔγνω μὲν τὸν φίλον. | ἀπῆλθε δέ. | 10. γνοὺς δ' αὐτὸν ἀπῆλθεν. |

R: *RECOGNITION DRILLS*

R: *Purpose:* To recognize aorist person-subject endings.

R1a: *Directions:* Repeat the verb given on the recording, prefixing it with the appropriate pronoun to indicate subject: e.g.,

Recording: _____ ἔπεμψε(ν).

Reply: οὗτος ἔπεμψεν.

- | | |
|-----------------------|-----------------------|
| 1. _____ ἔπεμψεν. | 1. οὗτος ἔπεμψεν. |
| 2. _____ προσήνεγκαν. | 2. οὗτοι προσήνεγκαν. |
| 3. _____ ἦλθον. | 3. ἐγὼ/οὗτοι ἦλθον. |
| 4. _____ ἐγράψατον. | 4. σφὼ ἐγράψατον. |
| 5. _____ ἐδιδάξαμεν. | 5. ἡμεῖς ἐδιδάξαμεν. |
| 6. _____ ηὐδοκίμησας. | 6. σὺ ηὐδοκίμησας. |
| 7. _____ κατελάβετε. | 7. ὑμεῖς κατελάβετε. |
| 8. _____ ἐνείκεσα. | 8. ἐγὼ ἐνείκεσα. |
| 9. _____ ἔπραξαν. | 9. οὗτοι ἔπραξαν. |
| 10. _____ ἔφυγεν. | 10. οὗτος ἔφυγεν. |
| 11. _____ ἀπέδραμεν. | 11. ἡμεῖς ἀπέδραμεν. |
| 12. _____ ἐτολήσατε. | 12. ὑμεῖς ἐτολήσατε. |
| 13. _____ ἐλάβήτην. | 13. αὐτὴ ἐλάβήτην. |
| 14. _____ εἶπες. | 14. σὺ εἶπες. |

R1b: Directions: Drill as above. (May be used as a supplementary drill.)

- | | |
|--------------------|--------------------|
| 1. _____ ἀπέδωκε. | 1. οὗτος ἀπέδωκε. |
| 2. _____ ἔθηκα. | 2. ἐγὼ ἔθηκα. |
| 3. _____ ἦκας. | 3. σὺ ἦκας. |
| 4. _____ διέθεσαν. | 4. οὗτοι διέθεσαν. |
| 5. _____ εἶμεν. | 5. ἡμεῖς εἶμεν. |
| 6. _____ ἔσχετε. | 6. ὑμεῖς ἔσχετε. |
| 7. _____ ἐξηῦρες. | 7. σὺ ἐξηῦρες. |
| 8. _____ ἐστήσατε. | 8. ὑμεῖς ἐστήσατε. |
| 9. _____ ἔδομεν. | 9. ἡμεῖς ἔδομεν. |
| 10. _____ ἀφείσαν. | 10. οὗτοι ἀφείσαν. |
| 11. _____ ἔθετε. | 11. ὑμεῖς ἔθετε. |
| 12. _____ ἔδοσαν. | 12. οὗτοι ἔδοσαν. |

R2: *Purpose:* To practise the contrast between present and past.

R2a: *Directions:* Repeat the verb given by the recording, prefixing it with **νῦν** if it is in the present tense, **πρότερον** if in the past: e.g.,

Recording: _____ πέμπει.

Reply: νῦν πέμπει.

- | | |
|-----------------------|------------------------|
| 1. _____ πέμπει. | 1. νῦν πέμπει. |
| 2. _____ εἶπεν. | 2. πρότερον εἶπεν. |
| 3. _____ ἐδίωξα. | 3. πρότερον ἐδίωξα. |
| 4. _____ φεύγω. | 4. νῦν φεύγω. |
| 5. _____ δοκεῖς. | 5. νῦν δοκεῖς. |
| 6. _____ ἔλαβες. | 6. πρότερον ἔλαβες. |
| 7. _____ μαρτάνουσιν. | 7. νῦν μαρτάνουσιν. |
| 8. _____ ἦνεγκαν. | 8. πρότερον ἦνεγκαν. |
| 9. _____ ἐρρίψαμεν. | 9. πρότερον ἐρρίψαμεν. |
| 10. _____ ἔχομεν. | 10. νῦν ἔχομεν. |
| 11. _____ ἡτήσατε. | 11. πρότερον ἡτήσατε. |
| 12. _____ ἀπήλθετε. | 12. πρότερον ἀπήλθετε. |

R2b: Directions: Drill as above. (May be used as a supplementary drill.)

- | | |
|-----------------------|--------------------------|
| 1. _____ ἔχεις. | 1. νῦν ἔχεις. |
| 2. _____ ἐφροντίσατε. | 2. πρότερον ἐφροντίσατε. |
| 3. _____ ἐτύχομεν. | 3. πρότερον ἐτύχομεν. |
| 4. _____ φέρει. | 4. νῦν φέρει. |
| 5. _____ σκώπτουσιν. | 5. νῦν σκώπτουσιν. |
| 6. _____ ἀπέβλεψα. | 6. πρότερον ἀπέβλεψα. |
| 7. _____ ὀκνοῦμεν. | 7. νῦν ὀκνοῦμεν. |
| 8. _____ ἀποδιδράσκω. | 8. νῦν ἀποδιδράσκω. |
| 9. _____ ἐδήλωσεν. | 9. πρότερον ἐδήλωσεν. |
| 10. _____ εἶδες. | 10. πρότερον εἶδες. |
| 11. _____ γελάτε. | 11. νῦν γελάτε. |
| 12. _____ ἔμειναν. | 12. πρότερον ἔμειναν. |

R3: *Purpose:* To practise a three-way tense contrast.

R3a: *Directions:* Repeat the verb given on the recording.

If it is in the *present* tense,

prefix it with **νῦν** - "now",

if it is in the *past* tense,

prefix it with **πρότερον** - "formerly";

if it is in the *future* tense,

prefix it with **ὑστερον** - "later": e.g.,

Recording: _____ σπεύσει.

Reply: **ὑστερον** σπεύσει.

- | | |
|-----------------------|--------------------------------|
| 1. _____ σπεύσει. | 1. ὑστερον σπεύσει. |
| 2. _____ τολμᾷ. | 2. νῦν τολμᾷ. |
| 3. _____ ἐώρων. | 3. πρότερον ἐώρων. |
| 4. _____ διώξω. | 4. ὑστερον διώξω. |
| 5. _____ θεραπεύσεις. | 5. ὑστερον θεραπεύσεις. |
| 6. _____ συνέμειξας. | 6. πρότερον συνέμειξας. |
| 7. _____ ἄψουσιν. | 7. ὑστερον ἄψουσιν. |
| 8. _____ ἀπῆλθον. | 8. πρότερον ἀπῆλθον. |
| 9. _____ ὀρῶμεν. | 9. νῦν ὀρῶμεν. |
| 10. _____ ζητήσομεν. | 10. ὑστερον ζητήσομεν. |
| 11. _____ ἐπαινέσετε. | 11. ὑστερον ἐπαινέσετε. |
| 12. _____ ἐνοήσατε. | 12. πρότερον ἐνοήσατε. |

R3b: Directions: Drill as above. (May be used as a supplementary drill.)

- | | |
|------------------------|---------------------------|
| 1. _____ ἄξω. | 1. ὕστερον ἄξω. |
| 2. _____ ἔδοτε. | 2. πρότερον ἔδοτε. |
| 3. _____ μῖσοῦσιν. | 3. νῦν μῖσοῦσιν. |
| 4. _____ ἀντέστησαμεν. | 4. πρότερον ἀντέστησαμεν. |
| 5. _____ εὐδοκίμησει. | 5. ὕστερον εὐδοκίμησει. |
| 6. _____ ἐλαμβάνομεν. | 6. πρότερον ἐλαμβάνομεν. |
| 7. _____ προσοίσουσιν. | 7. ὕστερον προσοίσουσιν. |
| 8. _____ ἐξευρίσκεις. | 8. νῦν ἐξευρίσκεις. |
| 9. _____ ἀπηγαγέτην. | 9. πρότερον ἀπηγαγέτην. |
| 10. _____ ἐστιᾶσω. | 10. ὕστερον ἐστιᾶσω. |
| 11. _____ πράξει. | 11. ὕστερον πράξει. |
| 12. _____ ἐσώσατε. | 12. πρότερον ἐσώσατε. |
| 13. _____ ἔσχεις. | 13. πρότερον ἔσχεις. |
| 14. _____ ἀπορήσεις. | 14. ὕστερον ἀπορήσεις. |

R4: Purpose: To practise recognition of the contrast between the progressive (on-going) aspect and the aorist (punctive) aspect.

R4a: Directions: Repeat the verb form given on the recording, prefixing it

with $\acute{\alpha}\epsilon\acute{\iota}$ - "always", if the *aspect* is *progressive*,

with $\acute{\alpha}\pi\alpha\varsigma$ - "once", if it is *aorist*: e.g.,

Recording: — $\acute{\epsilon}\omega\rho\alpha$.

Reply: $\acute{\alpha}\epsilon\acute{\iota}$ $\acute{\epsilon}\omega\rho\alpha$.

- | | |
|--|---|
| 1. _____ $\acute{\epsilon}\omega\rho\alpha$. | 1. $\acute{\alpha}\epsilon\acute{\iota}$ $\acute{\epsilon}\omega\rho\alpha$. |
| 2. _____ $\epsilon\acute{\iota}\delta\epsilon\nu$. | 2. $\acute{\alpha}\pi\alpha\varsigma$ $\epsilon\acute{\iota}\delta\epsilon\nu$. |
| 3. _____ $\acute{\epsilon}\theta\epsilon\tau\omicron\nu$. | 3. $\acute{\alpha}\pi\alpha\varsigma$ $\acute{\epsilon}\theta\epsilon\tau\omicron\nu$. |
| 4. _____ $\acute{\epsilon}\phi\epsilon\acute{\upsilon}\gamma\omicron\mu\epsilon\nu$. | 4. $\acute{\alpha}\epsilon\acute{\iota}$ $\acute{\epsilon}\phi\epsilon\acute{\upsilon}\gamma\omicron\mu\epsilon\nu$. |
| 5. _____ $\epsilon\acute{\iota}\chi\epsilon\varsigma$. | 5. $\acute{\alpha}\epsilon\acute{\iota}$ $\epsilon\acute{\iota}\chi\epsilon\varsigma$. |
| 6. _____ $\acute{\epsilon}\sigma\chi\epsilon\varsigma$. | 6. $\acute{\alpha}\pi\alpha\varsigma$ $\acute{\epsilon}\sigma\chi\epsilon\varsigma$. |
| 7. _____ $\acute{\epsilon}\lambda\acute{\alpha}\mu\beta\alpha\nu\epsilon$. | 7. $\acute{\alpha}\epsilon\acute{\iota}$ $\acute{\epsilon}\lambda\acute{\alpha}\mu\beta\alpha\nu\epsilon$. |
| 8. _____ $\acute{\epsilon}\phi\upsilon\gamma\omicron\nu$. | 8. $\acute{\alpha}\pi\alpha\varsigma$ $\acute{\epsilon}\phi\upsilon\gamma\omicron\nu$. |
| 9. _____ $\acute{\epsilon}\delta\eta\lambda\omicron\acute{\upsilon}\tau\eta\nu$. | 9. $\acute{\alpha}\epsilon\acute{\iota}$ $\acute{\epsilon}\delta\eta\lambda\omicron\acute{\upsilon}\tau\eta\nu$. |
| 10. _____ $\acute{\epsilon}\delta\iota\acute{\omega}\xi\alpha\mu\epsilon\nu$. | 10. $\acute{\alpha}\pi\alpha\varsigma$ $\acute{\epsilon}\delta\iota\acute{\omega}\xi\alpha\mu\epsilon\nu$. |
| 11. _____ $\acute{\epsilon}\pi\omicron\iota\epsilon\acute{\iota}\tau\epsilon$. | 11. $\acute{\alpha}\epsilon\acute{\iota}$ $\acute{\epsilon}\pi\omicron\iota\epsilon\acute{\iota}\tau\epsilon$. |
| 12. _____ $\acute{\epsilon}\sigma\iota\omega\pi\acute{\eta}\sigma\alpha\tau\epsilon$. | 12. $\acute{\alpha}\pi\alpha\varsigma$ $\acute{\epsilon}\sigma\iota\omega\pi\acute{\eta}\sigma\alpha\tau\epsilon$. |

R4b: Directions: Drill as above. (May be used as a supplementary drill.)

- | | |
|--------------------------|-------------------------|
| 1. _____ ἤκουσεν. | 1. ὅτις ἤκουσεν. |
| 2. _____ ἠκούομεν. | 2. ὅτις ἠκούομεν. |
| 3. _____ ἦγες. | 3. ὅτις ἦγες. |
| 4. _____ ἦγαγον. | 4. ὅτις ἦγαγον. |
| 5. _____ ἔφησα. | 5. ὅτις ἔφησα. |
| 6. _____ ἔφασαν. | 6. ὅτις ἔφασαν. |
| 7. _____ κατελάβομεν. | 7. ὅτις κατελάβομεν. |
| 8. _____ κατελαμβάνομεν. | 8. ὅτις κατελαμβάνομεν. |
| 9. _____ ἠρωτήσατε. | 9. ὅτις ἠρωτήσατε. |
| 10. _____ ἠρώτων. | 10. ὅτις ἠρώτων. |
| 11. _____ ἔφερον. | 11. ὅτις ἔφερον. |
| 12. _____ ἦνεγκες. | 12. ὅτις ἦνεγκες. |

R5: *Purpose:* To drill recognition of different forms of the infinitive.

R5a: *Directions:* Expand the statement given on the recording

by νῦν, if the infinitive is *progressive* (i.e. *concurrent*),

by ὕστερον, if the infinitive is *future*,

by πρότερον, if the infinitive is *aurist*.

Recording: φημί πέμπειν.

Reply: φημί νῦν πέμπειν.

- | | |
|---------------------|-----------------------------|
| 1. φημί πέμπειν. | 1. φημί νῦν πέμπειν. |
| 2. φημί τιθέναι. | 2. φημί νῦν τιθέναι. |
| 3. φημί σπεύσειν. | 3. φημί ὕστερον σπεύσειν. |
| 4. φημί σιωπῆσαι. | 4. φημί πρότερον σιωπῆσαι. |
| 5. φημί εἰπεῖν. | 5. φημί πρότερον εἰπεῖν. |
| 6. φημί δώσειν. | 6. φημί ὕστερον δώσειν. |
| 7. φημί σκῶψαι. | 7. φημί πρότερον σκῶψαι. |
| 8. φημί διώκειν. | 8. φημί νῦν διώκειν. |
| 9. φημί δοῦναι. | 9. φημί πρότερον δοῦναι. |
| 10. φημί γίγνεσθαι. | 10. φημί νῦν γίγνεσθαι. |
| 11. φημί εἶναι. | 11. φημί πρότερον εἶναι. |
| 12. φημί ὠφελήσειν. | 12. φημί ὕστερον ὠφελήσειν. |

R5b: Directions: Drill as above. (May be used as a supplementary drill.)

1. φησὶν ἰστάναι ταῦτα.
2. φησὶν εὐρήσειν τὸ δίκαιον.
3. φησὶ διδάξαι ἡμᾶς.
4. φησὶ τολμᾶν ἰέναι.
5. φησὶ φυγεῖν δίκην.
6. φησὶ στῆναι ἐνθάδε.
7. φησὶν ἀφιέναι τὸν φίλον.
8. φησὶν ἀποθανεῖν αὐτούς.
9. φησὶ θεῖναι τὸν νόμον.
10. φησὶ καταβάλλειν τὴν πόλιν.
11. φησὶ προσοίσειν τὸ ξίφος.
12. φησὶν ἰδεῖν τὰς λόγχας.

1. φησὶ **νῦν** ἰστάναι ταῦτα.
2. φησὶν **ὑστερον** εὐρήσειν τὸ δίκαιον.
3. φησὶ **πρότερον** διδάξαι ἡμᾶς.
4. φησὶ **νῦν** τολμᾶν ἰέναι.
5. φησὶ **πρότερον** φυγεῖν δίκην.
6. φησὶ **πρότερον** στῆναι ἐνθάδε.
7. φησὶ **νῦν** ἀφιέναι τὸν φίλον.
8. φησὶ **πρότερον** ἀποθανεῖν αὐτούς.
9. φησὶ **πρότερον** θεῖναι τὸν νόμον.
10. φησὶ **νῦν** καταβάλλειν τὴν πόλιν.
11. φησὶν **ὑστερον** προσοίσειν τὸ ξίφος.
12. φησὶ **πρότερον** ἰδεῖν τὰς λόγχας.

R6: *Purpose:* To practise recognition of the contrast in aspect between progressive and aorist infinitive.

Directions: Expand the sentence given on the recording with

ἅπαξ - "once", if the infinitive is *aorist*, with

πολλάκις - "often", if the infinitive is *progressive*: e.g.,

Recording: ἔφη ποιῆσαι.

He said he did (it).

Reply: ἔφη ἅπαξ ποιῆσαι.

He said he did (it) once.

- | | |
|-------------------|----------------------------|
| 1. ἔφη ποιῆσαι. | 1. ἔφη ἅπαξ ποιῆσαι. |
| 2. ἔφη πιθεῖν. | 2. ἔφη ἅπαξ πιθεῖν. |
| 3. ἔφη ἰέναι. | 3. ἔφη πολλάκις ἰέναι. |
| 4. ἔφη ἀποδοῦναι. | 4. ἔφη ἅπαξ ἀποδοῦναι. |
| 5. ἔφη ἔρωτᾶν. | 5. ἔφη πολλάκις ἔρωτᾶν. |
| 6. ἔφη κρίνειν. | 6. ἔφη πολλάκις κρίνειν. |
| 7. ἔφη συμμεῖξαι. | 7. ἔφη ἅπαξ συμμεῖξαι. |
| 8. ἔφη γνῶναι. | 8. ἔφη ἅπαξ γνῶναι. |
| 9. ἔφη δεικνύναι. | 9. ἔφη πολλάκις δεικνύναι. |
| 10. ἔφη ἀπολέσαι. | 10. ἔφη ἅπαξ ἀπολέσαι. |
| 11. ἔφη ἀπεῖναι. | 11. ἔφη πολλάκις ἀπεῖναι. |
| 12. ἔφη ἀφεῖναι. | 12. ἔφη ἅπαξ ἀφεῖναι. |

R7: *Purpose:* To show you recognize to which verb an aorist form belongs.

Directions: Complete the second clause of each statement with the corresponding present form of the verb, e.g.,

Recording: τότε μὲν ἐδίωξε(ν), νῦν δ' οὐ _____

Reply: νῦν δ' οὐ διώκει.

Cover this column

- | | |
|---|----------------------|
| 1. τότε μὲν ἐκώλεσε(ν), νῦν δ' οὐ _____ | 1. καλεῖ. |
| 2. τότε μὲν ἐλάβομεν, νῦν δ' οὐ _____ | 2. λαμβάνομεν. |
| 3. τότε μὲν ἠρωτησάτην, νῦν δ' οὐκ _____ | 3. ἐρωτᾷτον. |
| 4. τότε μὲν ἔθεσαν, νῦν δ' οὐ _____ | 4. τιθέασιν. |
| 5. τότε μὲν ἔδωκα, νῦν δ' οὐ _____ | 5. δίδωμι. |
| 6. τότε μὲν ἔσχετον, νῦν δ' οὐκ _____ | 6. ἔχeton. |
| 7. τότε μὲν εἶδετε, νῦν δ' οὐχ _____ | 7. ὁρᾶτε. |
| 8. τότε μὲν ἠθέλησας, νῦν δ' οὐκ _____ | 8. ἐθέλεις. |
| 9. τότε μὲν εἶπον, νῦν δ' οὐ _____ | 9. λέγω or λέγουσιν. |
| 10. τότε μὲν ἐπιθες, νῦν δ' οὐ _____ | 10. πείθεις. |
| 11. τότε μὲν ἐδειξε(ν), νῦν δ' οὐ _____ | 11. δείκνυσιν. |
| 12. τότε μὲν παρέθετον, νῦν δ' οὐ _____ | 12. παρατίθετον. |
| 13. τότε μὲν ἀφεῖτε, νῦν δ' οὐκ _____ | 13. ἀφίετε. |
| 14. τότε μὲν ἐτολμήσαμεν, νῦν δ' οὐ _____ | 14. τολμῶμεν. |
| 15. τότε μὲν ἐφυγέτην, νῦν δ' οὐ _____ | 15. φεύγετον. |
| 16. τότε μὲν ἐποίησα, νῦν δ' οὐ _____ | 16. ποιῶ. |

P. PRODUCTION DRILLS

P1: Purpose: To drill production of the person-subject endings, aorist assertive indicative active.

P1a: Directions: Complete the recorded statements on the pattern:

Recording: οὗτος μὲν ἀπέβλεψεν, σὺ δ' _____

Reply: σὺ δ' ἀπέβλεψας.

- | | |
|--|--------------------------------|
| 1. οὗτος μὲν ἀνέβλεψεν, σὺ δ' _____ | 1. σὺ δ' ἀνέβλεψας. |
| 2. σὺ μὲν ἐπανῆλθες, ἐγὼ δ' _____ | 2. ἐγὼ δ' ἐπανῆλθον. |
| 3. ἐγὼ μὲν ἐδίδασκα, ὑμεῖς δ' _____ | 3. ὑμεῖς δ' ἐδιδάξατε. |
| 4. ὑμεῖς μὲν ἐφύγετε, ἡμεῖς δ' _____ | 4. ἡμεῖς δ' ἐφύγομεν. |
| 5. ἡμεῖς μὲν ἐδηλώσαμεν, οὗτοι δ' _____ | 5. οὗτοι δ' ἐδήλωσαν. |
| 6. οὗτοι μὲν ἔσχον, οὗτος δ' _____ | 6. οὗτος δ' ἔσχεν. |
| 7. οὗτοι μὲν εἶπον, σὺ δ' _____ | 7. σὺ δ' εἶπες. |
| 8. σὺ μὲν ἐπράξας, οὗτοι δ' _____ | 8. οὗτοι δ' ἐπράξαν. |
| 9. ἡμεῖς μὲν ἐτρυφήσαμεν, οὗτος δ' _____ | 9. οὗτος δ' ἐτρυφήσεν. |
| 10. οὗτος μὲν ἤνεγκεν, ὑμεῖς δ' _____ | 10. ὑμεῖς δ' ἠνέγκατε/ἠγέγετε. |
| 11. ὑμεῖς μὲν ἀπέδρατε, ἐγὼ δ' _____ | 11. ἐγὼ δ' ἀπέδρα̅ν. |
| 12. ἐγὼ μὲν ἐφίλησα, ἡμεῖς δ' _____ | 12. ἡμεῖς δ' ἐφίλησαμεν. |
| 13. ἡμεῖς μὲν ἠλέγξαμεν, τούτω δ' _____ | 13. τούτω δ' ἠλεγξάτην. |
| 14. τούτω μὲν ἐστήτην, σφῶ δ' _____ | 14. σφῶ δ' ἐστήτην. |

P1b: Directions: Complete the recorded statements as above. (May serve as a supplementary drill.)

Recording: οὗτος μὲν ἔδωκεν, σὺ δ' _____

Reply: σὺ δ' ἔδωκας.

- | | |
|---------------------------------------|------------------------|
| 1. οὗτος μὲν ἔστη, σὺ δ' _____ | 1. σὺ δ' ἔστης. |
| 2. σὺ μὲν ἔθηκας, ἐγὼ δ' _____ | 2. ἐγὼ δ' ἔθηκα. |
| 3. ἐγὼ μὲν ἀπέδωκα, οὗτοι δ' _____ | 3. οὗτοι δ' ἀπέδοσαν. |
| 4. οὗτοι μὲν ἐξεΐσαν, ὑμεῖς δ' _____ | 4. ὑμεῖς δ' ἐξεΐτε. |
| 5. ὑμεῖς μὲν ἐστήσατε, ἡμεῖς δ' _____ | 5. ἡμεῖς δ' ἐστήσαμεν. |
| 6. ἡμεῖς μὲν ἐπέθεμεν, σὺ δ' _____ | 6. σὺ δ' ἐπέθηκας. |
| 7. ἐγὼ μὲν ἤκα, ὑμεῖς δ' _____ | 7. ὑμεῖς δ' εἶτε . |
| 8. οὗτοι μὲν διέθεσαν, ἐγὼ δέ _____ | 8. ἐγὼ δέ διέθηκα. |
| 9. οὗτος μὲν ἀπέδωκεν, ἡμεῖς δ' _____ | 9. ἡμεῖς δ' ἀπέδομεν. |
| 10. ὑμεῖς μὲν ἐξεΐτε, οὗτος δ' _____ | 10. οὗτος δ' ἐξεΐκεν. |
| 11. σὺ μὲν ἔστης, οὗτοι δ' _____ | 11. οὗτοι δ' ἔστησαν. |
| 12. ἡμεῖς μὲν ἐστήσαμεν, σὺ δ' _____ | 12. σὺ δ' ἔστησας. |

P2: Purpose: To drill production of past aorist in contrast with present progressive forms.

Directions: Complete the recorded statement on the model:

Recording: νῦν μὲν ἐκπέμπομεν, πρότερον δ' _____

Reply: νῦν μὲν ἐκπέμπομεν, πρότερον δ' ἐξεπέμψαμεν.

- | | |
|--|---------------------------------|
| 1. νῦν μὲν ἐκπέμπομεν, πρότερον δ' _____ | 1. πρότερον δ' ἐξεπέμψαμεν. |
| 2. νῦν μὲν ἀπέρχεται, πρότερον δ' _____ | 2. πρότερον δ' ἀπῆλθεν. |
| 3. νῦν μὲν ὁρᾷτε, πρότερον δ' _____ | 3. πρότερον δ' εἶδετε. |
| 4. νῦν μὲν θεραπεύετε, πρότερον δ' _____ | 4. πρότερον δ' ἐθεραπεύσατε. |
| 5. νῦν μὲν φέρουσιν, πρότερον δ' _____ | 5. πρότερον δ' ἤνεγκαν/ἤνεγκον. |
| 6. νῦν μὲν πλουτίζω, πρότερον δ' _____ | 6. πρότερον δ' ἐπλούτισα. |
| 7. νῦν μὲν φεύγομεν, πρότερον δ' _____ | 7. πρότερον δ' ἐφύγομεν. |
| 8. νῦν μὲν λαμβάνω, πρότερον δ' _____ | 8. πρότερον δ' ἔλαβον. |
| 9. νῦν μὲν αἰτέῃ, πρότερον δ' _____ | 9. πρότερον δ' ἤτησεν. |
| 10. νῦν μὲν ἀποδιδράσκεις, πρότερον δ' _____ | 10. πρότερον δ' ἀπέδρᾱς. |
| 11. νῦν μὲν καλεῖτε, πρότερον δ' _____ | 11. πρότερον δ' ἐκάλεσατε. |
| 12. νῦν μὲν τρυφῶσιν, πρότερον δ' _____ | 12. πρότερον δ' ἐτρύφησαν. |

P3: Purpose: To drill the contrast between past progressive and past aorist aspect.

Directions: Complete the recorded statement on the model:

Recording: ᾧ μὲν ἔγραφεν, ἔχθες δ' ἅπαξ _____

He always went on writing, but
yesterday he _____ once.

Reply: ᾧ μὲν ἔγραφεν, ἔχθες δ' ἅπαξ ἔγραψεν.

He always went on writing, but
yesterday he wrote once.

- | | |
|---|-----------------------------|
| 1. ᾧ μὲν ἔγραφεν, ἔχθες δ' ἅπαξ _____ | 1. ἔγραψεν. |
| 2. ᾧ μὲν ἐλαμβάνομεν, ἔχθες δ' ἅπαξ _____ | 2. ἐλάβομεν. |
| 3. ᾧ μὲν ἐδίωκον, ἔχθες δ' ἅπαξ _____ | 3. ἐδίωξα/ἐδίωξαν. |
| 4. ᾧ μὲν ὠκνεῖτε, ἔχθες δ' ἅπαξ _____ | 4. ὠκνήσατε. |
| 5. ᾧ μὲν ἔφευγον, ἔχθες δ' ἅπαξ _____ | 5. ἔφυγον. |
| 6. ᾧ μὲν εἶχες, ἔχθες δ' ἅπαξ _____ | 6. ἔσχες. |
| 7. ᾧ μὲν ἔφερον, ἔχθες δ' ἅπαξ _____ | 7. ἤνεγκον/ἤνεγκαν/ἤνεγκα |
| 8. ᾧ μὲν ἠδίκηεις, ἔχθες δ' ἅπαξ _____ | 8. ἠδίκησας. |
| 9. ᾧ μὲν ἔκρῖνεν, ἔχθες δ' ἅπαξ _____ | 9. ἔκρῖνεν. |
| 10. ᾧ μὲν ἐθεραπεύομεν, ἔχθες δ' ἅπαξ _____ | 10. ἐθεραπεύσαμεν. |
| 11. ᾧ μὲν ἐωρᾶτε, ἔχθες δ' ἅπαξ _____ | 11. εἶδετε. |
| 12. ᾧ μὲν ἐτίθετον, ἔχθες δ' ἅπαξ _____ | 12. ἔθετον. |
| 13. ᾧ μὲν ἐτολμᾶτην, ἔχθες δ' ἅπαξ _____ | 13. ἐτολμησάτην. |
| 14. ᾧ μὲν ἠύδοκίμουν, ἔχθες δ' ἅπαξ _____ | 14. ἠύδοκίμησα/ἠύδοκίμησαν. |

P4: Purpose: To match the appropriate infinitive with the indicative state.

P4a: Directions: Combine the following pairs of utterances on the model:

Recording: ἦλθεν. οὕτως ἔφη.
He came. So he said.

but, ἦει. οὕτως ἔφη.
He was coming. So he said.

Reply: ἔφη ἔλθεῖν.
He said that he had come.

but, ἔφη ἰέναι.
He said that he was coming.

- | | | |
|---------------------|------------|--------------------------|
| 1. ἦλθεν. | οὕτως ἔφη. | 1. ἔφη ἔλθεῖν. |
| 2. ἐμάνθανεν. | οὕτως ἔφη. | 2. ἔφη μανθάνειν. |
| 3. ἑώρα. | οὕτως ἔφη. | 3. ἔφη ὁρᾶν. |
| 4. παρέθηκεν. | οὕτως ἔφη. | 4. ἔφη παραθεῖναι. |
| 5. τοῦτ' ἐποίει. | οὕτως ἔφη. | 5. ἔφη τοῦτο ποιεῖν. |
| 6. ἐξηῦρέ με. | οὕτως ἔφη. | 6. ἔφη ἐξευρεῖν με. |
| 7. ἀργύριον ἐδίδου. | οὕτως ἔφη. | 7. ἔφη ἀργύριον διδόναι. |
| 8. ἔγνω τοῦτο. | οὕτως ἔφη. | 8. ἔφη γινῶναι τοῦτο. |

P4b: Purpose: To contrast progressive and aorist infinitives.

Directions: Complete the sentence by selecting the correct infinitive, on the model:

Recording: ἀκούειν } ἐβούλετο ἅπας _____
ἀκοῦσαι }

Reply: ἐβούλετο ἅπας ἀκοῦσαι.

Cover this column

- | | |
|---|----------------|
| 1. ἀκούειν } ἐβούλετο ἅπας _____
ἀκοῦσαι } | 1. ἀκοῦσαι. |
| 2. μανθάνειν } ἔπραττεν ὥστε αἰ _____
μαθεῖν } | 2. μανθάνειν. |
| 3. διδόναι } ἡὐδοκίμει διὰ τὸ αἰ χάριτας _____
δοῦναι } | 3. διδόναι. |
| 4. ἀδικεῖν } οὐκ ἐτόλμησεν οὐδὲ ἅπας _____
ἀδικῆσαι } | 4. ἀδικῆσαι. |
| 5. ἀπολλύναι } οὐκ ἐβούλετο τὰς πόλεις αἰ _____
ἀπολέσαι } | 5. ἀπολλύναι. |
| 6. ποιεῖν } ἔτι πολλὰ δύναιτο αἰ _____
ποιῆσαι } | 6. ποιεῖν. |
| 7. τιθέναι } αὐτὸν ἡρώτησα ἅπας ἐνθάδε _____
θεῖναι } | 7. θεῖναι. |
| 8. διαφθεῖρειν } οὐκ ἐβουλόμην οὐδὲ ἅπας νέον _____
διαφθεῖραι } | 8. διαφθεῖραι. |

P5: Purpose: To drill the use of the aorist in contrast with the progressive participle.

Directions: Complete the second utterance with an aorist participle where the first verb given is aorist, with a progressive participle where it is progressive: e.g.,

Recording: ἐγέλασεν.

εἶδον αὐτόν (γελῶντα - as he was laughing.)
(γελάσαντα - when he laughed.)

He laughed.

I saw him.

Reply: εἶδον αὐτόν γελάσαντα.

I saw him laugh (when he laughed).

Cover this column

- | | |
|---|------------------|
| 1. ἐγέλασεν. εἶδον αὐτόν (γελῶντα.)
(γελάσαντα.) | 1. γελάσαντα |
| 2. ἐγέλα. εἶδον αὐτόν (γελῶντα.)
(γελάσαντα.) | 2. γελῶντα. |
| 3. ἀντέστη. εἶδες αὐτόν (ἀνθιστάντα.)
(ἀντιστάντα.) | 3. ἀντιστάντα. |
| 4. ἀπέδρα. ἀγανακτῶ αὐτῷ (ἀποδιδράσκοντι.)
(ἀποδράντι.) | 4. ἀποδράντι. |
| 5. ἀπέδρα. ἀγανακτῶ αὐτῇ (ἀποδιδράσκούσῃ.)
(ἀποδράσῃ.) | 5. ἀποδράσῃ. |
| 6. ἐμάνθανον. ἀγανακτῶ αὐτοῖς (μανθάνουσι.)
(μαθοῦσι.) | 6. μανθάνουσι. |
| 7. ἐνεΐκεσεν. ἄρ' ἤκουσας αὐτοῦ (νείκοῦντος;)
(νεϊκέσαντος;) | 7. νείκεσαντος; |
| 8. ἐκιθάριζον. ἤκουσα αὐτῶν (κιθαριζόντων.)
(κιθαρισάντων.) | 8. κιθαριζόντων. |
| 9. σαφῶς εἶπεν. ἠκούσατε αὐτῆς σαφῶς (λεγοῦσης.)
(εἰπούσης.) | 9. εἰπούσης. |
| 10. ἔλεγεν. ἠκούσαμεν αὐτοῦ (λέγοντος.)
(εἰπόντος.) | 10. λέγοντος. |
| 11. ἐποίησε τοῦτο. τοῦτο (ποιῶν) ἐξῆλθεν.
(ποίησας) | 11. ποιήσας. |
| 12. ἐποίει τοῦτο. τοῦτο (ποιῶν) ἐξῆλθεν.
(ποίησας) | 12. ποιῶν. |

P6. *Purpose:* To drill the use of the aorist (assertive) indicative with ἄν; "potential use".

Directions: Transform the statement with a past progressive indicative form to one with the corresponding past aorist indicative: e.g.,

Recording: εἰ ἤθελον, ἔγραφεν ἄν.

If I wanted, he would be writing.

Reply: εἰ ἠθέλησα, ἔγραψεν ἄν.

If I had wanted, he would have written.

Cover this column

- | | |
|-------------------------------|--------------------------------------|
| 1. εἰ ἤθελον, ἔγραφεν ἄν. | 1. εἰ ἠθέλησα, ἔγραψεν ἄν. |
| 2. εἰ ἤθελον, ἐμανθάνομεν ἄν. | 2. εἰ ἠθέλησα, ἐμάθομεν ἄν. |
| 3. εἰ ἤθελον, ἀνῆγεν ἄν. | 3. εἰ ἠθέλησα, ἀνήγαγεν ἄν. |
| 4. εἰ ἤθελον, ὠκνεῖτε ἄν. | 4. εἰ ἠθέλησα, ὠκνήσατε ἄν. |
| 5. εἰ ἤθελον, ἐξηύρισκον ἄν. | 5. εἰ ἠθέλησα, ἐξηύρον ἄν. |
| 6. εἰ ἤθελον, ἔλεγεσ ἄν. | 6. εἰ ἠθέλησα, εἶπες/εἶπας ἄν. |
| 7. εἰ ἤθελον, ἔπασχον ἄν. | 7. εἰ ἠθέλησα, ἔπαθον ἄν. |
| 8. εἰ ἤθελον, ἤκουες ἄν. | 8. εἰ ἠθέλησα, ἤκουσας ἄν. |
| 9. εἰ ἤθελον, ἀφίετον ἄν. | 9. εἰ ἠθέλησα, ἀφεῖτον ἄν. |
| 10. εἰ ἤθελον, ἔμενον ἄν. | 10. εἰ ἠθέλησα, ἔμεινον ἄν. |
| 11. εἰ ἤθελον, ἐθύομεν ἄν. | 11. εἰ ἠθέλησα, ἐθύσαμεν ἄν. |
| 12. εἰ ἤθελον, ἑωρᾶτε ἄν. | 12. εἰ ἠθέλησα, εἶδετε ἄν. |
| 13. εἰ ἤθελον, ἐδιδότην ἄν. | 13. εἰ ἠθέλησα, ἐδότην ἄν. |
| 14. εἰ ἤθελον, ἐποίουν ἄν. | 14. εἰ ἠθέλησα, ἐποίησα/ἐποίησαν ἄν. |

P7: Purpose: To drill the use of **τυγχάνει** + participle.

Directions: When given a sentence, transform it to the nearly synonymous use with **τυγχάνει** + participle: e.g.,

Recording: νέος ἐστίν.

He is young.

Reply: τυγχάνει νέος ὢν.

He happens to be young (lit. - "being young").

Cover this column

- | | |
|-------------------------------------|---|
| 1. νέος ἐστίν. | 1. τυγχάνει νέος ὢν. |
| 2. ἡ γυνὴ καλὴ ἐστίν. | 2. ἡ γυνὴ τυγχάνει καλὴ οὖσα. |
| 3. τὸ δαιμόνιον ἀγαθὸν ἐστίν. | 3. τὸ δαιμόνιον τυγχάνει ἀγαθὸν ὄν. |
| 4. οὐχ ἔπομαι, ὦ Σώκρατες. | 4. οὐ τυγχάνω ἐπόμενος, ὦ Σώκρατες. |
| 5. νεώτερός γέ μου εἶ. | 5. νεώτερός γέ μου τυγχάνεις ὢν. |
| 6. ἐποίησε ταῦτα. | 6. τυγχάνει ποιήσας ταῦτα. |
| 7. ἄρα καλοῦσιν ἡμᾶς; | 7. ἄρα τυγχάνουσιν καλοῦντες ἡμᾶς; |
| 8. κυβιστῶμεν εἰς τὰς μαχαίρας. | 8. τυγχάνομεν κυβιστῶντες εἰς τὰς μαχαίρας. |
| 9. οὐ δύνασθε τῷ πατρὶ ἀντιβλέπειν. | 9. οὐ τυγχάνετε δυνάμενοι τῷ πατρὶ ἀντιβλέπειν. |

P8: *Purpose:* To drill the use of **καίπερ** ('although') + participle.

Directions: Combine each pair of sentences into one, on the model:

Recording: νέοι ἐσμέν. σοφοὶ φαινόμεθα.

Reply: **καίπερ** νέοι ὄντες, σοφοὶ φαινόμεθα.

Although we are (lit: being) young, we appear (to be) wise.

Cover this column

- | | |
|--|---|
| 1. νέοι ἐσμέν. σοφοὶ φαινόμεθα. | 1. καίπερ νέοι ὄντες, _____ |
| 2. ἔρξεν ὁ Ζεὺς. οὐκ ἐθέλει διαφθεῖραι. | 2. καίπερ ἔρξᾱς ὁ Ζεὺς, _____ |
| 3. ἰσχυρὸς ἐστίν. οὐκ ἐθέλει συστρατεύεσθαι. | 3. καίπερ ἰσχυρὸς ὢν, _____ |
| 4. γυνὴ ἐστίν. τολμηρῶς εἰς τὰ ξίφη ἵεται. | 4. καίπερ γυνὴ οὖσα, _____ |
| 5. τρυφᾷς ὑπὸ πλούτου. σύντεινε σαυτόν. | 5. καίπερ τρυφῶν ὑπὸ πλούτου, _____ |
| 6. ταῦτα οὐ νομίζω. εἶπον ἄν. | 6. καίπερ ταῦτα οὐ νομίζων, _____ |
| 7. οὐ χαλεπὸν ἐστίν κατανοῆσαι. οὐ μανθάνω. | 7. καίπερ οὐ χαλεποῦ ὄντος κατανοῆσαι,
οὐ _____ |
| 8. ἐποίησεν ὁ ποιητής, ἐγὼ διαφέρομαι. | 8. καίπερ ποιήσαντος τοῦ ποιητοῦ, ἐγὼ
_____ |

21C. GRAMMAR

21C: The Aorist (Assertive) Active

In this unit a new base is introduced which signals the bare verbal action without any indication of duration. It is the *aorist* (literally "undefined") or *punctive* aspect of the verb: e.g.,

ἔλαβεν	-	he took,
		versus
ἔλαβανεν	-	he was taking

21C1: Uses of the Aorist

1) Simple Past Time

In the assertive mood, the aorist *indicative* always carries the past time marker. Its most frequent use is to express a simple past: e.g.,

ὁ Σωκράτης εἶπεν - Socrates said.

Like the *indicative*, the aorist *participle* and *infinitive* may also signal a simple past:

καλέσας τὸν Αντισθένην εἶπεν -
when-he (-had)-called Antisthenes, he said . . .

φημι τὸν ἄνδρα φυγεῖν - I say (that) the man fled

2) Action without reference to time or duration.

Action without reference to time or duration is signalled by both the infinitive and participle:

(Infinitive) οὐδὲ χαλεπὸν κατανοῆσαι - nor is it difficult to *understand*.

(Participle) τῷ Συρακοσίῳ ἐπιδείξαντι τὴν ὀρχηστρίδα - for the Syracusan *exhibiting*
the dancing girl . . .

It should be noted that tense distinction is restricted almost exclusively to the indicative state of the verb.* Neither infinitive nor participle ever shows the past time marker.

* Note, however, the future infinitive and also the optative future: Units 20 and 30.

3) *Past Potential.*

The past (assertive indicative) aorist + ἄν is regularly used to express a *past potential* - "would have" - construction: e.g.,

εἶπτον ἄν - I *would have* said.

ἔβλεψεν ἄν - he *would have* seen.

Note the contrast with the past progressive + ἄν (12C1:b), expressing either a past or present potential: e.g.,

ἴσως ἄν με ἐπέσκωπτες - you *would-be-laughing-at* me.

21C2: *Forms of the Aorist (Assertive) Active*1. *Indicative*

Aorist forms are built on one of two patterns, known as *first* and *second* (or *root*) aorist, respectively.

a. *First Aorist:*

The *first* aorist occurs largely, but not completely, with verbs having aorist bases ending in σ, followed by the theme vowel α (ε for 3rd person singular):

ἔ-θῦσ-α - I sacrificed

This is variously called the *first* aorist, the *weak* aorist or, because of the characteristic σ signal in the base, the *sigmatic* aorist. The first aorist base shows a pattern of formation closely paralleling the future: e.g.,

	<i>Future Progressive</i>	<i>Aorist</i> (with past time marker)
Bases in σ.	θῦσ- (ω)	ἔ-θῦσ- (α)
	διώξ-	ἔ-δίωξ-
	φιλήσ-	ἔ-φίλησ-
Bases in λ, μ, ν, ρ.	σ is dropped and the vowel nucleus of the base is lengthened if not already long: e.g.,	
	ἄγγελ-	ἤγγειλ- (α)
	μεν-	ἔμειν-
	ἔγερ-	ἤγειρ-

Bases in κ . $\phi\acute{\epsilon}\rho\epsilon\iota$ and three $\mu\iota$ verbs have aorist bases in κ , the $\mu\iota$ verbs in the singular only, however:

$\theta\acute{\eta}\sigma-$ (ω)	$\acute{\epsilon}\theta\eta\kappa-$ (α)	} See c.ii below
$\delta\acute{\omega}\sigma-$	$\acute{\epsilon}\delta\omega\kappa-$	
$\eta\sigma-$	$\eta\kappa -$	
$\omicron\iota\sigma-$	$\eta\nu\epsilon\gamma\kappa-$	

b. *Second Aorist*

The *second* aorist occurs with verbs which take for their aorist base the shortest form of the root.

Thematic verbs¹ follow this with the theme vowel ϵ/\omicron , as in the progressive: e.g.,

$\acute{\epsilon}\nu\lambda\alpha\beta\text{-}\omicron\text{-}\nu$

$\acute{\epsilon}\nu\lambda\alpha\beta\text{-}\epsilon\text{-}\varsigma$

Athematic verbs² attach the personal endings directly to the base: e.g.,

$\acute{\epsilon}\nu\theta\epsilon\text{-}\mu\epsilon\nu$

$\acute{\epsilon}\nu\delta\omicron\text{-}\mu\epsilon\nu$

$\acute{\epsilon}\nu\sigma\tau\eta\text{-}\mu\epsilon\nu$

The *second* aorist is also known as the *strong* aorist or *root* aorist. Both first and second aorists assertive indicative are formed with secondary person-subject endings (12C2.2). In the first aorist, 1st person singular, the ν is dropped.

c. Several forms require special comment.

- i) $\epsilon\acute{\iota}\pi\omicron\nu/\epsilon\acute{\iota}\pi\alpha$. (aorist of $\lambda\acute{\epsilon}\gamma\epsilon\iota$). Both first and second aorist forms occur, the first aorist in particular for 2nd singular and 3rd plural: $\epsilon\acute{\iota}\pi\alpha\varsigma$, $\epsilon\acute{\iota}\pi\alpha\nu$.

$\eta\nu\epsilon\gamma\kappa\omicron\nu/\eta\nu\epsilon\gamma\kappa\alpha$. both occur as aorists of $\phi\acute{\epsilon}\rho\epsilon\iota$.

¹ i.e. verbs with a theme vowel: see 2C1

² i.e. verbs normally without a theme vowel

1. c. ii) The three verbs with bases in κ, (21C2.1.a.i) show first aorist forms only for the singular person subjects of the indicative: e.g.,

<i>Singular</i>			<i>Dual</i>		<i>Plural</i>		
ἔθηκα,	ἔθηκας,	ἔθηκε,	ἔθετον,	ἔθέτην,	ἔθεμεν,	ἔθετε,	ἔθεσαν.
ἔδωκα,	ἔδωκας,	ἔδωκε,	ἔδοτον,	ἔδότην,	ἔδομεν,	ἔδοτε,	ἔδοσαν.
ἦκα,	ἦκας,	ἦκε,	εἵτον,	εἵτην,	εἵμεν,	εἵτε,	εἶσαν.

- iii) ἔστησα - I made to stand; ἔστην - I stood. (ἵστησι - 30)

Most verbs have either a first OR second aorist. When a verb shows both: e.g., ἔστησα and ἔστην, the first aorist is usually transitive in meaning, the second aorist intransitive.

2. The *aorist infinitive active* is ordinarily formed by the addition of ι directly after the theme vowel α of the first aorist stem, and by the addition of infinitive ending -εν (14C4) after theme vowel ε of the 2nd aorist stem: e.g.,

<i>1st Aorist</i>	<i>2nd Aorist</i>
θῦσαι	λαβεῖν
διδάξαι	φυγεῖν
φιλῆσαι	ἐλθεῖν
μεῖναι	ἐνεγκεῖν
στῆσαι	etc.

μι verbs commonly take the -εναι or -ναι infinitive ending (see 14C4) on a second aorist base. With the normal contractions: (e.g., θε-εναι > θεῖναι) this yields the forms θεῖναι, δοῦναι, εἶναι, γινῶναι, στῆναι (see 1st aorist στῆναι), δύναι, etc.

3. The *aorist participle active*, like the infinitive and indicative follows one of two basic models in its formation:

<i>1st Aorist / MI verbs</i>	<i>2nd Aorist</i>
ἀκούσᾱς - ᾱσα - αν	μαθὼν - οῦσα - ὄν

cf. MI verbs

(whose aorist active participles combine the endings of 1st aorist with the accentuation of 2nd aorist participles)

θεῖς - εἶσα - ἐν
 δούς - οὔσα - ὄν

3. Aorist assertive, indicative, infinitive and participle, active.

First Aorist:	STEM	+	INDICATIVE SUBJECT ENDINGS:	INFINITIVE	PARTICIPLE
<div> <div>Pre-Base (Past Time)</div> <div>Base (Aspect)</div> <div>Theme-Vowel (Mood)</div> </div>	<div> <div>Pre-Base (Past Time)</div> <div>Base (Aspect)</div> <div>Theme-Vowel (Mood)</div> </div>				
<div> <div>ε-, etc.</div> <div>θηκ-</div> <div>etc.</div> </div>	<div> <div>θῦσ-¹</div> <div>μεiv-</div> <div>θηκ-</div> <div>etc.</div> </div>	<div> <div>α (ε for 3s - indic.)</div> </div>	<div> <div>S.</div> <div>1. -ϕ, -v</div> <div>2. -s,</div> <div>3. -ϕ</div> </div>	-1	<div> <div>M</div> <div>F</div> <div>N</div> <div>-ις -ισα -v</div> <div>(θῦσῶς -σῶσα -av)</div> </div>
<div> <div>Second Aorist:</div> <div>STEM</div> <div>Pre-Base (Past Time)</div> <div>Base (Aspect)</div> <div>Theme-Vowel (Mood)</div> </div>	<div> <div>ε-, etc.</div> <div>λαβ-</div> <div>δρᾱ-</div> <div>θε-</div> <div>etc.-</div> </div>		<div> <div>D.</div> <div>2. -tov</div> <div>3. -την</div> </div>		<div> <div>(θεῖς -εῖσα -έv)</div> </div>
			<div> <div>P.</div> <div>1. -μεν</div> <div>2. -τε</div> <div>3. -v, -σav²</div> </div>	<div> <div>-ev</div> <div>(thematic)</div> <div>-evαι, (non-thematic)³</div> <div>-vαι</div> </div>	<div> <div>-v</div> <div>-ισα</div> <div>-v</div> <div>(λαβῶν -οῦσα -όν)</div> </div>

¹ While the σ aorist signal is shown as an immediate part of the base to reduce unnecessary detail, it parallels the future marker in position. (See 20C4.)

² See 21C2. 1c ii, above.

³ στή-vαι to stand, and δῦναι to strip, have a long vowel in the 2nd aor. base, followed by -vαι. Other μι verbs take -evαι with the appropriate contraction: e.g., δο-evαι > δοῦναι; θε-evαι > θεῖναι ἔσ-evαι > εἶναι. See also 14C4.

- 21C3: The aorist is sometimes described as a "tense". In fact it is, like the progressive, an aspect of the verb. The general scheme of the verb may now be further rounded out to include the aorist aspect:

TENSE	ASPECT	MOOD	STATE	VOICE
PAST	PROGRESSIVE	ASSERTIVE	INDICATIVE	ACTIVE
PRESENT	AORIST	SUBJUNCTIVE	PARTICIPLE	MIDDLE
FUTURE		OPTATIVE	INFINITIVE	PASSIVE
			IMPERATIVE	

In addition to learning the present and future progressive forms, you will now make a point of learning the aorist with every new verb.

- 21C4: τυγχάνει + participle.

Certain verbs in Greek occur regularly with a participle where the nearest corresponding English usage would lead one to expect an infinitive. One of the most common of these is τυγχάνει - chances, happens: e.g., τυγχάνει διώκων - he chances to pursue (= διώκει). See Drill P7.

- 21C5: καίπερ + participle.

καίπερ is also followed by a participle (NOT an indicative as in English): e.g.,

φοβεῖται καίπερ σοφὸς ὢν - he is afraid although he is wise.

ἀπῆλθεν καίπερ χειμῶνος ὄντος - he went off although it was winter.

- 21C6: The following verbs form their aorist assertive indicative active like this:

ἀποδιδράσκει

ἀπέδρᾱν
ἀπέδρᾱς
ἀπέδρᾱ
ἀπέδρᾱτον
ἀπέδρᾱτην
ἀπέδρᾱμεν
ἀπέδρᾱτε
ἀπέδρᾱσαν

γινώσκει

ἔγνων
ἔγnows
ἔγνω
ἔγνωτον
ἔγνώτην
ἔγnowμεν
ἔγnowτε
ἔγnowσαν

21D. SUPPLEMENTARY READINGS

21D1: Euthyphro and Socrates discuss the charge being laid by Meletus. (See 3A1, 6A1, 6D1, 12D1, 15D1, 18D1.)

ΣΩΚΡΑΤΗΣ. ὁ Μέλητος ἔρχεται **κατηγορήσων** κατηγορεῖ - accuse, denounce
μου ὥσπερ πρὸς μητέρα πρὸς τὴν
πόλιν.

ΕΥΘΥΦΡΩΝ. ἀτεχνῶς μοι δοκεῖ ἀφ' ἐστίας ἄρχεισθαι
κακουργεῖν τὴν πόλιν, ἐπιχειρῶν
ἁδικεῖν σέ. καί μοι λέγε, τί καὶ
ποιοῦντά σέ φησι διαφθείρειν τοὺς
νέους;

ΣΩΚΡΑΤΗΣ. ἄτοπα, ὦ θαυμάσιε, ὥς οὕτω γ'
ἀκούειν. φησὶ γάρ με ποιητὴν
εἶναι θεῶν, καὶ ὥς καινοὺς ποιοῦντα
θεοὺς τοὺς δ' ἀρχαίους οὐ νομίζοντα
ἐγράφετο τούτων αὐτῶν ἕνεκα, ὥς
φησιν.

ΕΥΘΥΦΡΩΝ. μανθάνω, ὦ Σώκρατες· ὅτι δὴ σὺ τὸ
δαιμόνιον φῆς σαυτῷ ἐκάστοτε
γίγνεσθαι. ὥς οὖν **καινοτομοῦντός** καινοτομεῖ - make innovations
σου περὶ τὰ θεῖα γράφεται αὐτήν τὴν
γραφὴν, καὶ ὥς **διαβαλῶν** δὴ ἔρχεται διαβάλλει - slander
εἰς τὸ δικαστήριον. καὶ ἐμοῦ γάρ τοι,
ὅταν τι λέγω ἐν τῇ ἐκκλησίᾳ περὶ τῶν
θεῶν, προλέγων αὐτοῖς τὰ μέλλοντα,
καταγελῶσιν ὥς μαινομένου.

1. ἵνα τί ἔρχεται ὁ Μέλητος πρὸς τὴν πόλιν;
2. ὑπὸ τίνος κακουργεῖται ἡ πόλις;
3. τίς λέγεται διαφθεῖρειν τοὺς νέους;
4. τίνων ἔνεκα ἐγράφετο τὸν Σωκράτην ὁ κατηγορήσων;
5. διὰ τί ἐγράφετο τὴν γραφήν, κατὰ τὸν Εὐθύφωνα;
6. ἵνα τί ἔρχεται ὁ Μέλητος εἰς τὸ δικαστήριον;
7. διὰ τί καταγελάται ὁ Εὐθύφρων;

21D2: Socrates tries to pin Euthyphro down to a definition of holiness and unholiness. (See 10D2, 13D2, 15A1, 17A1.)

ΣΩΚΡΑΤΗΣ. μνημονεύεις οὖν ὅτι οὐ τοῦτό σοι
 διεκελεύομην, ἓν τι ἢ δύο με διδάσκειν
 τῶν πολλῶν ὁσίων, ἀλλ' ἐκεῖνο αὐτὸ
 τὸ εἶδος ᾧ πάντα τὰ ὅσια ὁσιά ἐστιν;
 ἔφησθα γάρ που μιᾷ ιδέᾳ τὰ τε ἁνόσια
 ἁνόσια εἶναι καὶ τὰ ὅσια ὅσια· ἢ οὐ
 μνημονεύεις;

ΕΥΘΥΦΡΩΝ. ἔγωγε.

ΣΩΚΡΑΤΗΣ. ταύτην τοίνυν με αὐτὴν δίδασκε
 τὴν ιδέαν τίς ποτέ ἐστιν, ἵνα εἰς
 ἐκείνην ἀποβλέπων καὶ χρώμενος
 αὐτῇ παραδείγματι, ὃ μὲν ἂν
 τοιοῦτον ᾗ ὣν ἂν ἢ σὺ ἢ ἄλλος τις
 πρῶτη φῶ ὅσιον εἶναι, ὃ δ' ἂν μὴ
 τοιοῦτον, μὴ φῶ.

-- Plato, *Euthyphro*.

1. τί ὁ Σωκράτης τῷ Εὐθύφρονι ἀληθῶς διεκελύετο;
2. τί ἔλεγεν ὁ Εὐθύφρων περὶ τῶν ὁσίων τε καὶ ἁνοσίων;
3. ποίαν ιδέαν ἐβούλετο ὁ Σωκράτης ὁρᾶν;
4. ἵνα τί ἤθελε διδάσκεσθαι τὴν ιδέαν;
5. εἰς τί ἀποβλέπειν ἤμελλεν;

21D3: The argument shows signs of going in circles.

ΣΩΚΡΑΤΗΣ. οὐκ αἰσθάνη ὅτι ὁ λόγος ἡμῖν εἰς αἰσθάνεται - perceive, understand
 ταῦτόν ἤκει; μνημονεύεις γάρ που ἤκει - has come
 ὅτι τό τε ὅσιον καί τὸ θεοφιλές οὐ
 ταῦτόν ἡμῖν φαίνεται ἀλλ' ἕτερα
 ἀλλήλων· ἢ οὐ μνημονεύεις;

ΕΥΘΥΦΡΩΝ. ἔγωγε.

-- Plato, *Euthyphro*.

1. τί ἡρώτᾳ ὁ Σωκράτης;
2. ἄρα τό τε θεοφιλές καί τὸ ὅσιον ταῦτόν ἐστιν;

21D4: Socrates praises the skill of the dancer and of the dancing-master. (See 12A2.)

ΣΩΚΡΑΤΗΣ. ἑωρᾷτ', ὥς καλῶς <ὁ> παῖς ὦν ὁμῶς

σὺν τοῖς σχήμασιν ἔτι καλλίῳ

φαίνεται ἢ ὅταν ἡσυχίᾳ ἔχῃ;

σὺν - with

τὸ σχῆμα - form, shape, figure

ἡ ἡσυχία - rest; quiet

ΧΑΡΜΙΔΗΣ. ἐπαινεῖς τὸν ὀρχηστοδιδάσκαλον.

ΣΩΚΡΑΤΗΣ. ναὶ μὰ τὸν Δία· οὐδὲν γὰρ ἄργον τοῦ

σώματος ἐν τῇ ὀρχήσει ἦν, ἀλλ' ἅμα

καὶ τράχηλος καὶ σκέλη καὶ χεῖρες

ἐγυμνάζοντο, ὥσπερ χρή ὀρχειῖσθαι τὸν

μέλλοντα εὐφορώτερον τὸ σῶμα ἔξειν.

εὐφορος - capable of graceful movement

-- Xenophon, *Symposium*.

1. τίς ἐπαινεῖται;
2. ποῖον μέρος τοῦ σώματος περιέρχεται ἐν τῇ ὀρχήσει;
3. εἴαν τις μέλλῃ εὐφορώτερον τὸ σῶμα ἔξειν, τί χρή ποιεῖν;

21D5: What do *you* pride yourself on, Hermogenes? (See 9A2, 20D3).

ΝΙΚΗΡΑΤΟΣ. Σὺ δὲ δὴ, ὦ Ἑρμόγενης, ἐπὶ τίνι
μάλιστα ἀγάλλῃ;

ΕΡΜΟΓΕΝΗΣ. ἐπὶ φίλων ἀρετῇ καὶ δυνάμει, καὶ
ὅτι τοιοῦτοι ὄντες ἐμοῦ ἐπιμέλονται.

ΠΟΛΛΟΙ. ἄρ' ἡμῖν δηλώσεις αὐτούς;

ΕΡΜΟΓΕΝΗΣ. οὐ φθονήσω.

-- Xenophon, *Symposium*.

1. διὰ τί ἐπὶ φίλοις ἀγάλλεται ὁ Ἑρμογένης;
2. τίνας δηλώσει ὁ Ἑρμογένης;

21E. COMPOSITION

21Ea: Original English

NOMOS-PHYSIS IV (concluded)

- LYCO. So it is no wonder that today everybody goes around uttering the phrase of the comic poet¹ "indulge your natural bent" and what follows "consider nothing shameful", even if this means thinking nothing of the laws.
- SOCRATES. Furthermore many of the features of legal justice are at variance with nature. Men in the natural course have sexual intercourse with women, yet the laws of many states, if not all, do not allow them to associate with two or more women at the same time. Yet in the animal kingdom horses, oxen, dogs and so forth enjoy bodily satisfaction promiscuously. So men for whom novelty has an appeal have recourse to the claims of nature, so as to overturn the established values.
- LYCO. They ought also to consider the Greeks as in no way different from barbarians, if they were self-consistent in their thinking, and women as in every respect equivalent to men. They ought even to agree with the philosopher Archelaus that "noble" and "base" are so only by convention, and not by nature.
- SOCRATES. One who followed the rigorous logic of the argument would assent to this. But the matter is not so simple, Lyco, in point of fact.

21Eb: Recast of English

- LYCO. Therefore (it is) no wonder if all (men) go-around uttering the (thing) of-the comic-poet, (to the effect) that "use (2nd sing. imperative) (your) nature" and the following (thing) "consider nothing shameful", even if it-is-necessary (for them) thus to-think nothing of-the laws.
- SOCRATES. And also of-the just (things) in-accordance-with the laws many (things) are hostile to-the nature. For the men are-mixed-together-with the women according-to nature, but the laws of-many cities or rather of-almost all¹ (do) not allow them (masc.) to-be-together with two or more women at-the-same-time. But horses and oxen and dogs and other such (things) gratify the(ir) bodies in-whatsoever-way (it) may-chance. So the men who approve the new-fangled (things) flee to the (things) of-nature, as being-about-to-overturn the established (things).

Note:

¹ The Κωμωδοποιός is Aristophanes; the quotation is from *Clouds* 1078.

LYCO. They ought also, if (they are) not about to-say (things) contrary to-themselves, to-consider the Hellenes (to be) in-nothing different from-the barbarians (οἱ βάρβαροι) and women to-be equal-balancing to-the men in-regard-to all (things), and to-agree with-the Archelaos the philosopher ² that both the noble (thing) and the base (thing) are (so) by-convention, but not by-nature.

SOCRATES. The (man) following the argument wherever it-leads would concede this. But in-actuality, ο Lyco, the matter is (= has) not simply (adverb).

Notes:

- 1 Suggest for *almost all* you use "of-all (fem.) so-as to-speak a-word (ἕπος) ". This phrase is only used to qualify an over-statement, as here; it is not a means of apologizing for the introduction of a metaphor; for this ὥς εἰπεῖν will serve.
- 2 Archelaus was one of Socrates' teachers and was the first to draw the distinction between φύσις and νόμος. On him, see Ernest Barker, *Greek Political Theory*, pp. 61, 99, n.1 (reprint of 1964).

21F. VOCABULARY

21F1: NEW WORD LIST

- * αἰσθάνεται (αἰσθάνομαι) [verb] - (deponent) perceive, understand
- ἄρτιος (ἀρτίᾱ - ἄρτιον) [adjective] - complete; even
- ἡ ἀσέβεια (τῆς ἀσεβείας) [noun] - impiety
- * διαβάλλει (διαβάλλω) [verb] - throw over/across; slander
- ἐξευρίσκει (ἐξευρίσκω) [verb] - find out, discover
- ἔρδει (ἔρδω) [verb] - do (poetic)
- * εὐφορος (-ον) [adjective] - easy to bear; capable of graceful movement
- * ἦκει (ἦκω) [verb] - has come, be present
- * ἡ ἡσυχία (τῆς ἡσυχίας) [noun] - rest; quiet
- ἰσοσκελὴς (-ές) [adjective] - with equal legs; that can be divided into two equal parts
- * καινοτομεῖ (καινοτομῶ) [verb] - cut fresh into; begin (something) new; make innovations
- κατανοεῖ (κατανοῶ) [verb] - understand; perceive
- * κατηγορεῖ (κατηγορῶ) [verb] - speak against, accuse, denounce
- μακάριος (μακαρίᾱ - μακάριον) [adjective] - blessed, happy
- μηκέτι [adverb] - no more, no longer, no further (cf. οὐκέτι Unit 30F.)
- νεικεῖ (νεικῶ) [verb] - quarrel, wrangle with
- νῦνδῆ [adverb] - now, even now; just now (stronger form of νῦν)
- πειρᾶ (πειρῶ) [verb] - try; (middle) try (middle is more frequent)
- σκαληνός (-ή - όν) [adjective] - uneven, unequal; odd
- * σύν [preposition] - (with dative only) with
- συντείνει (συντείνω) [verb] - strain; exert
- * τὸ σχῆμα (τοῦ σχήματος) [noun] - form, shape, figure; character
- φυτεύει (φυτεύω) [verb] - plant; beget; cause

21F2: RELATED WORDS

ἀγεννής
 ἄγνοεῖ
 ἄγνοια
 ἀγνώς
 ἀδικεῖ
 ἀδικία
 ἀδικος
 ἀδίκως
 ἀμελεῖ
 ἀμεμπτος
 ἀναμφίλογος
 ἀνόσιος
 ἀνοσιότης
 ἀνωφελής
 ἀπορεῖ
 ἀσεβεῖ
 ἀσεβεια
 ἀσεβής
 ἀσφαλῶς
 ἀτεχνῶς
 ἄτοπος
 ἀπρόντιστος
 ἀφύλακτος
 ἀψυχος

δή
 δήποτε
 δηπου
 νυνδή

ἀνέχει
 ἀπεχει
 ἔχει
 παρέχει
 σχεσις
 σχῆμα
 ὑποσχεσις

δημηγορικός
 δημηγόρος
 κατηγορεῖ
 προαγορεύει

διά
 διαβάλλει
 διακελεύεται
 διαλέγει
 διαπονεῖ
 διαπράττει
 διατρίβει
 διαφέρει
 διαφθείρει
 διαφορᾶ
 διότι
 εὐδιάβολος

ἔτι
 μηκέτι

διαβάλλει
 εὐδιάβολος
 καταβάλλει

ἐκ
 ἐκκαθαίρει
 ἐκκλησιᾶ
 ἐκκυβιστᾶ
 ἐξαμαρτάνει
 ἐξεργάζεται
 ἐξευρίσκει
 ἐξηγεῖται
 ἐξηγητής
 ἐπεκδιδάσκει
 ἐπέξεισι
 ἐπεξέρχεται

εὖ
 εὐδιάβολος
 εὐδοκιμεῖ
 εὐπειθής
 εὐσεβεια
 εὐσεβής
 εὐφορος
 εὐφραίνει
 εὐχάριτος

ἀγνοεῖ
 ἄγνοια
 ἀγνώς
 γιγνώσκει
 γνώμη
 ἐννοεῖ
 κατάνοεῖ
 νοεῖ
 ὑπόνοια

ἀπεργάζεται
 ἀπεργασία
 γεωργεῖ
 γεωργός
 ἐξεργάζεται
 ἐργασία
 ἔργον
 ἔρδει
 κακουργεῖ

ἰσόρροπος
 ἰσοςκελής
 ἴσως
 περιττός

καινός
καινοτομεῖ

καθεύδει
καθίζει
κατά
καταβάλλει
καταγελά
κατάδηλος
κατάλέγει
κατανοεῖ
καταποικίλλει
κατηγορεῖ

μή
μηδέ
μηδείς
μηκέτι

νῦν
νῦνδὴ
νῦντί
τοίνυν

ἀσεβεῖ
ἀσεβεία
ἀσεβής
εὐσεβεία
εὐσεβής

ἰσοσκελῆς
σκελός

συγγένεια
συγγυμναστής
συγχωρεῖ
συμμίγνῃσι
συμφέρει
σύν
συνδέει
συνδειπνεῖ
σύνεστι
συνῆσι
συνομολογεῖ
συντείνει
συντεκμαίρεται
συστρατεύει

διαφέρει
διαφορά
εἰσφέρει
εὐφορος
νίκηφόρος
προσφέρει
συμφέρει
ὑποφέρει
φέρει

φύσις
φυτεύει
φυτόν

21F3: IDIOMATIC EXPRESSIONS

ἡσυχίαν ἄγειν/ἔχειν - keep quiet, be at rest, keep silent

ὦ μακάριε - my good/dear sir

DERIVATIVES

ἰσοσκελῆς
σκαληνός
σχῆμα

UNIT TWENTY-TWO

22A. BASIC DIALOGUE

22A1: The guilty party must be prosecuted at all costs.

SOCRATES. Is the person who was killed by your father one of your family? but of course he was, for you would not be bringing a charge of murder against him for the sake of a stranger.

ΣΩΚΡΑΤΗΣ. ἔστιν δὲ δὴ τῶν οἰκεῖων τις ὁ **τεθνεώς** ὑπὸ τοῦ σοῦ πατρός; ἢ δῆλα δῆ; οὐ γὰρ ἂν που ὑπὲρ γε ἀλλοτρίου ἐπεξῆσθα φόνου αὐτῷ.

EUTHYPHRO. It is ridiculous, Socrates that you think it makes any difference whether the person killed was a stranger or a relative, but do *not* think that one should consider this only: whether the man who killed killed justly or not, and if justly, then one ought to let him alone, and if unjustly, one ought to bring the charge, even if the murderer share your house and table; for the pollution is equal, if you associate with such a man knowingly and do not purify yourself and him by bringing a charge in law.

ΕΥΘΥΦΡΩΝ. γελοῖον, ὦ Σώκρατες, ὅτι οἶει τι διαφέρειν εἴτε ἀλλότριος εἴτε οἰκεῖος ὁ **τεθνεώς**, ἀλλ' οὐ τοῦτο μόνον δεῖν φυλάττειν, εἴτε ἐν δίκῃ ἔκτεινεν ὁ κτείνῃς εἴτε μή, καὶ εἰ μὲν ἐν δίκῃ, ἔαν, εἰ δὲ μή, ἐπεξιέναι, ἔανπερ ὁ κτείνῃς συνέστιός σοι καὶ ὁμοτράπεζος ᾗ· ἴσον γὰρ τὸ μίasma γίγνεται, ἔαν συνῆς τῷ τοιούτῳ **συνειδώς** καὶ μὴ ἀφοσιοῖς σεαυτὸν τε καὶ ἐκείνον τῇ δίκῃ ἐπεξιῶν.

-- Plato, *Euthyphro*.

22A2: What ought we to do to escape prosecution? (See 4D1, 10A1, 10D1, 18D2).

SOCRATES. Is *this* the reason why I am fleeing the indictment, Euthyphro, because whenever anyone tells such things about the gods, I accept them with some difficulty? and therefore, so it seems, someone will say I am wrong. Now then, if you who are well versed in such matters feel the same way about these things, why it is necessary, so it seems, for people like me to give way too. Well now, what shall we say, we who ourselves admit that we know nothing about them? But tell me, by the god of Friendship, do you really believe that these things have happened in this way?

EUTHYPHRO. Yes, and even more amazing things than these, Socrates, which most people do not know.

ΣΩΚΡΑΤΗΣ. ἄρα γε, ὦ Εὐθύφρων, τοῦτ' ἔστιν οὐνεκα τὴν γραφὴν φεύγω, ὅτι τὰ τοιαῦτα ἐπειδὴν τις περὶ τῶν θεῶν λέγῃ, δυσχερῶς πῶς ἀποδέχομαι; διὸ δὴ, ὥς ἔοικε, φήσει τις με ἐξαμαρτάνειν. νῦν οὖν εἰ καὶ σοὶ ταῦτα συνδοκεῖ τῷ εὖ εἰδότε περὶ τῶν τοιούτων, ἀνάγκη δὴ, ὥς ἔοικε, καὶ ἡμῖν συγχωρεῖν. τί γὰρ καὶ φήσομεν, οἳ γε καὶ αὐτοὶ ὁμολογοῦμεν περὶ αὐτῶν μηδὲν εἰδέναι; ἀλλὰ μοι λέγε πρὸς Φιλίου, σὺ ὥς ἀληθῶς ἡγῇ ταῦτα οὕτως γεγονέναι;

ΕΥΘΥΦΡΩΝ. καὶ ἔτι γε τούτων θαυμασιώτερα, ὦ Σώκρατες, ἃ οἱ πολλοὶ οὐκ ἴσασιν.

-- Plato, *Euthyphro*.

22A3: What do *you* pride yourself on, Niceratus? (See 8D2)

CALLIAS.	And now you Niceratus, tell us, what kind of knowledge do you pride yourself on?	ΚΑΛΛΙΑΣ.	ἀλλὰ σύ αὖ, λέγε, ὦ Νικήρατε, ἐπὶ ποίᾳ ἐπιστήμῃ μέγα φρονεῖς;
NICERATUS.	My father, who was concerned that I should become a good man, forced me to learn all the poems of Homer; even now I could recite the whole <i>Iliad</i> and <i>Odyssey</i> by heart.	ΝΙΚΗΡΑΤΟΣ.	ὁ πατήρ ὁ ἐπιμελούμενος ὅπως ἀνὴρ ἀγαθὸς γιγνοίμην ἤναγκασέ με πάντα τὰ Ὅμηρου ἔπη μαθεῖν· καὶ νῦν δυναίμην ἂν Ἰλιάδα ὅλην καὶ Ὀδύσειαν ἀπὸ στόματος εἰπεῖν.
ANTISTHENES.	But has the fact escaped your notice that all the rhapsodes also know these poems?	ΑΝΤΙΣΘΕΝΗΣ.	ἐκεῖνο δὲ λέληθέ σε, ὅτι καὶ οἱ ῥαψῳδοὶ πάντες ἐπίστανται ταῦτα τὰ ἔπη;
NICERATUS.	And how could it escape my notice, when I listen to them nearly every day?	ΝΙΚΗΡΑΤΟΣ.	καὶ πῶς ἂν λανθάνοι ἀκροώμενόν γε αὐτῶν ὀλίγου ἂν ἐκάστην ἡμέρᾳ;
ANTISTHENES.	Do you know any breed of men more stupid than rhapsodes?	ΑΝΤΙΣΘΕΝΗΣ.	οἷσθά τι οὖν ἔθνος ἡλιθιώτερον ῥαψῳδῶν;
NICERATUS.	No, by Zeus, I certainly don't think so.	ΝΙΚΗΡΑΤΟΣ.	οὐ μὰ τὸν Δί', οὐκ οὐκ ἐμοίγε δοκῶ.
SOCRATES.	No, for it is clear that they do not understand the underlying meaning. But you have given a lot of money to Stesimbrotus and Anaximander and many others, so that none of the many things worth knowing has escaped your knowledge.	ΣΩΚΡΑΤΗΣ.	δῆλον γὰρ ὅτι τὰς ὑπονοίας οὐκ ἐπίστανται. σὺ δὲ Στησιμβρότῳ τε καὶ Ἀναξιμάνδρῳ καὶ ἄλλοις πολὺ δέδωκας ἀργύριον, ὥστε οὐδὲν σε τῶν πολλῶν ἀξίων λέληθε .

-- Xenophon, *Symposium*.

22B. DRILLS

M: MIMICRY DRILLS

M1: *Purpose:* To drill person-subject endings of the present perfective (assertive) indicative active.

Directions: First mimic, then expand the recorded utterance as follows:

Recording: πέπαικα. - I have made (it) stop.

Reply: πέπαικα.

Recording: ἐγὼ

Reply: ἐγὼ πέπαικα.

Singular	Dual	Plural
1. πέπαικα.		6. πέπαικαμεν.
ἐγὼ _____		ἡμεῖς _____
2. πέπαικας.	4. πέπαικατον.	7. πέπαικατε.
σὺ _____	σφὼ _____	ὑμεῖς _____
3. πέπαικε(ν).	5. πέπαικατον.	8. πέπαικασι(ν).
αὐτὸς _____	αὐτὼ _____	αὐτοὶ _____

The personal endings are nearly all the same as those of the 1st aorist forms drilled in M1a of Unit 21.

Problems:

- α'. Which ending is different from that of the 1st aorist form?
- β'. Where did you first meet it?
- γ'. What new elements in the forms above are associated with a new element of meaning?
- δ'. This form of the verb introduces a new base signalling that, *at the time of speaking*, the action has been carried to completion. In short, it signals _____ action.
- ε'. The name given to this base comes from Latin, where a thing carried through to completion is called *perfectum* (English, *perfect*). Hence this is known as the *perfective* base, and signals the _____ aspect of the verb.
- ς'. Like the aorist base, it signals not a tense, but an _____
- ζ'. The tense you have just drilled signals completed or perfected action, viewed from the present. It is therefore called the _____ perfective.

α'. 3rd person plural -: σι

β'. In the present progressive (assertive) indicative active.

γ'. The reduplicated first consonant followed by ε, plus κ before the theme-vowel α/ε.

δ'. completed.

ε'. perfective or completive.

ς'. aspect.

ζ'. present.

M2: *Purpose:* To drill different types of stem formation for the present perfective (assertive) indicative active.

M2a: *Directions:* Drill each exchange on the model:

Recording: οὐ παύω· ἤδη γὰρ πέπαυκα. Repeat in full.

I'm not stopping (it), for I've
already stopped it.

πέπαυκα. Repeat: πέπαυκα.

ἐγὼ _____ Expand: ἐγὼ
πέπαυκα.

ἤδη _____ Expand: ἤδη γὰρ
πέπαυκα.

1. οὐ παύω, ἤδη γὰρ πέπαυκα.

πέπαυκα.

ἐγὼ _____

ἤδη _____

2. οὐ δίδω, ἤδη γὰρ δέδωκας.

δέδωκας.

σύ _____

ἤδη _____

3. οὐ ποιεῖ, ἤδη γὰρ πεποίηκεν.

πεποίηκεν.

αὐτὸς _____

ἤδη _____

4. οὐ δικάζετε, ἤδη γὰρ δεδικάκατον.

δεδικάκατον.

σφῶν _____

ἤδη _____

5. οὐ **θύετον**, ἤδη γὰρ **τεθύκατον**.

τεθύκατον.

αὐτῶ _____

ἤδη _____

6. οὐ **φρονοῦμεν**, ἤδη γὰρ **πεφρονήκαμεν**.

πεφρονήκαμεν.

ἡμεῖς _____

ἤδη _____

7. οὐ **χρίομεν**, ἤδη γὰρ **κεχρίκαμεν**.

κεχρίκαμεν.

ἡμεῖς _____

ἤδη _____

Compare 8. οὐ **κρίνομεν**, ἤδη γὰρ **κεκρίναμεν**.

κεκρίναμεν.

ἡμεῖς _____

ἤδη _____

9. οὐκ **ἀναγκάζετε**, ἤδη γὰρ **ἠναγκάκατε**.

ἠναγκάκατε.

ὑμεῖς _____

ἤδη _____

10. οὐκ **ὀνομάζομεν**, ἤδη γὰρ **ὠνομάκαμεν**.

ὠνομάκαμεν.

ἡμεῖς _____

ἤδη _____

11. οὐ **σπεύδουσιν**, ἤδη γὰρ **ἐσπεύκασι(ν)**.

ἐσπεύκασι(ν).

αὐτοῖ _____

ἤδη _____

12. οὐ διαφθείρομεν, ἤδη γὰρ διεφθάρκαμεν.

διεφθάρκαμεν.

ἡμεῖς _____

ἤδη _____

- η'. All the perfective forms in nos. 1 to 8 above show reduplication of the consonant standing first in the progressive base, followed by ε. Where this consonant is an aspirated stop, φ, θ, χ, it undergoes a change in reduplication. The _____ is dropped.
- θ'. In nos. 9 and 10, the verb base begins with a vowel, and reduplication in the perfective is replaced by _____
- ι'. In nos. 11 and 12, the base begins with a consonant cluster, σπ- and φθ-. In both these cases (and others like them) reduplication of the initial consonant on the perfective base is replaced by _____
- ια'. Note the parallel between the aorist forms ἐφίλησα, ἐσιώπησα, εἰστίϑα, ἐδήλωσα, and the perfectives πεφίληκα, σεσιώπηκα, εἰστίϑακα, δεδήλωκα, all of which are contract verbs. On the basis of this one might expect to find a certain parallel in contract verbs in the formation of bases for the _____ and _____ aspects.

η'. aspiration.

θ'. lengthening the vowel.

ι'. ε̑- , (or, a signal of the same shape as the past-time marker).

ια'. aorist, perfective.

M2b: Purpose: To drill a further type of stem formation for the present perfective active (the so-called 2nd perfect).

Directions: Drill each exchange on the model:

Recording: γέγραφα.

Reply: γέγραφα.

Recording: οὐκέτι (30) γράφω, ἤδη γὰρ _____

Reply: οὐκέτι γράφω, ἤδη γὰρ γέγραφα.

I am no longer writing, for I have already written.

1. γέγραφα.

οὐκέτι γράφω, ἤδη γὰρ _____

2. ἦρχας.

οὐκέτι ἄρχεις, ἤδη γὰρ _____

3. πέπομφε(ν).

οὐκέτι πέμπει, ἤδη γὰρ _____

4. ἔρριψε(ν).

οὐκέτι ρίπτει, ἤδη γὰρ _____

5. ἦχε(ν).

οὐκέτι ἄγει, ἤδη γὰρ _____

οἱ ἀγήοχε(ν).

οὐκέτι ἄγει, ἤδη γὰρ _____

6. δεδιώχατον.

οὐκέτι διώκετον, ἤδη γὰρ _____

7. πεπράχαμεν.

οὐκέτι πράττομεν, ἤδη γὰρ _____

8. πεφυλάχαμεν.

οὐκέτι φυλάττομεν, ἤδη γὰρ _____

9. δεδιδάχατε.

οὐκέτι διδάσκετε, ἤδη γὰρ _____

10. δεδείχασι(ν).

οὐκέτι δεικνύουσιν, ἤδη γὰρ _____

11. βεβλέφατε.

οὐκέτι βλέπετε, ἤδη γὰρ _____

12. πεπόνθασι(ν).

οὐκέτι πάσχουσιν, ἤδη γὰρ _____

ιβ'. Something which you have learned to expect as a characteristic mark of the perfective is missing from all the above forms. It is the _____ at the end of the perfective base.

ιγ'. All the stop consonants which occur finally instead of a κ in the foregoing bases have two features in common: they are voiceless and _____

N.B. The forms above, without the κ base, are the so-called "second perfect" forms.

Since the bases display less predictable change in shape than those of the "first perfect" (with κ), you should repeat this drill until the forms are thoroughly familiar.

ιβ'. κ

ιγ'. post-aspirated or aspirated (cf. Unit 1A. 1b, 3c. end).

The drills are intended to present a cross-section of the more typical or frequently met forms. Learn those in 2c (below) thoroughly. 2d may be deferred until later if desired.

M2c: *Directions:* Drill the following on the pattern:

Recording: οὐκ ἐλήλυθα. *Reply:* οὐκ ἐλήλυθα.

I haven't gone.

Recording: οὔτε νῦν ἔρχομαι, οὔτε πώποτε _____

Reply: οὔτε νῦν ἔρχομαι, οὔτε πώποτ' ἐλήλυθα.

I'm not going now, and I haven't ever gone.

1. οὐκ ἐλήλυθα. _____

οὔτε νῦν ἔρχομαι, οὔτε πώποτ' _____

2. οὐκ ἐνήνοχας. _____

οὔτε νῦν φέρεις, οὔτε πώποτ' _____

3. οὐκ εἶρηκεν. _____

οὔτε νῦν λέγει, οὔτε πώποτ' _____

4. οὐχ εἵκαμεν. _____

οὔτε νῦν ἔμεν, οὔτε πώποθ' _____

5. οὐ τεθείκατε. _____

οὔτε νῦν τίθετε, οὔτε πώποτε _____

6. οὐκ ἀνθεστήκασιν, _____

οὔτε νῦν ἀνθιστῶσιν, οὔτε πώποτ' _____

7. οὐκ ἀπολώλεκεν. _____

οὔτε νῦν ἀπόλλυσιν, οὔτε πώποτ' _____ (transitive)

οἱ, οὐκ ἀπόλωλεν. _____

οὔτε νῦν ἀπόλλυσιν, οὔτε πώποτ' _____ (intransitive)

8. οὐκ ἔοικεν τούτῳ.

νῦν οὐκ _____ τούτῳ.

9. οὐκ οἶδα τοῦτο.

νῦν οὐκ _____ τοῦτο.

M2d: *Directions:* Drill the following on the pattern:

Recording: ἀκήκοα.

Reply: ἀκήκοα.

I have heard.

Recording: οὐκέτι ἀκούω, ἤδη γάρ _____

Reply: οὐκέτι ἀκούω, ἤδη γάρ ἀκήκοα.

I don't listen any more, for I've heard (it) already.

1. ἀκήκοα. _____

οὐκέτι ἀκούω, ἤδη γάρ _____

2. κέκληκα. _____

οὐκέτι καλῶ, ἤδη γάρ _____

3. διαβέβληκας. _____

οὐκέτι διαβάλλεις, ἤδη γάρ _____

4. ἔσχηκας. _____

οὐκέτι ἔχεις τοῦτο, ἤδη γάρ _____

5. ἐξηύρηκεν. _____

οὐκέτι ἐξευρίσκει, ἤδη γάρ _____

6. ἔγνωκεν. _____

οὐκέτι γινώσκει, ἤδη γάρ _____

7. πεπείκαμεν. _____

οὐκέτι πείθομεν, ἤδη γάρ _____

8. ἑωράκαμεν. _____

οὐκέτι ὁρῶμεν, ἤδη γάρ _____

9. πεφήνατε. _____

οὐκέτι φαίνετε, ἤδη γάρ _____

οἱ, πεφάγκατε. _____

οὐκέτι φαίνετε, ἤδη γάρ _____

10. γεγόνατε. _____

οὐκέτι γίγνεσθε, ἤδη γάρ _____

11. πεφεύγασιν. _____

οὐκέτι φεύγουσιν, ἤδη γάρ _____

M3: *Purpose:* To drill the person-subject endings of the past perfective (assertive) indicative active.

M3a: *Directions:* First mimic, then expand the recorded utterances as follows:

Recording: ἔδεδώκη - I had given.

Repeat: ἔδεδώκη.

Recording: ἐγὼ _____

Reply: ἐγὼ ἔδεδώκη.

<i>Singular</i>		<i>Dual</i>	<i>Plural</i>		
1.	ἔδεδώκη.		6.	ἔδεδώκεμεν.	
ἐγὼ	_____		ἡμεῖς	_____	
2.	ἔδεδώκης.	4.	ἔδεδώκετον.	7.	ἔδεδώκετε.
σὺ	_____	σφὼς	_____	ὑμεῖς	_____
3.	ἔδεδώκει.	5.	ἔδεδωκέτην.	8.	ἔδεδώκεσαν.
αὐτὸς	_____	αὐτὼ	_____	αὐτοὶ	_____

1δ'. The verb forms given above belong to the *past* tense built on the perfective base: i.e., the so-called "past-perfective". Prefixed to the perfective base is the _____ time marker.

1ε'. The vowels in the last syllable of 1st, 2nd person singular forms, are contractions of ε + α, and the diphthong in the 3rd singular, of ε + ε. As in all past tenses, the person-subject endings belong not to the *primary* order, but to the _____ order.

1ς'. In the past perfective (assertive indicative) active, the characteristic vowel following the perfective base is _____.

1δ'. past

1ε'. secondary

1ς'. ε

M3b: Purpose: To drill the past perfective in contrast with the present perfective.

Directions: Drill the following exchanges on the pattern:

Recording: ἐγγράφη

Reply: ἐγγράφη

Recording: νῦν μὲν γέγραφα, πρότερον δὲ οὐκ _____

Reply: νῦν μὲν γέγραφα, πρότερον δὲ οὐκ ἐγγράφη.

Now I have written, but previously I had not written.

1. ἐγγράφη. _____

νῦν μὲν γέγραφα, πρότερον δ' οὐκ _____

2. ἐπεποιήκης. _____

νῦν μὲν πεποιήκας, πρότερον δ' οὐκ _____

3. ἐπεπράχει. _____

νῦν μὲν πέπραχεν, πρότερον δ' οὐκ _____

4. ἐπεφήνετον. _____

νῦν μὲν πεφήνατον, πρότερον δ' οὐκ _____

5. διεφθάρκετην. _____

νῦν μὲν διεφθάρκατον, πρότερον δ' οὐ _____

6. ἦδης. _____

νῦν μὲν οἶσθα, πρότερον δ' οὐκ _____

7. ἦκειν. _____

νῦν μὲν ἔοικε τούτῳ, πρότερον δ' οὐκ _____

8. ἐληλύθεμεν. _____

νῦν μὲν ἐληλύθαμεν, πρότερον δ' οὐκ _____

9. εἰρήκεμεν. _____

νῦν μὲν εἰρήκαμεν, πρότερον δ' οὐκ _____

10. ἐωράκατε. _____

νῦν μὲν ἐωράκατε, πρότερον δ' οὐκ _____

11. ἀνθεστήκατε. _____

νῦν μὲν ἀνθεστήκατε, πρότερον δ' οὐκ _____

12. εἰλήφεσαν. _____

νῦν μὲν εἰλήφασιν, πρότερον δ' οὐκ _____

13. ἐλελήθει. _____

νῦν μὲν ἐλέληθέ με, πρότερον δ' οὐκ _____

14. ἀγόχεσαν. _____

νῦν μὲν ἤχασιν ἵππους, πρότερον δ' οὐκ _____

R1: Purpose: To drill recognition of person-subject endings for the *present* perfective assertive indicative active.

Directions: Show that you recognize the subject endings of the present perfective indicative active by repeating each verb, prefixed with the appropriate pronoun, on the model:

Recording: ——— πετπαΐδευκεν αὐτούς.

Reply: οὗτος πετπαΐδευκεν.

Cover this column

- | | |
|----------------------|------------------|
| 1. ——— πετπαΐδευκεν. | 1. οὗτος |
| 2. ——— τέθυκας. | 2. σὺ |
| 3. ——— πεφράκαμεν. | 3. ἡμεῖς |
| 4. ——— πεφήνατον. | 4. σφὼ οἱ τούτω |
| 5. ——— εἰλήφατε. | 5. ὑμεῖς |
| 6. ——— γέγονα. | 6. ἐγὼ |
| 7. ——— ἀπολώλασιν. | 7. οὗτοι |
| 8. ——— ἀνθεστήκατε. | 8. ὑμεῖς |
| 9. ——— πέπραχεν. | 9. οὗτος |
| 10. ——— ὠνομάκαμεν. | 10. ἡμεῖς |
| 11. ——— ἤκατον. | 11. σφὼ οἱ τούτω |
| 12. ——— ἔσπευκας. | 12. σὺ |
| 13. ——— λελήθασιν. | 13. οὗτοι |
| 14. ——— οἶδα. | 14. ἐγὼ |

R2: *Purpose:* To drill recognition of *past perfective assertive indicative active* endings.

Directions: Expand each form with the appropriate subject pronoun, as above.

Cover this column

- | | |
|------------------------|-----------|
| 1. _____ ἐπεπράχῃ. | 1. ἐγὼ |
| 2. _____ εἰρήκεμεν. | 2. ἡμεῖς |
| 3. _____ ἐπεφηνέτην. | 3. τοῦτω |
| 4. _____ ἐμεμαθήκετε. | 4. ὑμεῖς |
| 5. _____ διεφθάρκει. | 5. οὗτος |
| 6. _____ ἐγεγράφης. | 6. σὺ |
| 7. _____ ἐωρᾶκεσαν. | 7. οὗτοι |
| 8. _____ ἐδεδώκετον. | 8. σφῶ |
| 9. _____ ἦδει. | 9. οὗτος |
| 10. _____ ἐλελήθης. | 10. σὺ |
| 11. _____ ἐπεφεύγεμεν. | 11. ἡμεῖς |
| 12. _____ ἀνεσχίκη. | 12. ἐγὼ |
| 13. _____ ἐπετπεῖκετε. | 13. ὑμεῖς |
| 14. _____ ὠφελήκεσαν. | 14. οὗτοι |

R3: Purpose: To drill the contrast between present and past perfective.

Directions: Repeat the verb given by the recording, prefixing it with **νῦν** if the verb is present perfective, **τότε** if past perfective: e.g.,

Recording: _____ ἐληλύθει εἰς τὴν πόλιν.
 _____ he had gone into the city.

Reply: **τότε** ἐληλύθει εἰς τὴν πόλιν.
 At that time he had gone into the city.

Cover this column

- | | |
|---|-----------------|
| 1. _____ ἐληλύθει εἰς τὴν πόλιν. | 1. τότε |
| 2. _____ ἑώρακε πάντα. | 2. νῦν |
| 3. _____ ἐτεθνήκεσαν ὑπὸ τοῦ ῥίγους. | 3. τότε |
| 4. _____ διεφθάρκαμεν τοὺς νέους. | 4. νῦν |
| 5. _____ δεδίδαχας τὸν παῖδα. | 5. νῦν |
| 6. _____ ἐμεμαθήκαμεν τὸ ὅσιον ὃ τι εἶη. | 6. τότε |
| 7. _____ οὐκ ἴστε ὅποι ἦλθεν; | 7. νῦν |
| 8. _____ παντελῶς ἀπολωλέτην. | 8. τότε |
| 9. _____ ἐπεφεύγη τὴν δίκην. | 9. τότε |
| 10. _____ ἀπεσφάκῃσι τοὺς ἐχθρούς. | 10. νῦν |
| 11. _____ ἴσον τὸ μῖασμα ἐγεγόνει. | 11. τότε |
| 12. _____ ἀνθεστήκετε ἐν τῷ πολέμῳ. | 12. τότε |
| 13. _____ τεθνήκατον ὑπὸ τοῦ σοῦ πατρός. | 13. νῦν |
| 14. _____ ὠφέληκα ἐκείνους τοὺς ἄνδρας. | 14. νῦν |
| 15. _____ οὐκ ἠθελήκης εἰπεῖν ἡμῖν. | 15. τότε |
| 16. _____ ἐπεπείκετον ἡμᾶς τοῖς λόγοις σου. | 16. τότε |
| 17. _____ διεβεβλήκει τοὺς φίλους. | 17. τότε |

R4: *Purpose:* To drill the contrast between the progressive and perfective infinitive active.

Directions: Where the infinitive is perfective, expand the statement with ἤδη - "already", where it is progressive, with νῦν - "at this moment": e.g.,

Recording: οὐ φημι ἡδίκηκέναι.

Reply: οὐ φημι ἤδη ἡδίκηκέναι.

I deny having already done wrong.

or *Recording:* οὐ φημι . . . ἀδικεῖν.

οὐ φημι νῦν ἀδικεῖν.

I deny that I am doing wrong right now.

Cover this column

- | | |
|--|---------|
| 1. οὐ φημι ἡδίκηκέναι. | 1. ἤδη |
| 2. οὐ φημι ἀδικεῖν. | 2. νῦν |
| 3. λέγεις ἐμέ διεθαρκεῖναι τοὺς νέους. | 3. ἤδη |
| 4. ἄρα οἶε τι διαφέρειν; | 4. νῦν |
| 5. ἔφη πάντας πεφευγέναι τὴν δίκην. | 5. ἤδη |
| 6. οἶεται σέ γεγραφέναι ταῦτα. | 6. ἤδη |
| 7. λέγεται ἀργύριον αποδιδόναι. | 7. νῦν |
| 8. ἔφη δ' ἐκεῖνο λεληθέναι αὐτόν. | 8. ἤδη |
| 9. ἔφασαν οὔποτε τὴν σοφίαν μεμαθηκέναι. | 9. ἤδη. |
| 10. οἶταί σε τὸν Ἀναξίμανδρον ὁρᾶν. | 10. νῦν |

R5a: *Purpose:* To learn to recognize the forms of the perfective participle active.

Directions: Expand the fragment on the recording by completing it with the appropriate subject: e.g.,

Recording: λέληθέ σε πεφευγώς {ὁ γεωργός.
(ἡ γυνή)}

Reply: λέληθέ σε πεφευγώς ὁ γεωργός.

Cover this column

- | | |
|--|-----------------|
| 1. λέληθέ σε πεφευγώς {ὁ γεωργός.
(ἡ γυνή.)} | 1. ὁ γεωργός |
| 2. ἔτυχεν τεθυκώς {ἡ ἀγλητρίς.
(ὁ μάντις.)} | 2. ὁ μάντις |
| 3. εὖ ἴστε γεγονός {τὸν φίλον.
(τὸ πρᾶγμα.)} | 3. τὸ πρᾶγμα |
| 4. ἔτυχεν εἰρηκός {τὸ δαιμόνιον.
(τὸν πατέρα.)} | 4. τὸ δαιμόνιον |
| 5. λέληθέ σε ἀποδεδρακυῖα {ὁ κύων.
(ἡ ἵππος.)} | 5. ἡ ἵππος |
| 6. νῦν τυγχάνει οὐκ ἐληλυθυῖα {ὁ ὀρχηστρίς.
(ὁ ποιητής.)} | 6. ἡ ὀρχηστρίς |
| 7. νῦν οἶδα ἡκυῖαν {τὴν γυναῖκα.
(τὸν παῖδα.)} | 7. τὴν γυναῖκα |
| 8. ἴσμεν ἤδη εἰρηκότα {τὸν νεανίαν.
(τὸ δαιμόνιον.)} | 8. τὸν νεανίαν |
| 9. ἴσασιν ἀρηρεκός {τὸν μισθόν.
(τὸ θεᾶμα.)} | 9. τὸ θεᾶμα |
| 10. ἄρα χαλεπαίνεις {φίλη)
(δούλῳ)} τινὶ πεφευγότη; | 10. δούλῳ |
| 11. δεῖπνον ἔδομεν {γυναικί)
(στρατηγῷ)} ἄρτι ἐληλυθυῖα. | 11. γυναικί |
| 12. δῶρον τοῦτο ἐμνημονευκότος {ἀνδρός.
(φίλης.)} | 12. ἀνδρός |
| 13. ἔπη ταῦτα ἐσπευκυῖας {ἀνδρός.
(γυναικός.)} | 13. γυναικός |
| 14. ἐτυχέτην διαβεβληκότε {τὸν μητέρα.
(τὸν ἄνδρε.)} | 14. τὸν ἄνδρε |
| 15. λελήθατον πεφρακυῖα {τὸν θεᾶ.
(τὸν γραφέε.)} | 15. τὸν θεᾶ |

- | | |
|---|------------------|
| 16. ἔτυχον μεμαθηκότες {οἱ παῖδες.}
{αἱ νύμφαι.} | 16. οἱ παῖδες |
| 17. ἔτυχεν ἀρηρεκότα {τῷ ποιητῇ.}
{τὰ μύρα.} | 17. τὰ μύρα |
| 18. ἔτυχον ἀκηκουῖαι {αἱ γυναῖκες.}
{οἱ πελάται.} | 18. αἱ γυναῖκες |
| 19. οὐχ ἔπομαι παραγοχόσι * {δαιμονίοις.}
{αὐλητρίσι.} | 19. δαιμονίοις |
| 20. οἱ ἵπποι οὔτοι ἐσπευκότων {νυμφῶν.}
{ἀγγέλων.} | 20. ἀγγέλων |
| 21. ἄρ' οἴσθα πεπονθότας {τοὺς ἄνδρας.}
{τὰς φίλας.} | 21. τοὺς ἄνδρας |
| 22. ἔλεγον ἑωρᾶκυῖαις αὐτὸν {ἀνδράσι.}
{γυναιξί.} | 22. γυναίξί |
| 23. φωναῖ αὐται κεκληκυῖων {διδασκάλων.}
{νυμφῶν.} | 23. νυμφῶν |
| 24. νῦν οἶδα δεδιψηκυῖας {τὰς ἵππους.}
{τοὺς ἐξηγητὰς.} | 24. τὰς ἵππους |
| 25. εὖ ἴστε τοῖς ἑμοῖς λόγοις ἐοικότας {τὰ ἔπη.}
{τοὺς ῥυθμούς.} | 25. τοὺς ῥυθμούς |

* having misled, who have misled.

R5b: Purpose: To recognize the perfective participle in contrast with the progressive.

Directions: Where the participle is progressive, expand the statement with νῦν; where perfective, with ἤδη: e.g.,

Recording: λέληθέ σε πεφευγώς.

Reply: λέληθέ σε ἤδη πεφευγώς.

He escaped you already having fled.

(i.e., He had already fled unknown to you.)

Cover this column

- | | |
|--|---------|
| 1. λέληθέ σε πεφευγώς. | 1. ἤδη |
| 2. ἔτυχεν ἡ γυνή πεφευγυῖα. | 2. ἤδη |
| 3. ἴσως τυγχάνετε οὐ ἐθέλοντες. | 3. νῦν |
| 4. εὖ ἴστε τὸ πρᾶγμα γεγονός. | 4. ἤδη |
| 5. τυγχάνω γραφῆν ἔχων. | 5. νῦν |
| 6. εὐδαιμονοῦμεν ἀργύριον εἰληφότες. | 6. ἤδη |
| 7. ἄρ' ἀγανακτεῖτε τοῖς σπεύδουσιν; | 7. νῦν |
| 8. τοῦτο δώσει τῷ κρίνοντι. | 8. νῦν |
| 9. ἴσμεν τὴν γυναῖκα γεγραφυῖαν τοῦτο. | 9. ἤδη |
| 10. οἶδεν τὸν βασιλέα παρατιθέντα θέᾶμα. | 10. νῦν |
| 11. εἶπον τῷ δούλῳ τῷ ἐληλυθότι. | 11. ἤδη |
| 12. λανθάνει ὑμᾶς ἥκων. | 12. νῦν |
| 13. τὰ δῶρα ταῦτα τῶν διδόντων. | 13. νῦν |
| 14. ἐπόμεθα τοῖς τετολμηκόσιν. | 14. ἤδη |
| 15. ἐκεῖνοι οἱ πέπλοι τῶν τεθυκυῖων. | 15. ἤδη |
| 16. τυγχάνει τὰ ποιήματα ἐνθάδε ὄντα. | 16. νῦν |

R6: *Purpose:* To show that you recognize to which verb a perfective form belongs.

Directions: Complete the second clause of each statement with the corresponding present progressive form of the verb: e.g.,

Recording: οὐπω γέγραφεν, ἀλλ' ἔτι _____

Reply: οὐπω γέγραφεν, ἀλλ' ἔτι γράφει.

- | | |
|---------------------|--------------------------|
| 1. οὐπω πέπομφεν, | 1. ἀλλ' ἔτι πείμπει. |
| 2. οὐπω πέπρωχεν, | 2. ἀλλ' ἔτι πρᾶττει. |
| 3. οὐπω εἴρηκεν, | 3. ἀλλ' ἔτι λέγει. |
| 4. οὐπω ἀπολώλεκεν, | 4. ἀλλ' ἔτι ἀπόλλυσιν. |
| 5. οὐπω ἀκήκοεν, | 5. ἀλλ' ἔτι ἀκούει. |
| 6. οὐπω πέπεικεν, | 6. ἀλλ' ἔτι πείθει. |
| 7. οὐπω γέγονεν, | 7. ἀλλ' ἔτι γίγνεται. |
| 8. οὐπω δέδωκεν, | 8. ἀλλ' ἔτι δίδωσιν. |
| 9. οὐπω πέφηνεν, | 9. ἀλλ' ἔτι φαίνει. |
| 10. οὐπω ἐξηύρηκεν, | 10. ἀλλ' ἔτι ἐξευρίσκει. |
| 11. οὐπω πέπονθεν, | 11. ἀλλ' ἔτι πάσχει. |
| 12. οὐπω δέδειχεν, | 12. ἀλλ' ἔτι δείκνυσιν. |
| 13. οὐπω ἐνήνοχεν, | 13. ἀλλ' ἔτι φέρει. |
| 14. οὐπω τέθεικεν, | 14. ἀλλ' ἔτι τίθεισιν. |

P: PRODUCTION DRILLS

P1: Purpose: To drill production of the person-subject endings, present perfective (assertive) indicative active.

Directions: Complete the recorded statements on the pattern:

Recording: σὺ μὲν δέδωκας, οὗτος δ' οὐ _____

Reply: οὗτος δ' οὐ δέδωκεν.

Cover this column

- | | |
|--|-----------------|
| 1. σὺ μὲν δέδωκας, οὗτος δ' οὐ _____ | 1. δέδωκεν |
| 2. οὗτος μὲν πέπauκεν, ἐγὼ δ' οὐ _____ | 2. πέπauκα |
| 3. ἐγὼ μὲν κέκρικα, ὑμεῖς δ' οὐ _____ | 3. κέκρικατε |
| 4. ὑμεῖς μὲν πεφεύγατε, σφῶ δ' οὐ _____ | 4. πεφεύγατον |
| 5. σφῶ μὲν ἐσπεύκατον, ἡμεῖς δ' οὐκ _____ | 5. ἐσπεύκαμεν |
| 6. ἡμεῖς μὲν νενομίκαμεν, οὗτοι δ' οὐ _____ | 6. νενομίκασιν |
| 7. οὗτοι μὲν διεφθάρκασιν, τούτω δ' οὐ _____ | 7. διεφθάρκατον |
| 8. τούτω μὲν ἴστων, σὺ δ' οὐκ _____ | 8. οἴσθα |
| 9. σὺ μὲν γέγονας, ὑμεῖς δ' οὐ _____ | 9. γεγόνατε |
| 10. ὑμεῖς μὲν πεφήνατε, οὗτοι δ' οὐ _____ | 10. πεφήνασιν |
| 11. οὗτοι μὲν πεπράχασιν, οὗτος δ' οὐ _____ | 11. πέπραχεν |
| 12. οὗτος μὲν πέπομφεν, σφῶ δ' οὐ _____ | 12. πεπόμφατον |
| 13. σφῶ μὲν δεδιδάχατον, τούτω δ' οὐ _____ | 13. δεδιδάχατον |
| 14. τούτω μὲν ἐρρίφατον, ἐγὼ δ' οὐκ _____ | 14. ἐρρίφα |
| 15. ἐγὼ μὲν ἐξηύρηκα, ἡμεῖς δ' οὐκ _____ | 15. ἐξηυρήκαμεν |
| 16. ἡμεῖς μὲν ᾠκήκαμεν, σὺ δ' οὐκ _____ | 16. ᾠκηκας |

P2: *Purpose:* To drill production of the person-subject endings, past perfective (assertive) indicative active.

Directions: Complete the recorded statements on the pattern:

Recording: ἐγὼ μὲν ἐπεποιήκη, σφῶ δ' οὐκέτι _____

Reply: σφῶ δ' οὐκέτι ἐπεποιήκετον.

Cover this column

- | | |
|---|-----------------|
| 1. ἐγὼ μὲν ἐπεποιήκη, σφῶ δ' οὐκέτι _____ | 1. ἐπεποιήκετον |
| 2. σφῶ μὲν ἐπεπράχετον, οὔτοι δ' οὐκέτι _____ | 2. ἐπεπράχεν |
| 3. οὔτοι μὲν ἐπεφώνησαν, σὺ δ' οὐκέτι _____ | 3. ἐπεφώνη |
| 4. σὺ μὲν διεφθάρκης, τούτῳ δ' οὐκέτι _____ | 4. διεφθάρκετην |
| 5. τούτῳ μὲν ἦσθην, οὗτος δ' οὐκέτι _____ | 5. ἦδει |
| 6. οὗτος μὲν ἔωκει, ὑμεῖς δ' οὐκέτι _____ | 6. ἔωκετε |
| 7. ὑμεῖς μὲν εἰρήκετε, ἡμεῖς δ' οὐκέτι _____ | 7. εἰρήκεμεν |
| 8. ἡμεῖς μὲν ἑωράκεμεν, ἐγὼ δ' οὐκέτι _____ | 8. ἑωράκη |
| 9. οὗτος μὲν ἀνθεστήκει, σὺ δ' οὐκ _____ | 9. ἀνθεστήκης. |
| 10. ἐγὼ μὲν εἰλήφην, οὗτος δ' οὐκ _____ | 10. εἰλήφει |
| 11. ὑμεῖς μὲν ἐλελήθετε, ἐγὼ δ' οὐκ _____ | 11. ἐλελήθη |
| 12. σφῶ μὲν ἀγηόχετον, ὑμεῖς δ' οὐκ _____ | 12. ἀγηόχετε |
| 13. ἡμεῖς μὲν ἐγεγράφεμεν, σφῶ δ' οὐκ _____ | 13. ἐγεγράφετον |
| 14. οὔτοι μὲν ἀπεσφάκεσαν, ἡμεῖς δ' οὐκ _____ | 14. ἀπεσφάκεμεν |
| 15. τούτῳ μὲν ἐληλάκετην, οὔτοι δ' οὐκ _____ | 15. ἐληλάκεσαν |
| 16. σὺ μὲν ἐγνώκης, τούτῳ δ' οὐκ _____ | 16. ἐγνώκετην |

P3: *Purpose:* To drill different formations of the perfective stem.

P3a: *Directions:* Given a present progressive form on the recording, produce the corresponding present perfective, on the pattern:

Recording: οὐκέτι σπεύδομεν, ἤδη γάρ _____

Reply: οὐκέτι σπεύδομεν, ἤδη γάρ ἐσπεύκαμεν.

Cover this column

- | | |
|---|-------------------|
| 1. οὐκέτι σπεύδομεν, ἤδη γάρ _____ | 1. ἐσπεύκαμεν |
| 2. οὐκ ἀποσφάττω, ἤδη γάρ _____ | 2. ἀπέσφακα |
| 3. οὐκέτι καλεῖ, ἤδη γάρ _____ | 3. κέκληκεν |
| 4. οὐ διαβάλλουσιν, ἤδη γάρ _____ | 4. διαβεβλήκασιν |
| 5. οὐκέτι θύετε, ἤδη γάρ _____ | 5. τεθύκατε |
| 6. οὐκέτι φρονεῖτον, ἤδη γάρ _____ | 6. πεφρονήκατον |
| 7. οὐ διαφθείρεις τοὺς νέους, ἤδη γάρ _____ | 7. διέφθαρκας |
| 8. οὐ νῦν δικάζετε, ἤδη γάρ _____ | 8. δεδικάκατε |
| 9. οὐ νῦν καθίζει, ἤδη γάρ _____ | 9. κεκάθικεν |
| 10. οὐκέτι γράφομεν, ἤδη γάρ _____ | 10. γεγράφαμεν |
| 11. οὐ νῦν ἄρχω, ἤδη γάρ _____ | 11. ἤρξα |
| 12. οὐκέτι διδάσκετον, ἤδη γάρ _____ | 12. δεδίδαχατον |
| 13. οὐκέτι οὕτως πράττεῖς, ἤδη γάρ _____ | 13. πέπραχας |
| 14. οὐ νῦν ἀποβλέπουσιν, ἤδη γάρ _____ | 14. ἀποβεβλέφασιν |
| 15. οὐκέτι δείκνυτε ταῦτα, ἤδη γάρ _____ | 15. δεδείχατε |
| 16. οὐ νῦν πάσχει, ἤδη γάρ _____ | 16. πέπονθεν |

*P3b: (Supplementary Drill)**Directions: Drill as above.**Cover this column*

1. νῦν μὲν ἔρχομαι, εἰς δὲ τὸ νῦν οὐκ _____
2. νῦν μὲν συνίετε, εἰς δὲ τὸ νῦν οὐ _____
3. νῦν μὲν τίθετον, εἰς δὲ τὸ νῦν οὐ _____
4. νῦν μὲν φέρει, εἰς δὲ τὸ νῦν οὐκ _____
5. νῦν μὲν ἴσμεν, εἰς δὲ τὸ νῦν οὐκ _____
6. νῦν μὲν λέγεις, εἰς δὲ τὸ νῦν οὐκ _____
7. νῦν μὲν ἔχουσιν, εἰς δὲ τὸ νῦν οὐκ _____
8. νῦν μὲν ἐξευρίσκω, εἰς δὲ τὸ νῦν οὐκ _____
9. νῦν μὲν γινώσκετε, εἰς δὲ τὸ νῦν οὐκ _____
10. νῦν μὲν φεύγει, εἰς δὲ τὸ νῦν οὐ _____

1. ἐλήλυθα
2. συνείκατε
3. τεθείκατον
4. ἐνήνοχε
5. ἴσμεν
6. εἵρηκας
7. ἐσχήκασιν
8. ἐξηύρηκα
9. ἐγνώκατε
10. πέφευγεν

P4: Purpose: To contrast the use of present and past perfective.

Directions: Statements with *νῦν* are to be completed by a *present perfective* form (Now he has fled.); statements with *πάλαι* by a *past perfective* (Long ago he had fled.).

Recording: τὴν δίκην *νῦν* {πέφευγεν.
ἐπέφευγει.}

Reply: τὴν δίκην *νῦν* πέφευγεν.

- | | |
|---|-----------------|
| 1. τὴν δίκην <i>νῦν</i> {πέφευγεν.
ἐπέφευγει.} | 1. πέφευγεν |
| 2. τὴν δίκην <i>πάλαι</i> {πέφευγεν.
ἐπέφευγει.} | 2. ἐπέφευγει |
| 3. <i>πάλαι</i> δὴ θαυμαστὰ {πεφήνατε.
ἐπεφήνετε.} | 3. ἐπεφήνετε |
| 4. τὸν Σωκράτη <i>νῦν</i> {ἑώρᾳκα.
ἑωράκη.} | 4. ἑώρᾳκα |
| 5. παντελῶς <i>νῦν</i> τὴν πόλιν {ἀπολωλέκετον.
ἀπολωλέκατον.} | 5. ἀπολωλέκατον |
| 6. <i>πάλαι</i> δὴ τὰς ἵππους {ἐηλλάκαμεν.
ἐηλλάκαμεν.} | 6. ἐηλλάκαμεν |
| 7. τοὺς ἀριθμοὺς <i>πάλαι</i> {ἐμεμαθήκεσαν.
μεμαθήκασιν.} | 7. ἐμεμαθήκεσαν |
| 8. οὐχ οὕτως <i>νῦν</i> {πέπρᾱχας.
ἐπέπρᾱχης.} | 8. πέπρᾱχας |
| 9. φίλῳ <i>πάλαι</i> {γεγόνεατον.
ἐγεγονέτην.} | 9. ἐγεγονέτην |

P5: Purpose: To contrast the progressive infinitive with the perfective infinitive.

Directions: Transform the following sentences by choosing the right infinitive: e.g.,

Recording: λέγει ὅτι γεγράφασι.

He says that they have written.

φησὶν αὐτοὺς ——— (γράφειν.)
(γεγραπέναι)

Reply: φησὶν αὐτοὺς γεγραπέναι.

He says them to have written.

- | | |
|--|----------------|
| 1. λέγει ὅτι γεγράφασι. φησὶν αὐτοὺς ——— (γράφειν.)
(γεγραπέναι.) | 1. γεγραπέναι |
| 2. λέγει ὅτι ἀκούετον. φησὶ σφῶ ——— (ἀκούειν.)
(ἀκηκοέναι.) | 2. ἀκούειν |
| 3. λέγει ὅτι γινώσκω. φησὶ με ——— (ἐγνώκειν.)
(γινώσκειν.) | 3. γινώσκειν |
| 4. λέγει ὅτι ἐσπεύκαμεν. φησὶν ἡμᾶς ——— (ἐσπευκέναι.)
(σπεύδειν.) | 4. ἐσπευκέναι |
| 5. λέγει ὅτι φέρετε. φησὶν ὑμᾶς ——— (φέρειν.)
(ἐνηνοχέναι.) | 5. φέρειν |
| 6. λέγει ὅτι ἐξευρίσκει τι. φησὶ τι ——— (ἐξευρίσκειν.)
(ἐξηυρηκέναι.) | 6. ἐξευρίσκειν |
| 7. λέγει ὅτι τεθύκατον. φησὶν αὐτῶ ——— (τεθυκέναι.)
(θύειν.) | 7. τεθυκέναι |
| 8. τότε ἐκάλεῖς, ὡς ἔφη. ἔφη σε τότε ——— (καλεῖν.)
(κεκληκέναι.) | 8. καλεῖν |
| 9. τότε ἐπεπόμφει, ὡς ἔφη. ἔφη τότε ——— (πέμπειν.)
(πεπομφέναι.) | 9. πεπομφέναι |
| 10. τότε ἀγρόχετε, ὡς ἔφη. ἔφη ὑμᾶς ——— (ἀγειν.)
(ἀγροχέναι.) | 10. ἀγροχέναι |
| 11. τότε ἐγινόμεθα, ὡς ἔφη. ἔφη ἡμᾶς ——— (γίγνεσθαι.)
(γεγονέναι.) | 11. γίγνεσθαι |
| 12. τότε ἐδίωκον, ὡς ἔφη. ἔφη αὐτοὺς ——— (διώκειν.)
(διώκων.) | 12. διώκειν |
| 13. τότε ἐπεφύγης, ὡς ἔφη. ἔφη σε ——— (φεύγειν.)
(πεφυγέναι.) | 13. πεφυγέναι |
| 14. τότε ἐληλύθη, ὡς ἔφη. ἔφη με ——— (ἐληλυθέναι.)
(ἵέναι.) | 14. ἐληλυθέναι |

P6: *Purpose:* To drill the contrast between the perfective and progressive participle.

Directions: Transform the following statements on the pattern:

Recording: ἐπειδὴ ἀκήκοα, οὐκέτι ἀκούω.

Since I have heard, I no longer listen.

Reply: οὐκέτι ἀκούω, ἅτε ἀκηκόω.

I no longer listen inasmuch as I have heard.

- | | |
|---|-----------------------------------|
| 1. ἐπειδὴ ἀκήκοα, οὐκέτι ἀκούω. | 1. ἅτε ἀκηκόω. |
| 2. ἐπειδὴ νέᾳ ἐστίν, σπεύδειν δύναται. | 2. ἅτε νέᾳ οὔσα. |
| 3. ἐπειδὴ πέφευγεν, τὸ δαιμόνιον οὐκέτι παράγει. | 3. ἅτε πεφευγός. |
| 4. ἐπειδὴ πρότερον ἐληλύθαμεν, νῦν πάρεσμεν. | 4. ἅτε πρότερον ἐληλυθότες. |
| 5. ἐπειδὴ σιωπᾶς, λυπεῖς ἡμᾶς. | 5. ἅτε σιωπῶν. |
| 6. ἐπειδὴ πᾶσιν ἀρήρεκε, τὰ μύρα σώσει. | 6. ἅτε πᾶσιν ἀρηρεκότα τὰ μύρα. |
| 7. ἐπειδὴ ἴσασι τοῦτο αἱ γυναῖκες, ἴσως ὀργίζονται. | 7. ἅτε εἰδυῖαι τοῦτο αἱ γυναῖκες. |
| 8. ἐπειδὴ ἐδίωκετε αὐτόν, σαφῶς μῖσεῖτε τὸν παῖδα. | 8. ἅτε διώκοντες αὐτόν. |
| 9. ἐπειδὴ τὴν σοφίαν φιλοῦμεν, μᾶλλον μανθάνωμεν. | 9. ἅτε τὴν σοφίαν φιλοῦντες. |
| 10. ἐπειδὴ ξένον ἔκτονας, ἄμεμπτος εἶ. | 10. ἅτε ξένον ἐκτονῶς/ἐκτονυῖα. |

22C. GRAMMAR

22C: Present and Past Perfective (Assertive) Active

The third, and last, aspect of the verb to be learned is the *perfective*. Two tenses formed from the perfective base are presented together: the *present perfective* and *past perfective*. As in the case of the aorist (Unit 21) only the assertive mood and active voice are considered in this lesson, and forms taught belong to three states: indicative, infinitive or participle.

22C1: Uses of the Perfective

a. Indicative

The perfective base denotes that the action expressed by the verb is completed. Where the time is *present*, this often matches the English "he *has done* so-and-so", and is called the "present perfective": e.g.,

οὐ δίδωσιν αὐτῷ, ἥδη γὰρ δέδωκεν.

He is not giving (it) to him, for he *has* already *given* (it).

Where the action was completed *prior to* the time mentioned, this may be expressed in Greek with the past perfective tense.

οὐκ ἔγραφεν, ἥδη γὰρ ἐγγράφει.

He was not writing, for he *had written* already (at the time in question).

The contrast here is not between tenses: both are *past* as shown by the past-time marker. The contrast is between the two aspects, on-going (progressive) and completed (perfective).

Note: In Greek, however, the time relationship expressed by the past-perfect in English, he *had done*, etc., is commonly signalled by aorist.

ἐπεὶ ἀπῆλθεν ὁ κριτής, ἐδήλωσε τὸ ἔγκλημα.

After the judge *had gone*, he explained the charge.

(Cf. English familiar usage "after he went" instead of "after he had gone".)

Where reported speech leads us to use a past-perfect in English: e.g.,

He said that the doctor had treated her,

Greek usage resorts to the same tense as that originally used by the speaker:

In the statement, "He said that the doctor $\left\{ \begin{array}{l} \text{treated} \\ \text{has treated} \end{array} \right.$ her".

The simpler usage would be preferred:

λέγει ὅτι ὁ ἰατρὸς ἐθεράπευσεν αὐτήν.

b. Infinitive

The infinitive expresses completion of an action only, without the tense reference of the indicative:

ἡγεῖται	} ταῦτα γεγονέναι.	He considers	} these things to have happened.
ἡγεῖτο		He considered	

Remember - the only infinitive with a tense signal is the future infinitive. All other infinitives contain signals for *aspect only*, even though the aorist infinitive often has to match its indicative in referring to the past.

c. Participle

The perfective participle patterns with the progressive and aorist participles in general usage. Like other states of the assertive mood, built on the perfective base, it refers to completed action, but without the tense distinction of the indicative. (See b. Infinitive, above, and Drill P6.)

d. ἔοικε - he resembles; it is likely.

οἶδε - he knows.

The two verbs ἔοικε and οἶδε mean respectively, *he, it has come to look like*, and *he has come to see*, i.e., he knows. (The infinitive εἰδέναι and participle εἰδώς, etc., recall the aorist εἶδον - I saw.) Both verbs are perfective in form, but are used as present progressive. (See 22C3.b. below.)

22C2: Bases and Stems of the Perfective Active

a. First and Second Perfective

The perfective active base, like that of the aorist (21C2), is formed on one of two basic patterns. The one, with final κ + theme vowel α, is known as the *first perfect*: πέπαικα; the other, with no final κ, but with theme vowel α, as the *second perfect*: γέγραφα. Both patterns show a characteristic completed action (perfective aspect) marker which appears under a small number of variant forms, as described below.

b. *Perfective Aspect Marker*

i. *Reduplication*

Verbs with a progressive base beginning with a single consonant, or stop consonant (cf. Unit 1A: 3c; Note), followed by λ, ν or ρ, normally form the perfective base by prefixing the reduplicated initial consonant, followed by ε (M1.γ'): e.g.,

παύω	πέ- παυκα
μανθάνω	με- μάθηκα
σώζω	σέ- σωκα
γράφω	γέ- γραφα

Where the consonant is an aspirated stop, the aspiration is dropped in reduplication (M2a. ή.):

φαίνω	πέ- φηνα
θνήσκω	τέ- θνηκα
χρίω	κέ- χρικα

ii. *Prefixed ε*

Progressive bases beginning with ρ or two consonants, other than a stop + λ, ν or ρ, form the perfective signal with prefixed ε instead of reduplication. Initial ρ is doubled:

ρίπτω	έρριπα
ζητώ	έζητηκα (ζ = [dz])
κτείνω	έκτονα
σπεύδω	έσπευκα
μνημονεύω	έμνημονεύκα

ε, in this environment is not the past-time marker, but rather a variant form of the perfective aspect marker, elsewhere shown by reduplication * (M2b. ι').

iii. *Vowel lengthening*

Progressive bases beginning with a vowel signal the perfective aspect marker which, in this environment, takes a shape the same as that of the past-time marker: i.e., by lengthening the initial vowel (M2a. θ').

* English /-s/, in *He books a seat* and *The books were new*, sounds the same, but is quite a different signal, with a different meaning.

αἰτῶ	ἤτηκα
οἰκῶ	ῥῆκηκα
ᾠζω	ᾠζηκα

- c. Suppletive bases (20C3.5) and other variants must be learned for the perfective as for future and aorist: e.g.,

φέρω	- οἶσω	-	ἤνεγκα	- ἐνήνοχα
		-	ἤνεγκον	
ἔρχομαι	-	εἶμι	- ἦλθον	- ἐλήλυθα
	-	ἐλεύσομαι		
ἀκούω	- ἀκούσομαι	- ἤκουσα	- ἀκήκοα	
ἴημι	- ἴσω	- ἴκα	- εἴκα	

- d. Reduplication is one form of the perfective aspect marker, but in some verbs it also occurs in the progressive, as a kind of intensifier: e.g.,

γι-γνώσκω	τί-θημι
γί-γνομαι	δί-δωμι
δι-δρᾶσκω	ῖ-στημι (for σί-στημι)

- e. Compound verbs, where the base is preceded by a prebase consisting of a preposition, normally show both perfective aspect marker and past-time marker, when these occur, after the preposition:

διέφθαρκα	
ἀπέσφακε.	(See 20C7.b: 2nd Order Prefixes.)

22C3: Inflectional Endings of the Perfective Assertive Active

a. Indicative

Present Perfective

Throughout the indicative of the present perfective, the base is followed by theme-vowel α/ε as in the aorist active*, with primary personal endings for 3rd person dual and plural, secondary elsewhere.

* Theme-vowels ο/ε + • and ο + ι recur throughout perfective subjunctive and optative respectively (29C, 30C.).

Past Perfective

In the past perfective, the perfective base is preceded by the past-time marker, ϵ or the appropriate alternative form (M3b), with a characteristic signal ϵ (M3a. 15'.) before the theme marker. (Note: $\epsilon + \alpha > \eta$, $\epsilon + \epsilon > \epsilon\iota$.) The theme marker is the same as in the present perfective, with the variant ϕ , as in the progressive stem of $\mu\iota$ verbs (4C1), for dual and plural. Person subject endings are secondary. (See below.)

The basic diagram for present and past perfective indicative active may be charted as follows:

Present Perfective

STEM		+ INFLECTIONAL ENDINGS
Base	Theme-Vowel	
(Aspect)	(Mood)	
πεπταυκ-	α (ϵ for 3s Indic.)	S. 1. $-\phi$
πεφην-		2. $-\varsigma$, $-\sigma\theta\alpha$
ειληφ-		3. $-\phi$
etc.		D. 2. $-\tau\omicron\nu$
		3. $-\tau\omicron\nu$
		P. 1. $-\mu\epsilon\nu$
		2. $-\tau\epsilon$
		3. $-\sigma\iota$

Past Perfective

STEM			+ INFLECTIONAL ENDINGS
Pre-Base	Base	Theme-Vowel	
(Past-Time)	(Aspect)	(Mood)	
ϵ -, etc.	πεπταυκ-	ϵ (+ α/ϵ in singular)	S. 1. $-\phi$
	πεφην-		2. $-\varsigma$, $-\sigma\theta\alpha$
	ειληφ- **		3. $-\phi$
	etc.		D. 2. $-\tau\omicron\nu$
			3. $-\tau\eta\nu$
			P. 1. $-\mu\epsilon\nu$
			2. $-\tau\epsilon$
			3. $-\sigma\alpha\nu$

** See M3b: 9, 10, 12 for ϕ form of past-time marker.

b. οἶδε - know; ἔοικε - resemble.

Forms for the present and past perfective of οἶδε and ἔοικε, used as present and past progressive respectively (22C1:d.), are as follows:

	<i>Present Perfective</i>	<i>Past Perfective</i>
S. 1.	οἶδα	ᾔδη or ᾔδειν
2.	οἶσθα	ᾔδησθα or ᾔδειςθα
3.	οἶδε(ν)	ᾔδει(ν)
D. 2.	ἴστων	ᾔστων
3.	ἴστων	ᾔστων
P. 1.	ἴσμεν	ᾔσμεν
2.	ἴστε	ᾔστε
3.	ἴσασι(ν)	ᾔσαν or ᾔδεσαν

Present perfective ἔοικε and past perfective ἔωκεῖ are both regular.

c. *Infinitive*

The perfective infinitive active is formed by the addition to the base of the vowel ε + infinitive ending -ναι (14C.4): i.e., -έναι e.g.,

δεδωκ-έναι

γεγραφ-έναι

εἰρηκ-έναι

d. *Participle*

The perfect active participle is formed with the underlying suffix -οτ (M and N), -υι (F). With appropriate contractions (see paradigm) this produces the endings:

M	F	N
-ώς	-υῖα	-ός

added to the perfective base: e.g., πεποιηκώς, -υῖα, -ός.

22C4: To the general scheme of the verb may now be added the *perfective aspect*.

TENSE	ASPECT	MOOD	STATE	VOICE
PAST	PROGRESSIVE	ASSERTIVE	INDICATIVE	ACTIVE
PRESENT	AORIST	SUBJUNCTIVE	PARTICIPLE	MIDDLE
FUTURE	<i>PERFECTIVE</i>	OPTATIVE	INFINITIVE	PASSIVE
			IMPERATIVE	

22D. SUPPLEMENTARY READINGS

22D1: Euthyphro gives his definition of holiness and its opposite. (See 4D1, 10D1, 16A1, 18D2, 22A2.)

ΣΩΚΡΑΤΗΣ. νῦν πρὸς Διὸς λέγε μοι ποῖόν τι
τὸ εὐσεβὲς φῆς εἶναι καὶ τὸ ἀσεβές
καὶ περὶ φόνου καὶ περὶ τῶν ἄλλων;
ἢ οὐ ταυτόν ἐστιν ἐν πάσῃ πράξει
τὸ ὅσιον αὐτὸ αὐτῷ, καὶ τὸ
ἀνόσιον αὖ τοῦ μὲν ὁσίου παντὸς
ἐναντίον, αὐτὸ δὲ αὐτῷ ὅμοιον
καὶ ἔχον μίαν τινὰ ἰδέαν κατὰ τὴν
ἀνοσιότητα πᾶν ὅτι περ ἂν μέλλῃ
ἀνόσιον εἶναι;

ΕΥΘΥΦΡΩΝ. πάντως δήπου, ὦ Σώκρατες.

ΣΩΚΡΑΤΗΣ. λέγε δή, τί φῆς εἶναι τὸ ὅσιον
καὶ τί τὸ ἀνόσιον;

ΕΥΘΥΦΡΩΝ. λέγω τοίνυν ὅτι τὸ μὲν ὁσίον
ἐστιν ὅπερ ἐγὼ νῦν ποιῶ, τῷ
ἀδικοῦντι ἢ περὶ φόνους ἢ περὶ
ἱερῶν κλοπᾶς ἢ τι ἄλλο τῶν
τοιούτων ἐξαμαρτάνοντι ἐπεξιέναι,
ἕαντε πατήρ ὢν τυγχάνῃ ἕαντε
μήτηρ ἕαντε ἄλλος ὅστις οὖν, τὸ δὲ
μὴ ἐπεξιέναι ἀνόσιον ἔπει, ὦ
Σώκρατες, μέγα σοι ἐρῶ τεκμήριον
τοῦ νόμου ὅτι οὕτως ἔχει - ὃ καὶ
ἄλλοις ἤδη εἶπον, ὅτι ταῦτα ὀρθῶς
ἂν εἴη οὕτω γιγνόμενα - μὴ

ἐρεῖ - (future of λέγει/φησί)

ἐπιτρέπειν τῷ ἄσεβοῦντι μὴδ' ἄν
 ὁστισοῦν τυγχάνῃ ὧν. αὐτοὶ γάρ
 οἱ ἄνθρωποι τυγχάνουσι νομίζοντες
 τὸν Δία τῶν θεῶν ἄριστον καὶ
 δικαιότατον, καὶ τοῦτον ὁμολογοῦσι
 τὸν αὐτοῦ πατέρα δῆσαι ὅτι τοὺς ὑεῖς
κατέπιπεν οὐκ ἐν δίκῃ, κάκεϊνόν γε αὖ
 τὸν αὐτοῦ πατέρα **έκτεμειν** δι' ἕτερα
 τοιαῦτα ἐμοὶ δὲ χαλεπαίνουσιν ὅτι τῷ
 πατρὶ ἐπεξέρχομαι ἀδικοῦντι, καὶ οὕτως
 αὐτοὶ αὐτοῖς τὰ ἐναντία λέγουσι περί τε
 τῶν θεῶν καὶ περὶ ἐμοῦ.

καταπίνει - swallow

έκτέμνει - castrate

ΣΩΚΡΑΤΗΣ. ἄρα γε, ὦ Εὐθύφρων, τοῦτ' ἔστιν οὐνεκα
 τὴν γραφὴν φεύγω, ὅτι τὰ τοιαῦτα
 ἐπειδὴν τις περὶ τῶν θεῶν λέγῃ
 δυσχερῶς πῶς δέχομαι; διὸ δὴ φήσει
 τίς με ἐξαμαρτάνειν.

-- Plato, *Euthyphro*.

1. τί ἐκέλευσεν ὁ Σωκράτης τὸν Εὐθύφρονα εἰπεῖν;
2. τίνα ταῦτά ἐστιν αὐτὰ αὐτοῖς;
3. τί ἐστὶ τὸ ὄσιον, κατὰ τὸν Εὐθύφρονα; τὸ ἀνόσιον;
4. τίνα δεῖ διώκειν; τί νι ἐπιτρέπειν;
5. ἄρ' ἐὰν ὁ πατὴρ ἀδικῇ, δεῖ αὐτῷ ἐπιτρέπειν;
6. τί νομίζουσιν οἱ ἄνθρωποι περὶ τοῦ Διός;
7. ἄρ' ὁ Εὐθύφρων ἐδέησε τὸν αὐτοῦ πατέρα;
8. διὰ τί ἐδέησεν ὁ δήσας τὸν πατέρα;
9. διὰ τί ἐδίωκεν ὁ Εὐθύφρων τὸν πατέρα;
10. διὰ τί ὁ Σωκράτης γραφὴν ἔφευγεν;

22D2: Socrates tries to get a closer definition of holiness from Euthyphro. (See 9A1.)

ΣΩΚΡΑΤΗΣ. τί δὲ δὴ τῶν πολλῶν καὶ καλῶν ἃ
οἱ θεοὶ ἀπεργάζονται; τί τὸ
κεφάλαιόν ἐστι τῆς ἐργασίας;

ΕΥΘΥΦΡΩΝ. καὶ ὀλίγον σοι πρότερον εἶπον, ὦ
Σώκρατες, ὅτι πλείονος ἔργου ἐστὶν
ἀκριβῶς πάντα ταῦτα ὡς ἔχει μαθεῖν.
τόδε μέντοι σοι ἀπλῶς λέγω, ὅτι ἐὰν
μὲν προσφιλῇ τις ἐπίσταιται τοῖς θεοῖς
λέγειν τε καὶ πράττειν εὐχόμενός τε
καὶ θύων, ταῦτ' ἐστὶ τὰ ὅσια, καὶ
σώζει τὰ τοιαῦτα τούς τε ἰδίους
οἴκους καὶ τὰ κοινὰ τῶν πόλεων.
τὰ δ' ἐναντία τῶν προσφιλῶν ἀσεβῇ,
ἃ δὴ καὶ ἀνατρέπει ἅπαντα καὶ
ἀπόλλυσιν.

ΣΩΚΡΑΤΗΣ. ἦ πολὺ μοι διὰ βραχυτέρων, ὦ
Εὐθύφρων, εἰ ἐβούλου, εἶπες ἂν τὸ
κεφάλαιον ὧν ἡρώτων· ἀλλὰ γὰρ οὐ
πρόθυμός με εἶ διδάξαι - δηλὸς εἶ.

βραχύς - short

πρόθυμος - willing, eager

-- Plato, *Euthyphro*.

1. ἄρ' ἔμαθεν ὁ Εὐθύφρων τὸ κεφάλαιον τῆς τῶν θεῶν ἐργασίας;
2. τί τὸ ὅσιον, κατὰ τὸν Εὐθύφρονα;
3. τί ἐπίσταιται ὁ εὐσεβής;
4. ὑπὸ τίνων σώζονται οἰκοί τε καὶ πόλεις;
5. τίνα ἀπόλλυσιν οἴκους τε καὶ πόλεις;
6. ἄρ' ὁ Εὐθύφρων εἶπεν τὸ κεφάλαιον ὧν ἡρώτησεν ὁ Σωκράτης;
7. διὰ τί οὐκ ἐδίδαξεν;

22D3: Enter the Syracusan to entertain the company. (See 3A3, 9D2, 13A2.)

ὥς δ' ἔσπεισάν τε καὶ ἐπαιάνισαν, ἔρχεται αὐτοῖς
ἐπὶ κῶμον Συρακόσιός τις ἄνθρωπος, ἔχων τε
αὐλητρίδα ἀγαθὴν καὶ ὀρχηστρίδα τῶν τᾶ
θαύματα δυναμένων ποιεῖν, καὶ παιῖδα πάνυ γε
ῶραῖον καὶ πάνυ καλῶς κιθαρίζοντα καὶ
ὀρχούμενον. ταῦτα δὲ καὶ ἐπιδεικνύς ὥς ἐν
θαύματι ἀργύριον ἐλάμβανεν, ἐπεὶ ὅδε αὐτοῖς
ἡ αὐλητρίς μὲν ἠΰλησεν, ὁ δὲ παῖς ἐκιθάρισε,
καὶ ἐδόκουν μάλα ἀμφοτέρω ἱκανῶς
εὐφραίνειν, εἶπεν ὁ Σωκράτης·

σπένδει - make a drink-offering
παιάνίζει - chant the paean

ἀμφοτέροι - both

ΣΩΚΡΑΤΗΣ. νῆ Δί', ὦ Καλλίᾱ, τελέως ἡμᾶς
ἔστις. οὐ γὰρ μόνον δεῖπνον
ἄμεμπτον παρέθηκας, ἀλλὰ καὶ
θεᾶματα καὶ ἀκροᾶματα ἡδιστα
παρέχεις.

-- Xenophon, *Symposium*.

1. τίς ἦλθε τοῖς σπείσασί τε καὶ παιανίσασι;
2. ἵνα τί ἦλθεν;
3. σὺν τίσιν ἦλθεν;
4. τί ἡ ὀρχηστρίς ἐδύνατο ποιεῖν; ἡ αὐλητρίς; ὁ παῖς;
5. ὑπὸ τίνος ἀργύριον ἐλαμβάνετο;
6. τί ἐπεδείκνυτο;
7. τίνες ἠΰφρᾶναν;
8. τίς ἡ αὐλήσασα; τίς ὁ κιθαρίσας;
9. τίς ὁ ἐστιώσας;
10. τίς ἀκροᾶματα παρεῖχεν;

22D4: Many people do things which benefit others but not themselves. (See 8A2, 17D3).

ΚΑΛΛΙΑΣ. οὐ καὶ τέκτονάς τε καὶ οἰκοδόμους
πολλοὺς ὄρῃς οἱ ἄλλοις μὲν πολλοῖς
ποιοῦσιν οἰκίᾱς, ἑαυτοῖς δὲ οὐ
δύνανται ποιῆσαι, ἀλλ' ἐν μισθωταῖς
οἰκοῦσι; καὶ ἀνέχου μέντοι, ὦ
σοφιστᾶ, ἐλεγχόμενος.

ΣΩΚΡΑΤΗΣ. νῆ Δί', ἀνεχέσθω μέντοι· ἐπεὶ καὶ οἱ
μάντιες λέγονται δήπου ἄλλοις μὲν
προαγορεύειν τὸ μέλλον, ἑαυτοῖς δὲ
μὴ προορᾶν τὸ ἐπίον.

οὗτος δὴ ὁ λόγος ἐνταῦθα ἔληξεν.

λήγει - cease, stop

-- Xenophon, *Symposium*.

1. τίνες ἑαυτοῖς οἰκίᾱς οὐκ ἐποίησαν;
2. τίνες μισθωταὶ ἦσαν;
3. διὰ τί τὸν Ἀντισθένην ἀνέχεσθαι ἔδει;
4. τίσιν οἱ μάντιες τὸ μέλλον οὐ προαγορεύουσιν;
5. πότε ὁ λόγος ἔληξεν;

22E. COMPOSITION

22Ea: Original English

The friends of Socrates, who were there on that last day, would perhaps have said that it was only "human" that he should want to run away when he had the chance. But Socrates chose to affirm the opposite, to insist that he was most fully human because he was willing and able to govern his desires. Needless to say the lesson of this great story is not servility and conformism, and it does not carry any implication that the people of Athens who condemned Socrates were right in their judgment. The point of the story is that Socrates would not save himself because an Athenian citizen could not cheat the law, least of all for his own personal advantage. If Athens was to be governed, it must be by citizens who by their second <or civilized*> natures preferred the laws to the satisfaction of their own impulses, even to their own will to live. Unless the citizens would govern themselves with such authority, the Athenian city would be ungovernable.

-- WALTER LIPPMANN, *The Public Philosophy*
(Boston 1955) p. 125. [Reprinted by
permission of the Author.]

- * Lippmann earlier (p. 123) defined "second nature" in this sense: "When the individual becomes civilized he acquires a second nature". Lippmann then quotes a passage of Plato's *Phaedo* (98 - 99) in translation, which forms the basis of the argument of the extract given above.

22Eb: Recast of English

And the friends of-Socrates who were-present on-that day when he-was-about to-die would perhaps have-said that he-was-doing nothing else than according-to a-man¹ (in) wishing to-run-away when he-achieved the opportunity. Socrates however was-disputing in-regard-to the contrary, contradicting (to the effect) that (he was) as much-as-possible doing the (thing) of-a-man as both being-willing and being-able to-restrain himself (from) whatsoever (things) he-desired. And (it is) not necessary (for) me to-say that whoever hears [or the (man) hearing] this wonderful story (does) not learn this, (how)² to-behave slavishly and to-show himself obedient in-regard-to all (things), nor would anyone rightly infer³ that the Athenians who condemned⁴ Socrates (to) death (ὁ θάνατος) judged rightly. But this is the headpiece of-the story, that Socrates (was) not willing to-save himself because (it-was) not allowed to-any (= no) of-Athenian-citizens to-take-advantage of-the laws <unjustly>, and least of-all if thus it-were-to-be-expedient for-himself. If the (affairs) of-the Athenians were-to-be-managed (διοικεῖται) well they must be-entrusted to-such citizens as-those-who were-

educated in-regard-to civility [i.e., gentility] so-as to-wish to-give honour to-the laws rather than to-gratify (those things) of-which they-happened (to be) being-desirous, even if thus they-were-likely to-endanger their-own souls so-as to-die. And unless the citizens were-to-be-willing to-restrain themselves with complete (= all) authority (ἐξουσία, ἢ cf. ἔξεστιν), not-even Zeus himself would be-able to-control (κυβερνᾷ) ⁵ them ⁶.

Notes:

- 1 κατ' ἄνθρωπον = "according to the standard of a man".
- 2 Verbs of "knowing" or "learning" when coupled with the Infinitive in Greek have the sense of "know how to", "learn how to".
- 3 συντεκμαίρεται is in the vocabulary for Unit 17; here the simple verb (not compounded with συν-) will suffice.
- 4 Use compound κατα-γινώσκει which takes an accusative of the penalty (ὁ θάνατος) while the person charged is put in the genitive (κατα-γινώσκει τι τινός).
- 5 Cf. Latin *gubernare*, *gubernator* (= govern, governor); a nautical metaphor as ὁ κυβερνητής = "steersman". This word has given its name to the modern science of "cybernetics", though, truth to tell, this particular derivation seems a little more abstruse than the bulk of English scientific terms borrowed from Greek.
- 6 The stylistic feature called "metonymy" is frequent: e.g., "an incurable disease" could be rendered νόσος ἣν οὐδεῖς Ἀσκληπίος ἂν θεραπεύοι, "irresponsible conduct" πράγματα οἷα οὐδ' ὁ Μῶμος (god of Blame) μέφοιτ' ἂν, etc.

22F. VOCABULARY

22F1: NEW WORD LIST

- ἀκροῦται (ἀκροῶμαι) [verb] - (deponent) listen (to)
- ἄλλοτριος (ἄλλοτρίᾱ - ἄλλότριον) [adjective] - belonging to someone else
- * ἀμφοτέρως (ἀμφοτέρᾱ - ἀμφοτέρων) [adjective] - both (singular is rare)
- ἀναγκάζει (ἀναγκάζω) [verb] - force, compel
- ὁ Ἀναξίμανδρος (τοῦ Ἀναξιμάνδρου) [noun] - Anaximander (of Miletus, lived during the period 404-358; historian and Homeric scholar, of the school which treated the gods and heroes of epic allegorically, as representing natural phenomena. Note: this is the younger Anaximander, not to be confused with the presocratic philosopher, who lived [610-540 BC.]
- ἀφοσιῶ (ἀφοσιῶ) [verb] - purify from guilt/pollution
- * βραχύς (-βραχεῖα - βραχύ) [adjective] - short
- διό [conjunction] - (= δι' ὅ) on account of which
- τὸ ἔθνος (τοῦ ἔθνους) [noun] - nation, people; tribe
- * ἐκτέμνει (ἐκτέμνω) [verb] - cut out; cut down; castrate
- ἔοικε (ἔοικα) [verb] - (perfective) be like; seem
- * ἐρεῖ (ἐρῶ) [verb] - (future of λέγει/φησὶ)
- ἡλίθιος (ἡλιθία - ἡλίθιον) [adjective] - vain; foolish, silly
- ἡ ἡμέρᾱ (τῆς ἡμέρας) [noun] - day
- θνήσκει (θνήσκω) [verb] - die
- ἴσος (-η - ον) [adjective] - equal; like (cf. ἴσως, Unit 12F.)
- * καταπίνει (καταπίνω) [verb] - swallow
- κτείνει (κτείνω) [verb] - kill
- * λήγει (λήγω) [verb] - cease, stop
- τὸ μίasma (τοῦ μιάσματος) [noun] - stain; pollution
- οἶδε (οἶδα) [verb] - (perfective of *εἶδει) know
- ὀλίγος (-η - ον) [adjective] - little, small; few
- ὁ Ὅμηρος (τοῦ Ὀμήρου) [noun] - Homer (traditional author of the *Iliad* and *Odyssey*, on which see Unit 8F.)
- ὁμοτράπεζος (-ον) [adjective] - eating at the same table with
- ὥπως [adverb] - as; how; [conjunction] in order that

οὐκουν [adverb] - certainly not (cf. οὐκοῦν, Unit 2F.)

* παιᾶνίζει (παιᾶνίζω) [verb] - chant the paeon (or song of victory)

* πρόθυμος (-ον) [adjective] - ready, willing, eager

* σπένδει (σπένδω) [verb] - make a drink-offering; (middle) make a treaty/peace

ὁ Στησίμβροτος (τοῦ Στησιμβρότου) [noun] - Stesimbrotus (Active late in the 5th Century BC: a biographer, whose works included allegorizing Homeric studies; see Ἀναξίμανδρος above)

συνδοκεῖ (συνδοκῶ) [verb] - seem good also (more frequently impersonal, in third person)

συνέστιος (-ον) [adjective] - sharing one's hearth/house

σύνοιδε (σύνοιδα) [verb] - know (something) about

φίλιος (φιλίᾱ - φίλιον) [adjective] - friendly; dear

φυλάττει (φυλάττω) [verb] - keep guard; guard, defend; wait for

22F2: RELATED WORDS

ἀκούει
ἀκρόαμα
ἀκροᾷται

ἀλλήλους
ἄλλοθι
ἄλλος
ἄλλότριος
ἄλλως

ἀπεργάζεται
ἀπεργασίᾱ
ἀπέχει
ἀπεχθάνεται
ἀπό
ἀποβλέπει
ἀποδείκνυσι
ἀποδέχεται
ἀποδιδράσκει
ἀποδίδωσι
ἀποδύει
ἀποθνήσκει
ἀποκρίνει
ἀποκτείνει
ἀπολαμβάνει
ἀπόλλυσι
ἀποσφάττει
ἀφίησι
ἀφοσιοῖ

διά
διαβάλλει
διακελεύεται
διαλέγει
διαπονεῖ
διαπράττει
διατρίβει
διαφέρει
διαφθείρει
διαφορᾷ
διό
διότι
εὐδιόβολος

δοκεῖ
εὐδοκιμεῖ
συνδοκεῖ

εἰκάζει
εἴκει

ἐκ
ἐκκαθαίρει
ἐκκλησίᾱ
ἐκκυβιστᾷ
ἐκτέμνει
ἐξαμαρτάνει
ἐξεργάζεται
ἐξευρίσκει
ἐξηγεῖται
ἐξηγητής
ἐπεκδιδάσκει
ἐπέξεισι
ἐπεξέρχεται

ἐστιᾶ
ἐστίᾱ
συνέστιος

ἀποθνήσκει
θνήσκει

ἐπιθυμεῖ
θυμοειδής
θυμοῖ
πρόθυμος

ἰσόρροπος
ἴσος
ἴσοσκέλης
ἴσως
περιττός

καθεύδει
καθίζει
κατά
καταβάλλει
καταγελά
κατάδηλος
καταλέγει
κατανοεῖ
καταπίνει
καταποικίλλει
κατηγορεῖ

ἀποκτείνει
κτείνει

οἶδε
σύνοιδε

ὀλίγος
ὀλιγωρεῖ

ὁμοιος
ὁμολογεῖ
ὁμόσε
ὁμοτράπεζος
συνομολογεῖ

ὅπη
ὅποτε
ὅπτερος
ὅπου
ὅπως

ὅπως
πῶς
πως

οὐ
οὐδαμῶς
οὐδέ
οὐδεῖς
οὐκοῦν
οὕκουν
οὕπω
οὔτοι
οὐχί

συγγένεια
συγγυμναστής
συγχωρεῖ
συμμίγνυσι
συμφέρει
σύν
συνδέει
συνδειπνεῖ
συνδοκεῖ
σύνεστι
συνέστιος
συνίησι
σύννοιδε
συνομολογεῖ
συντείνει
συντεκμαίρεται
συστρατεύει

ὅστις οὖν
οὐκοῦν
οὕκουν
οὔν

θεοφιλῆς
προσφιλῆς
φιλεῖ
φίλημα
φιλίᾱ
φιλικός
φίλιος
φίλος
φιλοφροσύνη

προαγορεύει
πρόγονος
πρόθυμος
προλέγει
προορᾷ
προστατεῖ
πρότερος
προτίθησι
πρόχειρος

ἀφύλακτος
φυλάττει

22F3: IDIOMATIC EXPRESSIONS

ὀλίγου (δεῖν) - almost, e.g., ὀλίγου ἂν ἑκάστην ἡμέραν = "almost every day"

πλείονος ἔργου εἶναι - to be difficult

DERIVATIVES

ἔθνος
μίασμα
παιᾶνίζει

UNIT TWENTY-THREE

23A. BASIC DIALOGUE

23A1: Socrates, in a wistful mood, wishes his accusers would take him less seriously.

SOCRATES. Now if, as I said just now, they should intend to laugh at me, as you say they laugh at you, it would not be at all unpleasant to pass the time in court joking and laughing; but if they are going to be in earnest, then where the matter will end up is obscure, except to prophets like you.

ΣΩΚΡΑΤΗΣ. εἰ μὲν οὖν, ὃ νῦν δὴ ἔλεγον, μέλλοιέν μου καταγελάειν ὥσπερ σὺ φῆς σαυτοῦ, οὐδὲν ἂν εἴη ἀηδὲς παίζοντας καὶ γελῶντας ἐν τῷ δικαστηρίῳ διαγαγεῖν· εἰ δὲ σπουδάζονται, τοῦτ' ἤδη ὅπῃ ἀποβήσεται ἄδηλον πλὴν ὑμῖν τοῖς μάντεσιν.

EUTHYPHRO. But perhaps, Socrates, it will be no matter, but you will fight your case satisfactorily, and I think so will I with my case.

ΕΥΘΥΦΡΩΝ. ἀλλ' ἴσως οὐδὲν ἔσται, ὦ Σώκρατες, πρᾶγμα, ἀλλὰ σύ τε κατὰ νοῦν ἀγωνιῇ τὴν δίκην, οἶμαι δὲ καὶ ἐμέ τὴν ἐμήν.

-- Plato, *Euthyphro*.

23A2: Socrates asks Euthyphro to convince him that the gods think his prosecution of his own father is right.

- | | | | |
|------------|---|-----------|--|
| SOCRATES. | Come, make some attempt to prove to me clearly about this that beyond doubt all gods believe this act is right; and if you give me sufficient proof, I shall never stop praising you for wisdom. | ΣΩΚΡΑΤΗΣ. | ἴθι, περὶ τούτων πειρῶ τί μοι σαφές ἐνδείκνυσθαι ὥς παντὸς μᾶλλον πάντες θεοὶ ἡγοῦνται ὀρθῶς ἔχειν ταύτην τὴν πράξιν· κἄν μοι ἱκανῶς ἐνδεικνύῃ, ἐγκωμιάζων σε ἐπὶ σοφίᾳ οὐδέποτε παύσομαι. |
| EUTHYPHRO. | But perhaps it is no small task Socrates; of course I could show you quite clearly. | ΕΥΘΥΦΡΩΝ. | ἀλλ' ἴσως οὐκ ὀλίγον ἔργον ἐστίν, ὦ Σώκρατες, ἐπεὶ πάνυ γε σαφῶς ἔχοιμι ἂν ἐπιδείξαι σοί. |
| SOCRATES. | I understand; because I seem to you to be slower at learning than the jurymen, since it is clear that you will prove to them both that the actions are unjust and that all the gods hate such things. | ΣΩΚΡΑΤΗΣ. | μανθάνω· ὅτι σοι δοκῶ τῶν δικαστῶν δυσμαθέστερος εἶναι, ἐπεὶ ἐκείνοις γε ἐνδείξῃ δῆλον ὅτι ὥς ἄδικά τέ ἐστιν καὶ οἱ θεοὶ ἅπαντες τὰ τοιαῦτα μῖσοῦσιν. |
| EUTHYPHRO. | Quite clearly, Socrates, <i>if</i> they pay attention to me when I speak. | ΕΥΘΥΦΡΩΝ. | πάνυ γε σαφῶς, ὦ Σώκρατες, ἔάνπερ ἀκούωσί γέ μου λέγοντος. |
| SOCRATES. | But they will listen, <i>if</i> you seem to speak well. | ΣΩΚΡΑΤΗΣ. | ἀλλ' ἀκούσονται, ἔάνπερ εὖ δοκῇς λέγειν. |

-- Plato, *Euthyphro*.

23A3: Socrates praises the skill of the Syracusan. (See 12A2, 21D4)

- | | | | |
|------------|--|-------------|---|
| SOCRATES. | Did you see, that handsome as the boy is, nevertheless he appears even more handsome when he gesticulates than when he is at rest? | ΣΩΚΡΑΤΗΣ. | εἶδεν', ὥς καλὸς <ὁ> παῖς ὢν ὅμως σὺν τοῖς σχήμασιν ἔτι καλλίῳ φαίνεται ἢ ὅταν ἡσυχίαν ἔχη; |
| CHARMIDES. | You seem to be praising the dancing master. | ΧΑΡΜΙΔΗΣ. | ἐπαινοῦντι ἔοικας τὸν ὀρχηστοδιδάσκαλον. |
| SOCRATES. | Yes, by Zeus; and I noticed something else too, that no part of his body was idle in the dance, but neck and legs and arms were all active together, just as one must dance who intends to render his body more graceful. I too would dearly like to learn the gestures from you, my dear Syracusan. | ΣΩΚΡΑΤΗΣ. | ναὶ μὰ τὸν Δία· καὶ γὰρ ἄλλο τι προσενένοησα, ὅτι οὐδὲν ἄργον τοῦ σώματος ἐν τῇ ὀρχήσει ἦν, ἀλλ' ὅμα καὶ τράχηλος καὶ σκέλη καὶ χεῖρες ἐγυμνάζοντο, ὥσπερ χρὴ ὀρχεῖσθαι τὸν μέλλοντα εὐφωρότερον τὸ σῶμα ἔξειν. καὶ ἐγὼ μὲν πάνυ ἂν ἡδέως, ὦ Συρακόσιε, μανθάνοιμι τὰ σχήματα παρὰ σοῦ. |
| SYRACUSAN. | Now what will you use them for? | ΣΥΡΑΚΟΣΙΟΣ. | τί οὖν χρήσῃ αὐτοῖς; |
| SOCRATES. | I'll dance, by Zeus. | ΣΩΚΡΑΤΗΣ. | ὀρχήσομαι νῆ Δία. |

-- Xenophon, *Symposium*.

23B. DRILLS

M: MIMICRY DRILLS

M1: Purpose: To learn the forms of the Future (Progressive Assertive Indicative) Middle.

M1a: Directions: Mimic and expand the recorded utterances as follows:

Recording: ποιήσομαι - I shall do (it) in my own interest.

Reply: ποιήσομαι

Recording: ἐγὼ _____

Reply: ἐγὼ ποιήσομαι.

- | | |
|---------------|----------------|
| 1. ποιήσομαι | 1. ἐγὼ _____ |
| 2. ποιήσῃ | 2. σὺ _____ |
| 3. ποιήσεται | 3. αὐτὸς _____ |
| 4. ποιήσεσθον | 4. σφῶ _____ |
| 5. ποιήσεσθον | 5. αὐτῶ _____ |
| 6. ποιησόμεθα | 6. ἡμεῖς _____ |
| 7. ποιήσεσθε | 7. ὑμεῖς _____ |
| 8. ποιήσονται | 8. αὐτοῖ _____ |

Problems:

- α'. Note the personal endings. You have already learned the primary endings for middle (and passive) in Unit 7. These endings are also _____ and _____.
- β'. Note the theme vowel. In Unit 2 it appeared without further marker to signal the assertive mood. Here also it signals the _____ mood.
- γ'. Note the future marker. It has already been learned in Unit 20. Here, as in Unit 20, it marks the _____ tense.

All the different types of grammatical signals in this unit are known to you. Only the combinations are new: i.e., *future marker* + *theme vowel* + *middle endings*.

- α'. primary, middle
- β'. assertive
- γ'. future

M1b: Directions: Drill each exchange on the model:

Recording: νῦν μὲν οὐ βούλομαι, ὕστερον δὲ βουλήσομαι.

Now I am not willing, but later I shall be willing.

Repeat in full:

Recording: βουλήσομαι. **Repeat:** βουλήσομαι.

ἐγὼ _____ **Expand:** ἐγὼ βουλήσομαι.

ὕστερον _____ **Expand:** ὕστερον ἐγὼ βουλήσομαι.

1. νῦν μὲν οὐ βούλομαι, ὕστερον δὲ βουλήσομαι.

βουλήσομαι.

ἐγὼ _____

ὕστερον _____

2. νῦν μὲν οὐ γίγνη, ὕστερον δὲ γενήσῃ.

γενήσῃ.

σὺ _____

ὕστερον _____

3. νῦν μὲν οὐ δέχεται, ὕστερον δὲ δέξεται.

δέξεται.

αὐτὸς _____

ὕστερον _____

4. νῦν μὲν οὐχ ἔπεσθον, ὕστερον δ' ἔψεσθον.

ἔψεσθον.

σφῶ _____

ὕστερον _____

5. νῦν μὲν οὐκ αἰδεῖσθον, ὕστερον δ' αἰδέσεσθον.

αἰδέσεσθον.

αὐτῶ _____

ὕστερον _____

6. νῦν μὲν οὐκ εὐχόμεθα, ὕστερον δ' εὐξόμεθα.

εὐξόμεθα.

ἡμεῖς _____

ὕστερον _____

7. νῦν μὲν οὐχ ἡγεῖσθε, ὕστερον δ' ἡγήσεσθε.

ἡγήσεσθε.

ὑμεῖς _____

ὕστερον _____

8. νῦν μὲν οὐ σκέπτονται, ὕστερον δὲ σκέψονται.

σκέψονται.

αὐτοὶ _____

ὕστερον _____

M2: Verbs which take middle forms in the future, with an active meaning.

M2a: Purpose: To drill verbs which take middle forms in both present and future, with an active meaning (deponents).

Directions: Mimic the following rapidly across each row.

- | | |
|--------------------------------------|------------------------------------|
| 1. νῦν μὲν οὐκ ὀρχεῖται, | 1. αὔριον (tomorrow) δ' ὀρχήσεται. |
| 2. νῦν μὲν οὐ δύνатаι, | 2. αὔριον δὲ δυνήσεται. |
| 3. νῦν μὲν οὐκ ἐπίσταται, | 3. αὔριον δ' ἐπιστήσεται. |
| 4. νῦν μὲν οὐ χρήται ἀργυρίῳ, | 4. αὔριον δὲ χρήσεται. |
| 5. νῦν μὲν οὐκ οἶεται οὕτως, | 5. αὔριον δ' οἰήσεται. |
| 6. νῦν μὲν οὐ θεᾷται τὸν ἀγῶνα, | 6. αὔριον δὲ θεᾷσεται. |
| 7. νῦν μὲν οὐκ ἀκροᾷται ἡμῶν, | 7. αὔριον δ' ἀκροᾷσεται. |
| 8. νῦν μὲν οὐκ αἰδεῖται τοὺς θεούς, | 8. αὔριον δ' αἰδέσεται. |
| 9. νῦν μὲν οὐκ ἀπεργάζεται τὸ ἔργον, | 9. αὔριον δ' ἀπεργάσεται. |

M2b: Purpose: To drill verbs with active present forms, which take middle forms with active meaning in the future, i.e., which are deponent in the future.

Directions: Mimic the following rapidly across each row.

- | | |
|-----------------------------|------------------------------------|
| 1. νῦν μέν βαίνω, | 1. ὕστερον δ' αὖθις βήσομαι. |
| 2. νῦν μέν λαμβάνω, | 2. ὕστερον δ' αὖθις λήψομαι. |
| 3. νῦν μέν μανθάνω, | 3. ὕστερον δ' αὖθις μαθήσομαι. |
| 4. νῦν μέν ἐξαμαρτάνω, | 4. ὕστερον δ' αὖθις ἐξαμαρτήσομαι. |
| 5. νῦν μέν τυγχάνει, | 5. ὕστερον δ' αὖθις τεύξεται. |
| 6. νῦν μέν βλέπει, | 6. ὕστερον δ' αὖθις βλέψεται. |
| 7. νῦν μέν σκώπτει, | 7. ὕστερον δ' αὖθις σκώψεται. |
| 8. νῦν μέν φεύγει, | 8. ὕστερον δ' αὖθις φεύξεται. |
| 9. νῦν μέν ἐστί, | 9. ὕστερον δ' αὖθις ἔσται. |
| 10. νῦν μέν ἐσθίόμεν, | 10. ὕστερον δ' αὖθις ἐδόμεθα. |
| 11. νῦν μέν ἴσμεν, | 11. ὕστερον δ' αὖθις εἰσόμεθα. |
| 12. νῦν μέν ὀρῶμεν, | 12. ὕστερον δ' αὖθις ὀψόμεθα. |
| 13. νῦν μέν γελῶμεν, | 13. ὕστερον δ' αὖθις γελᾶσόμεθα. |
| 14. νῦν μέν ἀποδιδράσκειτε, | 14. ὕστερον δ' αὖθις ἀποδράσεσθε. |
| 15. νῦν μέν γινώσκετε, | 15. ὕστερον δ' αὖθις γνώσεσθε. |
| 16. νῦν μέν ἀποθνήσκετε, | 16. ὕστερον δ' αὖθις ἀποθανεῖσθε. |

R: RECOGNITION DRILLS

R1: *Purpose:* To practise recognition of future indicative in contrast with present indicative forms.

Directions: Repeat each of the following sentences, expanding it with νῦν before the main verb, if it is present, with τότε if future.

Recording: ἄδηλον ὅπῃ ἀποβήσεται.

Reply: ἄδηλον ὅπῃ τότε ἀποβήσεται.

Cover this column

- | | |
|--|---------|
| 1. ἄδηλον ὅπῃ ἀποβήσεται. | 1. τότε |
| 2. ἡδέως ἐν τῷ δικαστηρίῳ διάγομεν. | 2. νῦν |
| 3. εἰ μὴ σπουδάσεσθε, ἔσται ὑμῖν κακά. | 3. τότε |
| 4. σύ τε ἀγωνιῇ τὴν δίκην. | 4. τότε |
| 5. ἐμοὶ δοκεῖς τῶν δικαστῶν δυσμαθέστερος εἶναι. | 5. νῦν |
| 6. περὶ τούτων σαφεῖς ὥς σου. . . . ἀκούσονται. | 6. τότε |
| 7. παύομαι ἐγκωμιάζων σε. | 7. νῦν |
| 8. ἔτι καλλίῳ φαίνεται ἢ πρότερον. | 8. νῦν |
| 9. ἴσως μὲν ὀψόμεθα τοὺς δικαστὰς. | 9. τότε |
| 10. τί οὖν χρῆται αὐτοῖς; | 10. νῦν |

R2: Purpose: To show you recognize the verb to which a future form belongs.

R2a: Directions: Show that you recognize the future middle forms in the following sentences by replacing them with the corresponding present forms, already learned:
e.g.,

Recording: οἶκαδε ἄξομαι τὴν ὀρχηστρίδα.

I shall carry the dancing girl off home for myself.

Reply: οἶκαδε ἄγομαι τὴν ὀρχηστρίδα.

Cover this column

- | | |
|---|-----------------|
| 1. οἶκαδε ἄξομαι τὴν ὀρχηστρίδα. | 1. ἄγομαι |
| 2. τεκμήριον τοῖς δικασταῖς παρέξομαι. | 2. παρέχομαι |
| 3. ἄρα ταῦτα ποιήσονται; | 3. ποιοῦνται |
| 4. οὐχ ἰδρῦσόμεθα ἄλλην τινὰ οἰκίαν. | 4. ἰδρῦόμεθα |
| 5. εἰ ὄψῃ σὺ τὸ θέᾶμα, μάλα χαιρήσεις. | 5. ὀρᾷς |
| 6. οὕτως γε δείξεται τὰ σκέλη. | 6. δείκνυται |
| 7. τοῖς φίλοις παραθήσεσθον τὴν ἐστίαν. | 7. παρατίθουσιν |
| 8. ἄρα σαφῶς ἀποκρινεῖσθε τοῖς δικασταῖς; | 8. ἀποκρίνεσθε |
| 9. ἴσως μου λέγοντος ταῦτα γράφονται. | 9. γράφονται |
| 10. τὸ ἀργύριον πράττεται. | 10. πράττεται |

R2b: Directions: Complete the second clause of each statement with the present form of the verb which carries an active meaning and form: e.g.,

Recording: αὐριον μὲν μαθήσῃ, νῦν δ' οὐ _____

Reply: νῦν δ' οὐ μανθάνεις.

Cover this column

- | | |
|---|----------------|
| 1. αὐριον μὲν μαθήσῃ, νῦν δ' οὐ _____ | 1. μανθάνεις |
| 2. τότε μὲν ἴσως σπουδασόμεθα, νῦν δ' οὐ _____ | 2. σπουδάζομεν |
| 3. αὐριον μὲν φεύξομαι ἀπὸ τῆς πόλεως, νῦν δ' οὐ _____ | 3. φεύγω |
| 4. ὕστερον μὲν ὀρθὴ ἔσται ἡ πράξις, νῦν δ' οὐκ _____ | 4. ἔστι |
| 5. εἰ βούλει ἀποβήσομαι, νῦν δ' οὐκ _____ | 5. ἀποβαίνω |
| 6. ὕστερον μὲν ἀκούσονται, νῦν δ' οὐκ _____ | 6. ἀκούουσιν |
| 7. ἴσως μὲν τεύξεται ὁ παῖς ὀρχούμενος, νῦν δ' οὐ _____ | 7. τυγχάνει |
| 8. τότε μὲν σιωπήσεσθε πάντες, νῦν δ' οὐ _____ | 8. σιωπᾶτε |
| 9. αὐριον μὲν εἰς τὸν Χαρμίδη βλέπεται, νῦν δ' οὐ _____ | 9. βλέπει |
| 10. τότε μὲν εἰσόμεθα τὰ σχήματα, νῦν δ' οὐκ _____ | 10. ἵσμεν |

R2c: *Directions:* Show that you recognize the future middle forms in the following sentences by replacing them with the corresponding present forms which carry an active meaning but middle form: e.g.,

Recording: ἐλεύσεται πρὸς τὴν πόλιν.

Reply: ἔρχεται πρὸς τὴν πόλιν.

Cover this column

- | | |
|---|----------------|
| 1. ἐλεύσεται πρὸς τὴν πόλιν. | 1. ἔρχεται |
| 2. οὐχ ἔψεται τῷ Συρᾶκοσίῳ. | 2. ἔπεται |
| 3. ἀγωνιούμεθα τὴν ἡμετέρᾳν αὐτῶν δίκην. | 3. ἀγωνιζόμεθα |
| 4. δεξόμεθα κρίσιν παρὰ τῶν δικαστῶν. | 4. δεχόμεθα |
| 5. ἴσως οὐκ ἐπιστήσῃ τὸ ἔγκλημα. | 5. ἐπίστασαι |
| 6. ἄρ' ἀποκρινῇ πρὸς τοὺς δικαστάς; | 6. ἀποκρίνῃ |
| 7. οὐ βουλήσομαι οὐδέποτε ἀσέμνως πράττειν. | 7. βούλομαι |
| 8. οὐκ ἀπεργάσομαι τὸ ἔργον. | 8. ἀπεργάζομαι |
| 9. δυνήσεσθέ μου καταγελαῖν. | 9. δύνασθε |
| 10. ἴσως οὐκ οἰήσεσθε εὖ ἔχειν τὸ πρᾶγμα. | 10. οἶεσθε |
| 11. τοῖς σχήμασι χρῶντες καλλῖνες γενήσονται. | 11. γίνονται |
| 12. ἅει αἰδέσονται τοὺς θεούς. | 12. αἰδοῦνται |

R3: Purpose: To practise the distinction between future middle and progressive (i.e. concurrent) middle infinitive forms.

Directions: Repeat each of the following sentences, expanding it with *νῦν* where the infinitive refers to the same time as the main verb, with *ὑστερον* where the infinitive marks an action taking place later in time.

Recording: ἔφησθά μοι σαφές τι ἐνδείξεσθαι.

Reply: ἔφησθά μοι σαφές τι ὑστερον ἐνδείξεσθαι.

Cover this column

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|--|-------------|
| 1. ἔφησθά μοι σαφές τι ἐνδείξεσθαι. | 1. ὑστερον |
| 2. ἄρά σοι δοκῶ δυσμαθέστερος εἶναι; | 2. νῦν |
| 3. ἡγοῦνται ὀρθῶς ἔχειν ταύτην τὴν πρᾶξιν. | 3. νῦν |
| 4. οὐκ ἔφη ἀκούσεσθαί σου λέγοντος. | 4. ὑστερον |
| 5. οὐ μέλλω παύσεσθαι ἐγκωμιάζων σε. | 5. ὑστερον |
| 6. πάνυ γε βουλοίμην ἂν ὀρχεῖσθαι. | 6. νῦν |
| 7. οὐκ ἤμελλεν οὐδὲν ἄλλο προσεννοήσειν. | 7. ὑστερον |
| 8. οὐδὲν ἂν εἴη ἀηδὲς περὶ τὴν στοᾶν διατρίβειν. | 8. νῦν |
| 9. ἄρ' οἶεὶ ἀγωνίζεσθαι τὴν σὴν δίκην; | 9. νῦν |
| 10. ἔφη ἐν τῇ ὀρχήσει τέρψεσθαι. | 10. ὑστερον |
| 11. ἡγοῦνται οἱ δίκασταί σε εὖ λέγειν. | 11. νῦν |
| 12. μέλλουσιν εὐφορώτερον τὸ σῶμα ἔξειν. | 12. ὑστερον |

R4: Purpose: To practise recognition of the future middle participle.

Directions: Replace the participle with the proper form of ὅς and the corresponding indicative: e.g.,

Recording: ἀνδρὶ ἔοικας **φευξομένῳ** τὴν δίκην.

Reply: ἀνδρὶ ἔοικας **ὃς φεύξεται** τὴν δίκην.

Cover this column

- | | |
|--|---------------------------|
| 1. ἀνδρὶ ἔοικας φευξομένῳ τὴν δίκην. | 1. ὃς φεύξεται |
| 2. φίλον πέμπομεν βλεψόμενον τὸ θέᾶμα. | 2. ὃς βλέψεται |
| 3. ἀκούει τῶν στρατηγῶν τῶν ληπομένων τὴν πόλιν. | 3. οἱ λήφονται |
| 4. παῖδες ἴασιν ὀψόμενοι . | 4. οἱ ὀψονται |
| 5. ἐπαινοῦντες ἀρέσκοιτε ἅν τούτοις τοῖς ὀρχησομένοις . | 5. οἱ ὀρχήσονται |
| 6. μῖσῳ ἐκείνῳ τῷ γελασμένῳ ἐν τῷ δικαστηρίῳ. | 6. αἱ γελάσονται |
| 7. λαμβάνεσθε τοῦ ἀγγέλου τοῦ αποβησομένου . | 7. ὃς ἀποβήσεται |
| 8. ἐψόμεθα τοῖς μάντεσι τοῖς ἐπιστησομένοις τὴν πρᾶξιν. | 8. οἱ ἐπιστήσονται |

P: PRODUCTION DRILLS

P1a: Purpose: To provide a quick production drill of middle forms in the future, before proceeding to other production drills.

Directions: Turn back to M2a and 2b. Cover the right-hand column with a sheet of paper and produce the future forms. Move the paper down as you proceed, and check your accuracy. You need not use the recording, but work with a partner if you want someone else to check you.

P1b: Purpose: To produce deponent future forms.

Directions: Given the present progressive, active or deponent, produce the future middle with active meaning: e.g.,

Recording: νῦν μὲν οὐκ ἀκούεις, αὔριον δ' _____

Reply: αὔριον δ' ἀκούσῃ.

Cover this column

- | | |
|---|-------------------|
| 1. νῦν μὲν οὐκ ἀκούεις, αὔριον δ' _____ | 1. ἀκούσῃ |
| 2. νῦν μὲν οὐκ ἐπιστάμεθα, αὔριον δ' _____ | 2. ἐπιστησόμεθα |
| 3. νῦν μὲν οὐ γινώσκουσιν, αὔριον δὲ _____ | 3. γνώσονται |
| 4. νῦν μὲν οὐ βούλεσθε, αὔριον δὲ _____ | 4. βουλήσεσθε |
| 5. νῦν μὲν οὐ σκέπτεται, αὔριον δὲ _____ | 5. σκέψεται |
| 6. νῦν μὲν οὐκ ἐσθίω, αὔριον δ' _____ | 6. ἐδομαι |
| 7. νῦν μὲν οὐ ἀποθνήσκει, αὔριον δ' _____ | 7. ἀποθανεῖται |
| 8. νῦν μὲν οὐχ ἔπομαι, αὔριον δ' _____ | 8. ἐφομαι |
| 9. νῦν μὲν οὐ μανθάνετε, αὔριον δὲ _____ | 9. μαθήσεσθε |
| 10. νῦν μὲν οὐκ ἀποκρίνονται, αὔριον δ' _____ | 10. ἀποκρινοῦνται |
| 11. νῦν μὲν οὐκ ἀπέρχῃ, αὔριον δ' _____ | 11. ἀπελεύσῃ |
| 12. νῦν μὲν οὐκ ἐσμεν, αὔριον δ' _____ | 12. ἐσόμεθα |

P1c: Purpose: To produce future forms, both active and deponent.

Directions: Repeat each sentence, transforming present progressives to the corresponding future form (active or middle as required).

Cover this column

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|--------------------------------------|----------------|
| 1. ἄρα ἔπη ἐν τῇ ὀρχήσει; | 1. ἔψη |
| 2. οὕτω ἡμῖν φράζει. | 2. φράσει |
| 3. προσφέρειτον τὴν γραφὴν τῷ κριτῇ. | 3. προσοίσετον |
| 4. ἄρ' ἀποδιδράσκετε ἀπὸ τῆς οἰκίᾱς; | 4. ἀποδράσεσθε |
| 5. οὐκέτι μένομεν ἐνθάδε. | 5. μενοῦμεν |
| 6. πολλάκις πείθω τοὺς δικαστάς. | 6. πείσω |
| 7. πολλάκις πάσχω πολλά. | 7. πείσομαι |
| 8. ἡδέως μὲν χρῶνται τοῖς δώροις. | 8. χρήσονται |
| 9. ἐκείνοις γε ἐνδείκνυς τὰ ἄδικα. | 9. ἐνδείξεις |
| 10. ἡγεῖσθε δὴ τοῦτο ὀρθῶς ἔχειν. | 10. ἡγήσεσθε |
| 11. οὐχ ὀρῶσιν τοὺς ἐχθρούς. | 11. ὀψονται |
| 12. ἴσως ἀκροᾷται γέ ὑμῶν. | 12. ἀκροᾷσεται |

P1d: Purpose: To drill production of middle forms of the future indicative.

Directions: Complete each of the following sentences with one of the bracketed forms: if the adverb is **ὔστερον**, choose the future form; if the adverb is **νῦν**, select the present: e.g.,

Recording: νῦν μὲν δωροῦνται, **ὔστερον** δὲ δῶρα (δέχονται)
(δέξονται)

Reply: ὔστερον δὲ δῶρα δέξονται.

Cover this column

- | | |
|--|----------------|
| 1. νῦν μὲν δωροῦνται, ὔστερον δὲ δῶρα (δέχονται)
(δέξονται) | 1. δέξονται |
| 2. πολλάκις μὲν σκώπτω, νῦν δ' (εὐχομαι)
(ἀγωνιοῦμαι) | 2. εὐχομαι |
| 3. δῆλον ὅτι γελᾶτε, ὔστερον δὲ (σιωπήσεσθε)
(ἐπίστασθε) | 3. σιωπήσεσθε |
| 4. πολλάκις μὲν λοιδορεῖται, νῦν δ' (αἰδεῖται)
(ἐγκωμιάσεται) | 4. αἰδεῖται |
| 5. καίπερ οὐποτε ἀδικήσαντε, δίκην ὔστερον (ἀγωνιεῖσθον)
(δίδοτον) | 5. ἀγωνιεῖσθον |
| 6. νῦν μὲν ἀγνοοῦμεν, ὔστερον δ' (εἰσόμεθα)
(οἰόμεθα) | 6. εἰσόμεθα |
| 7. πρότερον μὲν ἐκάθευδες, νῦν δ' (ὄψῃ)
(ὄρχῃ) | 7. ὄρχῃ |
| 8. οὐ γὰρ ἴσμεν ὅπῃ ὔστερον (γίγνεται)
(ἀποβήσεται) | 8. ἀποβήσεται |
| 9. ἄρτι μὲν οὐκ ἐδυνάμην, νῦν δὲ (πειρῶμαι)
(ποιήσομαι) | 9. πειρῶμαι |

P2a: Purpose: To drill production of the future infinitive middle.

Directions: Transform the following statements with the future indicative, to a form using the future infinitive, on the model:

Recording: σαφῶς βλέπεται εἰς τὸν δικαστήν.

Reply: ἔφη σαφῶς βλέψεσθαι εἰς τὸν δικαστήν.

Cover this column

- | | |
|-------------------------------------|--|
| 1. σαφῶς βλέπεται εἰς τὸν δικαστήν. | 1. ἔφη σαφῶς βλέψεσθαι εἰς τὸν δικαστήν. |
| 2. ἡδέως γε δέξεται τὰ δῶρα. | 2. ἔφη ἡδέως γε δέξεσθαι τὰ δῶρα. |
| 3. ἡμεῖς γε ἀκροᾶσόμεθα αὐτοῦ. | 3. ἔφη ἡμᾶς γε ἀκροᾶσεσθαι αὐτοῦ. |
| 4. γνώσῃ δὴ τὸν νοῦν τοῦ σοφοῦ. | 4. ἔφη σε γνώσεσθαι δὴ τὸν νοῦν τοῦ σοφοῦ. |
| 5. ἴσως οὐδὲν ἔσται πρᾶγμα. | 5. ἔφη ἴσως οὐδὲν ἔσεσθαι πρᾶγμα. |
| 6. ἐγκωμιάζων σε οὐ παύσομαι. | 6. ἔφη με ἐγκωμιάζοντά σε οὐ παύσεσθαι. |
| 7. χρήσονται τοῖς σκέλεσιν. | 7. ἔφη αὐτοὺς χρήσεσθαι τοῖς σκέλεσιν. |
| 8. οὕτως οἰησόμεθα. | 8. ἔφη ἡμᾶς οὕτως οἰήσεσθαι. |

P2b: Directions: Drill as above, with λέγεται instead of ἔφη.

- | | |
|---|---|
| 1. ἐπιδείξει τὴν αὐτοῦ σοφίαν. | 1. λέγεται ἐπιδείξειν τὴν αὐτοῦ σοφίαν. |
| 2. βουλήσῃ καλῶς ὀρχεῖσθαι. | 2. λέγεται σε βουλήσεσθαι καλῶς ὀρχεῖσθαι. |
| 3. οὐ δυνησόμεθα ἐπίσταςθαι. | 3. λέγεται ἡμᾶς οὐ δυνήσεσθαι ἐπίσταςθαι. |
| 4. εὐφωρότερον τὸ σῶμα ἔξει. | 4. λέγεται εὐφωρότερον τὸ σῶμα ἔξειν. |
| 5. ἐγὼ μὲν πάνυ ἡδέως μαθήσομαι. | 5. λέγεται με μὲν πάνυ ἡδέως μαθήσεσθαι. |
| 6. ἴσως τεύξεται παίζων. | 6. λέγεται ἴσως τεύξεσθαι παίζων. |
| 7. οὗτοι σπουδάσονται ἐν τῷ δικαστηρίῳ. | 7. λέγεται τούτους σπουδάσεσθαι ἐν τῷ δικαστηρίῳ. |
| 8. ὁ παῖς ἔτι καλλίῳ φανεῖται. | 8. λέγεται τὸν παῖδα ἔτι καλλίῳ φανεῖσθαι. |

P3: *Purpose:* To drill production of the future participle middle.

Directions: Combine each pair of sentences into one, on the model:

Recording: καλεῖ παῖδα. ὁ παῖς ὀρχήσεται.

Reply: καλεῖ παῖδα ὀρχησόμενον.

- | | |
|--|--|
| 1. καλεῖ παῖδα,
ὁ παῖς ὀρχήσεται. | 1. καλεῖ παῖδα ὀρχησόμενον. |
| 2. ἡδέως πρόσειμι,
χρήσομαι τῷ ἀργυρίῳ. | 2. ἡδέως πρόσειμι χρησόμενος τῷ ἀργυρίῳ. |
| 3. ἡ γυνὴ σπεύδει,
θεᾶσεται τὴν πρᾶξιν. | 3. ἡ γυνὴ σπεύδει θεᾶσόμενη τὴν πρᾶξιν. |
| 4. ἐγκωμιάζω τούτους,
εἰσονται ὅπῃ ἀποβήσεται. | 4. ἐγκωμιάζω τούτους εἰσομένους ὅπῃ ἀποβήσεται. |
| 5. ἄρ' ἔπεσθε τῷ δούλῳ;
ὁ δοῦλος φεύξεται. | 5. ἄρ' ἔπεσθε τῷ δούλῳ τῷ φευξομένῳ; |
| 6. ἀγανακτεῖ τούτοις,
κριταὶ γενήσονται. | 6. ἀγανακτεῖ τούτοις κριταῖς γενησομένοις. |
| 7. ἀκούσονταιί μου,
αὔριον ἀπελεύσομαι. | 7. ἀκούσονταιί μου αὔριον ἀπελευσομένου. |
| 8. τοῦτο δέξονται παρ' ἐμοῦ.
ὕστερον πλείονα δώσομαι. | 8. τοῦτο δέξονται παρ' ἐμοῦ ὕστερον πλείονα δωσομένου. |
| 9. λέγω τῇ φίλῃ.
ἡ φίλη ἀποκρινεῖται. | 9. λέγω τῇ φίλῃ τῇ ἀποκρινουμένῃ. |

23C. GRAMMAR

23C: The Future (Progressive Assertive) Middle

23C1: Uses of the Future Middle

Uses of the future tense may be reviewed in Unit 20.

The use of the *middle voice* (7C1) is the same for all tenses, and expresses an action carried out in the interest of the actor: e.g.,

γράφεται τὸ ἔγκλημα.

He is writing the charge for himself.

Some verbs, however, show active forms in the present, but for the corresponding future take a *middle* form with active meaning: that is, such verbs are deponent in the future (7C2): e.g.,

βλέπει - βλέπεται

λαμβάνει - λήψεται

φεύγει - φεύξεται

Still other verbs are deponent in both present and future: e.g.,

βούλεται - βουλήσεται

ἐπίσταται - ἐπιστήσεται

ἡγεῖται - ἡγήσεται

Among verbs studied so far three possible relationships exist between present and future forms:

<i>Present</i>		<i>Future</i>
Active	——	Active (with or without a true, middle voice)
Active	——	Deponent
Deponent	——	Deponent

23C2: *Forms of the Future (Progressive Assertive) Middle*

In general, the only thing which distinguishes future middle forms from present middle forms is the presence of the future marker, σ , in one of its several shapes (20C3). Suppletive bases, while a special case, make up a very small number of future stems.

For *Indicative* and *Infinitive* the basic pattern is as follows:

STEM			+ INFLECTIONAL ENDING
Base	Future Marker	Theme Vowel	
βλέπ-	σ	ο/ε	Indicative: subject endings as for present progressive of ω verbs
φιλέ-	etc.		
θεῶ-			
κρίν-			Infinitive: -σθαι, as for progressive infinitive.
etc.			

Participle

With the addition of the future marker, the scheme of the future participle middle is patterned on that of the progressive middle (13C3: 2):

STEM										+	CASE ENDING
Base		Future Marker		Theme Vowel (Mood)		M/P		Class Marker			
πεμπ-	+	σ	+	ο	+	μεν	+	ο	+	ς	

The nominative singular forms are:

πεμψόμενος - πεμψομένη - πεμψόμενον.

23C3: Suppletive Bases

A small group of verbs display one or more bases not apparently related to those of the present progressive. Several of these have already been listed. Since their shape cannot be predicted by rule from a known form, it must be learned separately. The list is further expanded below for your convenience. Several variants are included which are not strictly suppletive.

<i>Pres. Progr.</i>	<i>Future</i>	<i>Aorist</i>	<i>Perfective</i>
ἄγει	ἄξει	ἤγαγε	ἤχε
ἀκούει	ἀκούσεται	ἤκουσε	ἀκήκοε
βαίνει	βήσεται	ἔβη	βέβηκε
δεδόικε δείδει	δείσεται	ἔδεισε	used with present sense
ἐσθίει	ἔδεταί	ἔφαγε	ἐδήδοκε
ἔρχεται	εἴσι ἐλεύσεται	ἦλθε	ἐλήλυθε
ἵησι	ἦσει	ἦκε	εἶκε
λαμβάνει	λήψεται	ἔλαβε	εἶληψε
λανθάνει	λήσει	ἔλαθε	λέληθε
μανθάνει	μαθήσεται	ἔμαθε	μεμάθηκε
οἶδε	εἴσεται	ἔγνων supplied from	ἔγνωνκε γινώσκει
ὀρᾷ	ὀψεται	εἶδε	ἑώρακε ἑώρακε
φέρει	οἴσει	ἤνεγκε	ἐνήνοχε

(See also the list of 'Verbs: Non-progressive Bases' in the Reference Section.)

23D. SUPPLEMENTARY READINGS

23D1: Everybody agrees that the guilty should be punished. (See 14A1.)

ΣΩΚΡΑΤΗΣ. τί δέ; ἀνθρώπων, ὦ
 Εὐθύφρων, ἤδη τινὸς
 ἤκουσας ἀμφισβητοῦντος
 ὥς τὸν ἀδίκως ἀποκτείναντα
 ἢ ἄλλο ἀδίκως ποιοῦντα
 ὅτιοῦν οὐ δεῖ δίκην διδόναι;

ΕΥΘΥΦΡΩΝ. οὐδὲν μὲν οὖν παύονται
 ταῦτα ἀμφισβητοῦντες
 καὶ ἄλλοι καὶ ἐν τοῖς
 δικαστηρίοις· ἀδικοῦντες
 γὰρ πάμπολλα, πάντα
 ποιοῦσι καὶ λέγουσι
 φεύγοντες τὴν δίκην.

-- Plato, *Euthyphro*.

1. ἄρα πάντες ὁμολογοῦσι τὸν ἀδικήσαντα δεῖ δίκην διδόναι;
2. πῶς φεύγουσι τὴν δίκην;

23D2: Holiness is part of justice, just as reverence is part of fear, and the odd is part of number.
(See 3D2, 7A2, 7D1, 16D2, 21A2.)

ΣΩΚΡΑΤΗΣ. οὐ δοκεῖ μοι εἶναι ἵνα δέος ἔνθα

καὶ αἰδώς· πολλοὶ γάρ μοι

δοκοῦσι καὶ νόσους καὶ πενίᾳς

καὶ ἄλλα πολλὰ τοιαῦτα **δεδιότες**

δέδοικε - fear (present perfective)

δεδιέναι μὲν, αἰδεῖσθαι δὲ μηδὲν

ταῦτα ἃ δεδίᾳσιν· οὐ καὶ σοὶ

δοκεῖ;

ΕΥΘΥΦΡΩΝ. πάνυ γε.

ΣΩΚΡΑΤΗΣ. ἀλλ' ἵνα γε αἰδώς ἔνθα καὶ

δέος εἶναι· ἐπεὶ ἔστιν ὅστις

αἰδούμενός τι πρᾶγμα καὶ

αἰσχυρόμενος οὐ δέδοικεν ἅμα

δόξαν πονηρίᾳ;

ἡ δόξα - *repute, reputation*
ἡ πονηρίᾳ - *wickedness*

ΕΥΘΥΦΡΩΝ. δέδοικε μὲν οὖν.

ΣΩΚΡΑΤΗΣ. οὐκ ἄρ' ὀρθῶς ἔχει λέγειν·

ἵνα γὰρ δέος ἔνθα καὶ αἰδώς,

ἀλλ' ἵνα μὲν αἰδώς ἔνθα καὶ

δέος, οὐ μέντοι ἵνα γε δέος

πανταχοῦ αἰδώς· ἐπὶ πλεόν

γὰρ οἶμαι δέος αἰδοῦς. μόριον

γὰρ αἰδώς δέους ὥσπερ

ἀριθμοῦ περιττόν, ὥστε οὐχ

ἵναπερ ἀριθμὸς ἔνθα καὶ

περιττόν, ἵνα δὲ περιττόν

ἔνθα καὶ ἀριθμός. ἔπη γὰρ

που νῦν γε;

ΕΥΘΥΦΡΩΝ. πάνυ γε.

ΣΩΚΡΑΤΗΣ. τὸ τοιοῦτον τοίνυν καὶ ἐκεῖ
λέγων ἡρώτων· ἄρα ἵνα
δίκαιον ἔνθα καὶ ὄσιον; ἢ
ἵνα μὲν ὄσιον ἔνθα καὶ δίκαιον,
ἵνα δὲ δίκαιον οὐ πανταχοῦ
ὄσιον· μόνον γὰρ τοῦ δικαίου
τὸ ὄσιον; οὕτω φῶμεν ἢ ἄλλως
σοι δοκεῖ;

ΕΥΘΥΦΡΩΝ. οὐκ, ἀλλ' οὕτω. φαίνεται γὰρ μοι
ὁρθῶς λέγειν.

ΣΩΚΡΑΤΗΣ. ὁρᾷ δὴ τὸ μετὰ τοῦτο. εἰ γὰρ
μέρος τὸ ὄσιον τοῦ δικαίου,
δεῖ δὴ ἡμᾶς, ὥς ἔοικε, ἐξευρεῖν
τὸ ποῖον μέρος ἂν εἴη τοῦ
δικαίου τὸ ὄσιον. εἰ μὲν οὖν
σύ με ἡρώτῃς τι τῶν νῦνδῇ,
οἶον ποῖον μέρος ἐστὶν ἀριθμοῦ
τὸ ἄρτιον καὶ τίς ὢν τυγχάνει
οὗτος ὁ ἀριθμός, εἴπον ἂν ὅτι
ὅς ἂν μὴ σκαληνὸς ᾖ ἄλλ'
ἴσοσκελὴς· ἢ οὐ δοκεῖ σοι;

ΕΥΘΥΦΡΩΝ. ἔμοιγε.

ΣΩΚΡΑΤΗΣ. πειρῶ δὴ καὶ σὺ ἐμέ οὕτω
διδάξαι τὸ ποῖον μέρος τοῦ
δικαίου ὁσιόν ἐστιν, ἵνα καὶ
Μελήτω λέγωμεν μηκέθ' ἡμᾶς

ἀδικεῖν μηδὲ ἀσεβείᾳς γράφεσθαι,
 ὥς ἱκανῶς ἤδη παρὰ σοῦ
 μεμαθηκότας τά τε εὐσεβῆ καὶ
 ὅσια καὶ τὰ μῆ.

-- Plato, *Euthyphro*.

1. τίνα δεδίᾳσιν οἱ δεδιότες;
2. τίνι δοκεῖ ἵνα αἰδῶς ἔνθα καὶ δέος εἶναι;
3. τίς δέδοικε δόξαν πονηρίᾳς;
4. πότερον μείζον ἐστὶν τὸ δέος ἢ ἡ αἰδώς;
5. τί ἠρώτησεν ὁ Σωκράτης;
6. ἄρα μέρος τοῦ δικαίου τὸ ὅσιον;
7. τίνας χρὴ ἐξευρεῖν τὸ ποῖον μέρος ἂν εἴη τοῦ δικαίου τὸ ὅσιον;
8. ποῖον μόνιόν ἐστὶν ἀριθμοῦ τὸ ἄρτιον;
9. ἵνα τί ἔδει τὸν Εὐθύφωνα διδάξαι τὸν Σωκράτην;

23D3: Should we not try to aid and please each other? (See 20A2.)

ἐκ τούτου δὲ πάλιν εἶπεν ὁ Σωκράτης.

ΣΩΚΡΑΤΗΣ. οὗτοι μὲν δὴ, ὧ ἄνδρες,
ἱκανοὶ τέρπειν ἡμᾶς
φαίνονται· ἡμεῖς δὲ τούτων
οἶδ' ὅτι πολὺ βελτίονες
οἴομεθα εἶναι· οὐκ αἰσχροὺν
οὖν εἰ μὴδ' ἐπιχειρήσομεν
συνόντες ὠφελεῖν τι ἢ
εὐφραίνειν ἀλλήλους;

ἐντεῦθεν εἶπαν πολλοί·

ἐντεῦθεν - then; at that time/point

ΠΟΛΛΟΙ. σὺ τοίνυν ἐξηγοῦ ποίων
λόγων ἀπτόμενοι μάλιστα
ἂν ταῦτα ποιοῖμεν.

ἐξηγεῖται - relate in full

-- Xenophon, *Symposium*.

1. ἄρ' οἱ θεωμένοι ἀληθῶς βελτίονες ἦσαν;
2. τί ἔδει αὐτοὺς ποιεῖν;
3. τί ἔφασαν οἱ πολλοί;

23D4: And what do you pride yourselves on? (See 9A2, 9D3, 20D3.)

ΚΑΛΛΙΑΣ. Σὺ δὲ δὴ, ἐπὶ τίνι μέγα φρονεῖς,
ὦ Σώκρατες;

ΣΩΚΡΑΤΗΣ. (μάλα σεμνῶς ἀνασπάσας τὸ
πρόσωπον) ἐπὶ μαστροπείᾳ,
ὑμεῖς μὲν γελᾶτε, ἐγὼ δὲ οἶδ'
ὅτι καὶ πάνυ ἄν πολλὰ
χρήματα λαμβάνοιμι, εἰ
βουλοίμην χρῆσθαι τῇ τέχνῃ.

σεμνῶς - haughtily
ἀνασπᾶ - draw up/back
τὸ πρόσωπον - face

ΛΥΚΩΝ. (τὸν Φίλιππον <προσειπὼν>
σύ γε μὴν, ὦ Φίλιππε, δῆλον
ὅτι ἐπὶ τῷ γελωτοποιεῖν μέγα
φρονεῖς.

προσεῖπε - address (aorist only)

ΦΙΛΙΠΠΟΣ. δίκαιότερόν γ' οἶμαι ἢ
Καλλιππιδῆς ὁ ὑποκριτής,
ὅς ὑπερσεμνύνεται ὅτι δύναται
πολλοὺς κλαίοντας καθίζειν.

ΑΝΤΙΣΘΕΝΗΣ. οὐκοῦν καὶ σὺ λέξεις, ὦ Λύκων,
ἐπὶ τίνι μέγα φρονεῖς;

ΛΥΚΩΝ. οὐ γὰρ ἅπαντες ἴστε, <ὅτι> ἐπὶ
τούτῳ τῷ υἱεῖ;

ΑΝΗΡ ΤΙΣ. οὗτός γε μὴν δῆλον ὅτι ἐπὶ τῷ
νῆκηφόρος εἶναι.

ΑΥΤΟΛΥΚΟΣ. (ἀνερυθρίασας) μὰ Δί' οὐκ ἔγωγε.

ἀνερυθρίᾳ - begin to blush

ΑΝΗΡ ΤΙΣ. ἄλλ' ἐπὶ τῷ μῆν, ὦ Αὐτόλυκε;

ΑΥΤΟΛΥΚΟΣ. ἐπὶ τῷ πατρί.

ΚΑΛΛΙΑΣ. (ἰδὼν) ἄρ' οἶσθα, ὦ Λύκων,
ὅτι πλουσιώτατος εἶ ἀνθρώπων;

ΛΥΚΩΝ. μὰ Δία, τοῦτο μέντοι ἐγὼ οὐκ
οἶδα.

-- Xenophon, *Symposium*.

1. πῶς ἀνέσπασεν ὁ Σωκράτης τὸ πρόσωπον;
2. τί ποιῶν ἔλαβεν ἂν ὁ Σωκράτης πολλὰ χρήματα;
3. ἄρ' ὠμολόγησεν ὁ Φίλιππος ἐπὶ τῷ γελωτοποιεῖν μέγα φρονεῖν;
4. τίς ἐκάθισε πολλοὺς κλαίοντας;
5. ἐπὶ τίνι μέγα φρονεῖ ὁ Λύκων;
6. τί ἐποίησεν ὁ Αὐτόλυκος;
7. ἐπὶ τίνι μέγα φρονεῖ ὁ Αὐτόλυκος;
8. τί οὐκ οἶδεν ὁ Λύκων;

23E. COMPOSITION

23Ea: Original English

It is evident moreover that Socrates was the victim of a furious party, angered against him. He had made irreconcilable enemies of the sophists, orators and poets, and of all the teachers in charge of the children of distinguished men. He himself admits, in the discourse given to us by Plato, that he went from house to house proving to the teachers that they were ignorant. Such conduct was not worthy of one considered to be the wisest of men. I must indeed confess that I do not know the precise nature of the accusation; I find only vagueness in his *Apology*. He is made to say that he was accused of instilling into young men sentiments in opposition to religion and government. It is the usual method of calumniators, but a court would demand accredited facts and precise charges: of these there is no trace in the trial of Socrates. We only know that at first there were two hundred and twenty votes in his favour. From this we may infer that the Court of the Five Hundred included two hundred and twenty philosophers; I doubt if so many could be found elsewhere.

VOLTAIRE (from "A Treatise on Toleration")

23Eb: Recast of English

And again this is clear, that men were-following-up Socrates (dat.) such-as were-being-made-angry to-the-detriment-of (κατὰ + gen.) him to such-an-extent as-to seem even to-be-mad. For (he) aroused (a) truceless (ἄσπονδος cf. σπένδει ¹) war against the sophists, the demagogues, the poets and indeed all to-whom were-being-entrusted the children of-the (men) being in honour. And he agrees, in the speech which Plato wrote for-the (men) afterwards, that (he) used-to-go-around the houses, being-about-to-refute ² the teachers ³ (to show) that (they) have-learned nothing, doing ⁴ (nom. masc. sing.) (things) not worthy of-the (man) being-considered to-be wisest of-all men. But it-is-necessary (for) me to-admit that (I have) not understood the accusation, of-what-kind so-ever it-is. For looking-at the *Apology*, ⁵ I-have-found only unclear (things). For (he) says, *according-to* Plato, that certain (people) have-accused him that he-was-persuading the young (men) to-think the opposite (things to) both the rulers and to-the (men) having-been-keen (as to, accusative) the divine (things). For this the calumniating (men) on-the-one-hand always do, but-on-the-other it-is-necessary (for) the jurors to-seek-for clear proofs and accurate accusations. But in the trial of-Socrates of-these (things) one would find not-even one. And (we) only know that (at) the first (thing, accusative) two-hundred (δισκοῖσι) and twenty (εἴκοσι, indeclinable) jurors placed (Past Progressive Middle) the(ir) pebbles (ἡ ψῆφος, cf. "psephology") as

being-about-to-dismiss (= acquit) him. Thence one would infer that in the law-court, the (one) of-the Five-Hundred (πεντακόσιοι), 220 philosophers were-present. But if anywhere else one would find so-many (philosophers), (I) am-at-a-loss.

Notes:

- 1 The pouring of wine as a libation was part of the formalities of concluding a treaty in Greek custom; hence the metaphor in the version "a war without a treaty-by-libation".
- 2 The future participle is appropriate here, with or without ὥς, to bring out the idea of purpose implicit in "proving", --this was the purpose of his going the rounds of people's houses.

For this idiomatic use of ἐλέγχειν cf. Plato *Gorgias* 470 c ἀλλ' οὐχὶ καὶ (=καὶ ἄν) παῖς σ' ἐλέγξειεν ὅτι οὐκ ἀληθῆ λέγεις;
- 3 *Teachers:* δημηγορικός: δημηγόρος:: στρατηγικός: στρατηγός:: διδασκαλικός:?
(bad luck about the accent).
- 4 Greek uses (as Latin does not) a predicative participle in such phrases, to express an author's comment on what has been said earlier; cf. Deinarchus *Against Demosth.* 48: "Demosthenes will dare to allege that the Council had first condemned me, thereby fabricating a fact that never happened", πρᾶγμα κατασκευάζων οὐ γεγενημένον (see W.J. Hickie on Andocides *De Mysteriis* § 19 (pp. 78-9)).
- 5 Apology:: trilogy: τριλογία (ῆ):: apology:?

23F. VOCABULARY

23F1: NEW WORD LIST

- ἀγωνίζεται (ἀγωνίζομαι) [verb] - (deponent) contend for a prize; contend in court
- ἄδηλος (-ον) [adjective] - unseen; unknown; unclear
- ἀηδής (-ές) [adjective] - unpleasant
- * αἰσχύνεται (αἰσχύνομαι) [verb] - dishonour; (passive) be ashamed
- * ἀνασπᾶ (ἀνασπῶ) [verb] - draw up/back
- * ἀνερυθριᾶ (ἀνερυθρίω) [verb] - begin to blush
- ἀποβαίνει (ἀποβαίνω) [verb] - depart; result from, turn out
- * δαίδει (δαίδω) [verb] - fear (perfective often used with same meaning - δέδοικε)
- διάγει (διάγω) [verb] - carry over/through; tarry
- ὁ δικαστής (τοῦ δικαστοῦ) [noun] - judge; juror
- * ἡ δόξα (τῆς δόξης) [noun] - expectation; opinion; repute
- δυσμαθής (-ές) [adjective] - hard to learn; slow at learning
- ἐγκωμιάζει (ἐγκωμιάζω) [verb] - praise, laud, extol
- ἐνδείκνυσι (ἐνδείκνυμι) [verb] - point out, indicate; (middle) show, make plain, display
- * ἐντεῦθεν [adverb] - from that place/time/source
- ὁ νοῦς (τοῦ νοῦ) [noun] - mind; intellect
- οὐδέποτε [conjunction/adverb] - and not ever; never
- παίζει (παίζω) [verb] - play; sport
- πλήν [preposition] - (+ genitive only) except; [conjunction] except
- * ἡ πονηρία (τῆς πονηρίας) [noun] - bad condition; wickedness
- * προσεῖπε (προσεῖπον) [verb] - address (aorist only)
- προσεννοεῖ (προσεννοῶ) [verb] - think of/observe besides
- * τὸ πρόσωπον (τοῦ προσώπου) [noun] - face
- σαφής (-ές) [adjective] - clear, plain, distinct (cf. σαφῶς, Unit 5F)
- * σεμνός (-ή -όν) [adjective] - revered, holy; stately; haughty; pompous
- σπουδάζει (σπουδάζω) [verb] - be busy; be serious; be earnest about

23F2: RELATED WORDS

ἀγεννής
 ἄγνοεῖ
 ἄγνοια
 ἀγνώς
 ἄδηλος
 ἀδικεῖ
 ἀδικία
 ἀδικός
 ἀδίκως
 ἀηδής
 ἀμελεῖ
 ἀμεμπτος
 ἀναμφίλογος
 ἀνόσιος
 ἀνοσιότης
 ἀνωφελής
 ἀπορεῖ
 ἀσεβεῖ
 ἀσεβεία
 ἀσεβής
 ἀσφαλῶς
 ἀτεχνῶς
 ἄτοπος
 ἀφρόντιστος
 ἀφύλακτος
 ἄψυχος

ἀπεργάζεται
 ἀπεργασία
 ἀπέχει
 ἀπεχθάνεται
 ἀπό
 ἀποβαίνει
 ἀποβλέπει
 ἀποδείκνυσι
 ἀποδέχεται
 ἀποδιδράσκει
 ἀποδίδωσι
 ἀποδύει
 ἀποθνήσκει
 ἀποκρίνει
 ἀποκτείνει
 ἀπολαμβάνει
 ἀπόλλυσι
 ἀποσφάττει
 ἀφίησι
 ἀπορροιοῖ

ἄγει
 ἄγων
 ἀγωνίζεται
 ἀνάγει
 διαγει
 στρατηγικός
 στρατηγός

ἄγνοεῖ
 ἄγνοια
 ἀγνώς
 γιγνώσκει
 γνώμη
 ἐννοεῖ
 κατανοεῖ
 νοεῖ
 νοῦς
 προσεννοεῖ
 ὑπόνοια

αἰσχρός
 αἰσχύνει

δείδει
 δέος

ἀνάγει
 ἀναδίδωσι
 ἀναδύεται
 ἀνάκρισις
 ἀναρριπτεῖ
 ἀνασπᾷ
 ἀνατρέπει
 ἀνερυθριᾷ
 ἀνέχει

ἀποδείκνυσι
 δείκνυσι
 ἐνδείκνυσι
 ἐπίδειγμα
 ἐπιδείκνυσι
 παράδειγμα

ἄδηλος
δηλοῖ
δῆλος
κατάδηλος

διά
διαβάλλει
διάγει
διακελεύεται
διαλέγει
διαπονεῖ
διαπράττει
διατρίβει
διαφέρει
διαφθείρει
διαφορᾷ
διό
διότι
εὐδιάβολος

δικαστήριον
δικαστής

ἀδικεῖ
ἀδικία
ἄδικος
ἀδίκως
δικάζει
δίκαιος
δικαιοσύνη
δικαίως
δικαστήριον
δικαστής
δίκη

δοκεῖ
δόξα
εὐδοκιμεῖ
συνδοκεῖ

δυσμαθής
δυσχερῶς

ἔγκλημα
ἐγκωμιάζει
ἐν
ἐνδεής
ἐνδείκνυσι
ἐννοεῖ
προσεννοεῖ

ἐνταῦθα
ἐντεῦθεν

ἀηδής
ἦδεταί
ἡδύνει
ἡδύς

ἐγκωμιάζει
κῶμος

δυσμαθής
μανθάνει

ὀφθαλμός
πρόσωπον

οὐ
οὐδαμῶς
οὐδέ
οὐδεῖς
οὐδέποτε
οὐκοῦν
οὐκουν
οὐπω
οὐτοι
οὐχί

πρός
προσδέεται
προσεῖπε
προσεννοεῖ
προσφέρει
προσφιλῆς
πρόσωπον

σαφής
σαφῶς

σεμνός
ὑπερσεμνύνεται

σπεύδει
σπουδάζει

23F3: IDIOMATIC EXPRESSIONS

- ἀγωνίζεσθαι τὴν δίκην - to fight a lawsuit to the last
κατὰ νοῦν - after one's liking
παντὸς μᾶλλον - above all, absolutely, necessarily

DERIVATIVES

δόξα
ἐγκωμιάζει
νοῦς

UNIT TWENTY - FOUR

24A. BASIC DIALOGUE

24A1: Euthyphro seems to have more luck than Socrates in avoiding prosecution (See 16A1, 18D2, 22D1).

- | | | | |
|------------|--|-----------|---|
| EUTHYPHRO. | The discussion in court would have concerned him long before it concerned me. | ΕΥΘΥΦΡΩΝ. | πολὺ ἂν ἡμῖν πρότερον περὶ ἐκείνου λόγος ἐγένετο ἐν τῷ δικαστηρίῳ ἢ περὶ ἐμοῦ. |
| SOCRATES. | And I, my dear friend, perceiving this, desire to become your pupil, knowing that both this Meletus and anyone else pretends not to see you at all, but he saw through me so sharply and easily that he indicted me for impiety. So now, by Zeus, tell me what you just now claimed to know clearly, what sort of thing do you say piety is? | ΣΩΚΡΑΤΗΣ. | καὶ ἐγὼ τοι, ὦ φίλε ἑταῖρε, ταῦτα γινώσκων μαθητὴς ἐπιθυμῶ γενέσθαι σός, εἰδὼς ὅτι καὶ ἄλλος πού τις καὶ ὁ Μέλητος οὗτος σὲ μὲν οὐδὲ δοκεῖ ὁρᾶν, ἐμὲ δὲ οὕτως ὀξέως καὶ ῥαδίως κατείδεν ὥστε ἀσεβείας ἐγράψατο. νῦν οὖν πρὸς Διὸς λέγε μοι ὃ νῦν δὴ σαφῶς εἰδέναι διίσχυρίζου, ποῖόν τι τὸ εὐσεβὲς φῆς εἶναι; |

-- Plato, *Euthyphro*.

24A2: Socrates asks for a more accurate definition of holiness and unholiness. (See 5A1, 10D2, 13D2, 17A1, 20A1).

SOCRATES.	Now then, try to tell me more clearly what I just asked you about.	ΣΩΚΡΑΤΗΣ.	νῦν δὲ ὅπερ ἄρτι σε ἠρώμην πειρῶ σαφέστερον εἰπεῖν.
EUTHYPHRO.	Well, if this is what you want, I'll tell you, Socrates.	ΕΥΘΥΦΡΩΝ.	ἀλλ' εἰ οὕτω βούλει, ὦ Σώκρατες, καὶ οὕτω σοι φράσω.
SOCRATES.	Yes, this is exactly what I want.	ΣΩΚΡΑΤΗΣ.	ἀλλὰ μὴν βούλομαι γε.
EUTHYPHRO.	Well then, what is dear to the gods is holy, and what is not dear to them is unholy.	ΕΥΘΥΦΡΩΝ.	ἔστι τοίνυν τὸ μὲν θεοῖς προσφιλὲς ὅσιον, τὸ δὲ μὴ προσφιλὲς ἀνόσιον.
SOCRATES.	Excellent, Euthyphro, there you gave me the answer which I was asking you to give. But whether it's true, this I don't yet know, but it is clear that you will show that what you say is true.	ΣΩΚΡΑΤΗΣ.	παγκάλως, ὦ Εὐθύφρων, καὶ ὥς ἐγὼ ἐξήτουν ἀποκρίνασθαί σε, οὕτω νῦν ἀπεκρίνω. εἰ μέντοι ἀληθῶς, τοῦτο οὐπω οἶδα, ἀλλὰ σὺ δῆλον ὅτι ἐπεκδιδάξεις ὥς ἔστιν ἀληθὴ ἃ λέγεις.
EUTHYPHRO.	Certainly.	ΕΥΘΥΦΡΩΝ.	πάνυ μὲν οὖν.

— Plato, *Euthyphro*.

24A3: It looks as if holy things and unholy things are identical. (See 3D1, 5A1, 8A1, 8D1, 10A2, 18D3).

SOCRATES.	Then, as it seems, the same things are both hated and loved by the gods, and the same things would be both hateful to the gods and dear to them.	ΣΩΚΡΑΤΗΣ.	ταῦτ' ἄρα, ὥς ἔοικεν, μῖσεῖται τε ὑπὸ τῶν θεῶν καὶ φιλεῖται, καὶ θεομῖσῃ τε καὶ θεοφιλῇ ταῦτ' ἂν εἴη.
EUTHYPHRO.	It seems so.	ΕΥΘΥΦΡΩΝ.	ἔοικεν.
SOCRATES.	And then the same things would be both holy and unholy, Euthyphro, by this reasoning.	ΣΩΚΡΑΤΗΣ.	καὶ ὅσια ἄρα καὶ ἀνόσια τὰ αὐτὰ ἂν εἴη, ὥς Εὐθύφρων, τούτῳ τῷ λόγῳ.
EUTHYPHRO.	They probably are.	ΕΥΘΥΦΡΩΝ.	κινδυνεύει.
SOCRATES.	Then you did not answer what I asked, my dear friend. For I was not asking this, for what happened to be at once both holy and unholy; apparently, whatever is dear to the gods is also hateful to them.	ΣΩΚΡΑΤΗΣ.	οὐκ ἄρα ὁ ἡρόμην ἀπεκρίνω, ὦ θαυμάσιε, οὐ γὰρ τοῦτό γε ἡρώτων, ὃ τυγχάνει ταῦτόν ὄν ὅσιόν τε καὶ ἀνόσιον· ὃ δ' ἂν θεοφιλὲς ᾗ καὶ θεομῖσές ἐστιν, ὥς ἔοικεν.

-- Plato, *Euthyphro*.

24A4: Socrates urges Euthyphro to enlighten him. (See 17A2).

SOCRATES. Now you consider your own case, whether by making this assumption you will most easily teach me what you promised.

ΣΩΚΡΑΤΗΣ. σὺ δὴ τὸ σὸν σκόπει, εἰ τοῦτο ὑποθέμενος οὕτω ῥᾷστά με διδάξεις ὃ ὑπέσχου.

EUTHYPHRO. Well, I should say that the holy is whatever all the gods love, and the opposite, whatever all gods hate, is unholy.

ΕΥΘΥΦΡΩΝ. ἀλλ' ἔγωγε φαίην ἂν τοῦτο εἶναι τὸ ὅσιον ὃ ἂν πάντες οἱ θεοὶ φιλῶσιν, καὶ τὸ ἐναντίον, ὃ ἂν πάντες θεοὶ μῖσῶσιν, ἀνόσιον.

-- Plato, *Euthyphro*.

24B. DRILLS

M: MIMICRY DRILLS

M1: Purpose: To learn the forms of the aorist middle.

M1a: Directions: Mimic and expand the recorded utterances as follows:

(1 aor.) Recording: ἔδειξάμην - I pointed (it) out.

Reply: ἔδειξάμην.

Recording: ἐγὼ _____

Reply: ἐγὼ ἔδειξάμην.

Singular		Dual		Plural	
1.	ἔδειξάμην.			6.	ἔδειξαμεθα.
	ἐγὼ _____				ἡμεῖς _____
2.	ἔδείξω.	4.	ἔδείξασθον.	7.	ἔδείξασθε.
	σὺ _____		σφῶ _____		ὕμεῖς _____
3.	ἔδείξατο.	5.	ἔδειξάσθην.	8.	ἔδείξαντο.
	αὐτός _____		αὐτῶ _____		αὐτοὶ _____

Problems:

- α'. Note the person-subject endings. As other tenses with the past-time marker take secondary endings, so the aorist assertive indicative takes _____ endings.
- β'. The theme vowel in the first aorist active (21B. M1a) was α, with ε in the third person singular. In the first aorist above (M1a), the theme vowel is _____.

α'. secondary

β'. α

M1b: Directions: Drill as above, for ἐλαβόμην - I took hold (of it).

(2 aor.)

<i>Singular</i>		<i>Dual</i>	<i>Plural</i>		
1.	ἐλαβόμην.		6.	ἐλαβόμεθα.	
	ἐγὼ _____			ἡμεῖς _____	
2.	ἐλάβου.	4.	ἐλάβεσθον.	7.	ἐλάβεσθε.
	σύ _____		σφῶ _____		ὑμεῖς _____
3.	ἐλάβετο.	5.	ἐλαβέσθην.	8.	ἐλάβοντο.
	αὐτός _____		αὐτῶ _____		αὐτοὶ _____

γ': The theme vowel in the second aorist active (21B. M2a) was ο/ε. In the second aorist forms above (M1b), the theme vowel is _____.

δ': Aorist middle forms with σὺ subject look as though the endings are different in ἐδείξω and ἐλάβου. The underlying forms are:

ἐδείξαο → ἐδείξαι → ἐδείξω and
ἐλάβεο → ἐλάβειν → ἐλάβου

The contractions are merely the normal ones, from underlying forms which are the same. Apart from these apparent differences, the endings for first and second aorist throughout are the _____.

γ': ο/ε

δ': same

M2: *Purpose:* To learn the forms of the aorist (assertive) indicative middle.

Directions: Drill each exchange on the model:

Recording: νῦν μὲν οὐκ ἀγωνίζεται,
τότε δ' ἠγωνίσατο.

Repeat in full.

" ἠγωνίσατο.

Repeat: ἠγωνίσατο.

" αὐτὸς _____

Expand: αὐτὸς ἠγωνίσατο.

" τότε _____

Expand: τότε αὐτὸς ἠγωνίσατο.

Note: The following verbs, which you have met, are ALL deponent.

M2a: 1. νῦν μὲν οὐκ ἀγωνίζεται, τότε δ' ἠγωνίσατο.

ἠγωνίσατο.

αὐτὸς _____

τότε _____

2. νῦν μὲν οὐκ αἰδεῖται, τότε δ' ἠδέεσάτο.

ἠδέεσάτο.

αὐτὸς _____

τότε _____

3. νῦν μὲν σὺ οὐκ ἀκροῶ, τότε δ' ἠκροάσω.

ἠκροάσω.

σὺ _____

τότε _____

4. νῦν μὲν σὺ οὐ δέχῃ, τότε δ' ἐδέξω.

ἐδέξω.

σὺ _____

τότε _____

5. νῦν μὲν οὐκ εὐχόμαι, τότε δ' ἠὐξάμην.

ἠὐξάμην.

ἐγὼ _____

τότε _____

6. νῦν μὲν οὐχ ἡγοῦμαι, τότε δ' ἡγησάμην.

ἡγησάμην.

ἐγὼ _____

τότε _____

7. νῦν μὲν αὐτῷ οὐ θεῶσθον, τότε δ' ἐθεῶσάσθην.

ἐθεῶσάσθην.

αὐτῷ _____

τότε _____

8. νῦν μὲν σφῷ οὐ κτῶσθον, τότε δ' ἐκτήσασθον.

ἐκτήσασθον.

σφῷ _____

τότε _____

9. νῦν μὲν οὐκ ὄρχοῦνται, τότε δ' ὠρχήσαντο.

ὠρχήσαντο.

αὐτοῖ _____

τότε _____

10. νῦν μὲν οὐ σκέπτονται, τότε δ' ἐσκέψαντο.

ἐσκέψαντο.

αὐτοῖ _____

τότε _____

11. νῦν μὲν οὐ φθέγγεσθε, τότε δ' ἐφθέγγασθε.

ἐφθέγγασθε.

ὑμεῖς _____

τότε _____

12. νῦν μὲν οὐ χρήσθε, τότε δ' ἐχρήσασθε.

ἐχρήσασθε.

ὑμεῖς _____

τότε _____

13. νῦν μὲν οὐκ ἀπεργαζόμεθα, τότε δ' ἀπειργασάμεθα.

ἀπειργασάμεθα.

ἡμεῖς _____

τότε _____

14. νῦν μὲν οὐκ ἀποκρινόμεθα, τότε δ' ἀπεκρινάμεθα.

ἀπεκρινάμεθα.

ἡμεῖς _____

τότε _____

- M2b: 1. νῦν μὲν οὐκ αἰσθάνομαι, τότε δ' ἦσθόμην.

Now I don't perceive (it), but at that time I perceived it.

ἦσθόμην.

ἐγὼ _____

τότε _____

2. νῦν μὲν σὺ οὐκ ἀπεχθάνη, τότε δ' ἀπήχθου.

ἀπήχθου.

σὺ _____

τότε _____

3. νῦν μὲν οὐ γίγνεται, τότε δ' ἐγένετο.

ἐγένετο.

αὐτὸς _____

τότε _____

4. νῦν μὲν σφῶ οὐχ ἔπεςθον, τότε δ' ἔσπεςθον.

ἔσπεςθον.

σφῶ _____

τότε _____

5. νῦν μὲν αὐτῷ οὐχ ὑπείσχευσθον, τότε δ' ὑπέσχεσθην.

ὑπέσχεσθην.

αὐτῷ _____

τότε _____

6. νῦν μὲν οὐ γιγνόμεθα, τότε δ' ἐγενόμεθα.

ἐγενόμεθα.

ἡμεῖς _____

τότε _____

7. νῦν μὲν οὐκ ἐρωτᾶτε *, τότε δ' ἤρεσθε.

ἤρεσθε.

ὑμεῖς _____

τότε _____

8. νῦν μὲν οὐχ ὑπισχνοῦνται, τότε δ' ὑπέσχοντο.

ὑπέσχοντο.

αὐτοὶ _____

τότε _____

All the foregoing aorist forms are deponents. Learn them well enough to distinguish them readily from true middles.

* The present form εἴρεσθε is used in epic poetry and the Doric dialect. The Attic form ἔρεσθε is very rare, and its occurrence in the present tense is doubtful.

R: RECOGNITION DRILLS

R1: Purpose: To practise recognition of true, middle forms.

Directions: In the following, if a verb is deponent repeat the sentence; if it is middle, give the corresponding active form: e.g.,

Recording: οὗτος ἡγάγετο τὸν ἵππον.

Reply: οὗτος ἡγάγε τὸν ἵππον.

Cover this column

- | | |
|-------------------------------------|-----------------------------------|
| 1. οὗτος ἡγάγετο τὸν ἵππον. | 1. οὗτος ἡγάγε τὸν ἵππον. |
| 2. ὁ δὲ Σωκράτης ὑπέσχετο. | 2. Repeat |
| 3. οἱ παῖδες ἐδείξαντο τὰ σχήματα. | 3. οἱ παῖδες ἐδείξαν τὰ σχήματα. |
| 4. ἐποιήσαμεθα ἄλλον λόγον. | 4. ἐποιήσαμεν ἄλλον λόγον. |
| 5. τότε δ' ἠυξάμην πρὸς τοὺς θεούς. | 5. Repeat |
| 6. ἄρ' ἐνθάδε παρέθου τὸ θέᾶμα; | 6. ἄρ' ἐνθάδε παρέθηκας τὸ θέᾶμα; |
| 7. οὕτως γε ἡγήσασθε περὶ τούτου. | 7. Repeat |
| 8. οὐκ ἄρα ὁ ἡρώτων ἀπεκρίνω. | 8. οὐκ ἄρα ὁ ἡρώτων ἀπέκρινας. |
| 9. παρεσχόμην τὰ δεῖπνα. | 9. παρέσχον τὰ δεῖπνα. |
| 10. οὕτως σοφοὶ ἐγένοντο. | 10. Repeat |
| 11. τοῦτο ῥᾶστα ὑπέθεσθε. | 11. τοῦτο ῥᾶστα ὑπέθετε. |
| 12. ἐσπόμεθα τούτῳ τῷ λόγῳ. | 12. Repeat |

R2: *Purpose:* To distinguish aorist middle from progressive middle forms.

Directions: Show you recognize aorist forms by expanding the sentence with ἅπαξ. For other forms expand with αἰ: e.g.,

Recording: ——— ἐγένετο.

Reply: ἅπαξ ἐγένετο.

Cover this column

- | | |
|-----------------------|----------------------|
| 1. ——— ἐγένετο. | 1. ἅπαξ ἐγένετο. |
| 2. ——— ἐγιγνόμην. | 2. αἰ ἐγιγνόμην. |
| 3. ——— ἦσθάνομεθα. | 3. αἰ ἦσθάνομεθα. |
| 4. ——— ἠγάγεσθε. | 4. ἅπαξ ἠγάγεσθε. |
| 5. ——— ἐδέξασθον. | 5. ἅπαξ ἐδέξασθον. |
| 6. ——— ὥρχεῖσθον. | 6. αἰ ὥρχεῖσθον. |
| 7. ——— διίσχυρίζου. | 7. αἰ διίσχυρίζου. |
| 8. ——— ὑπέσχοντο. | 8. ἅπαξ ὑπέσχοντο. |
| 9. ——— κατεβαλόμην. | 9. ἅπαξ κατεβαλόμην. |
| 10. ——— ἐπέμπεσθε. | 10. αἰ ἐπέμπεσθε. |
| 11. ——— ἠγησάσθην. | 11. ἅπαξ ἠγησάσθην. |
| 12. ——— ἐδέξω. | 12. ἅπαξ ἐδέξω. |
| 13. ——— ἀπειργάζοντο. | 13. αἰ ἀπειργάζοντο. |
| 14. ——— ηὔξάμεθα. | 14. ἅπαξ ηὔξάμεθα. |
| 15. ——— ἀπεκρίνετο. | 15. αἰ ἀπεκρίνετο. |
| 16. ——— ἀπεκρίνατο. | 16. ἅπαξ ἀπεκρίνατο. |

R3: *Purpose:* To practise recognition of the aorist middle infinitive.

Directions: Expand the statement given on the recording with **πολλάκις**, if the infinitive is progressive, **ἅπαξ**, if the infinitive is aorist: e.g.,

Recording: ἐβούλετο σκέψασθαι.

Reply: ἐβούλετο ἅπαξ σκέψασθαι.

Cover this column

- | | |
|---------------------------|------------------------------------|
| 1. ἐβούλετο σκέψασθαι. | 1. ἐβούλετο ἅπαξ σκέψασθαι. |
| 2. ἐβούλετο δύνασθαι. | 2. ἐβούλετο πολλάκις δύνασθαι. |
| 3. ἐβούλετο εὔξασθαι. | 3. ἐβούλετο ἅπαξ εὔξασθαι. |
| 4. ἐβούλετο ὑποσχέσθαι. | 4. ἐβούλετο ἅπαξ ὑποσχέσθαι. |
| 5. ἐβούλετο σκοπεῖσθαι. | 5. ἐβούλετο πολλάκις σκοπεῖσθαι. |
| 6. ἐβούλετο χρῆσθαι. | 6. ἐβούλετο πολλάκις χρῆσθαι. |
| 7. ἐβούλετο γενέσθαι. | 7. ἐβούλετο ἅπαξ γενέσθαι. |
| 8. ἐβούλετο ἐνδείκνυσθαι. | 8. ἐβούλετο πολλάκις ἐνδείκνυσθαι. |
| 9. ἐβούλετο αἰδέσασθαι. | 9. ἐβούλετο ἅπαξ αἰδέσασθαι. |
| 10. ἐβούλετο λαμβάνεσθαι. | 10. ἐβούλετο πολλάκις λαμβάνεσθαι. |
| 11. ἐβούλετο δέξασθαι. | 11. ἐβούλετο ἅπαξ δέξασθαι. |
| 12. ἐβούλετο πειρᾶσθαι. | 12. ἐβούλετο πολλάκις πειρᾶσθαι. |

R4: *Purpose:* To practise recognition of the aorist middle participle.

Directions: Repeat and expand each of the following sentences. Where the participle is progressive, expand with **συνεχῶς** - "continuously"; where it is aorist, with **ἅπαξ**: e.g.,

Recording: τοῦτο ὑποθέμενός με διδάξεις.

Reply: τοῦτο ἅπαξ ὑποθέμενός με διδάξεις.

Cover this column

- | | |
|--|-------------|
| 1. τοῦτο ὑποθέμενός με διδάξεις. | 1. ἅπαξ |
| 2. ὀρχησαμένη ἤρεσεν ἡμῖν. | 2. ἅπαξ |
| 3. ἀργύριον ἀποδεχόμενοι κακουργοῦσιν. | 3. συνεχῶς |
| 4. λοιδοροῦμαι αὐτῷ λαβομένῳ τῶν δώρων. | 4. ἅπαξ |
| 5. μέγала ὑπισχνουμένου ἅει ὑπονοοῦμεν. | 5. συνεχῶς |
| 6. διὰ τί οὐκ ἐπίστασαί με σαφῶς εἰπόντα; | 6. ἅπαξ |
| 7. οὐδὲν φθεγγάμενοι ἀπέθανον. | 7. ἅπαξ |
| 8. σοφωτέρων γιγνομένων ἅει ἐπειρώμην αὐτῶν. | 8. συνεχῶς |
| 9. ἤκουσα αὐτῶν τῷ θεῷ εὐξαμένων. | 9. ἅπαξ |
| 10. ἔλεγον αὐτοῖς τῷ κριτῇ ἀποκρίναμένοις. | 10. ἅπαξ |
| 11. παράγη, ὦ γύναι, ἡμῖν ἐπομένη. | 11. συνεχῶς |
| 12. ἀσεβεῖας γραψάμεναι ἐφοβοῦντο. | 12. ἅπαξ |

P: PRODUCTION DRILLS

P1: Purpose: To drill production of aorist (assertive) indicative middle forms.

P1a: Directions: Complete the recorded statements on the pattern:

Recording: οὗτος μὲν ἐδέξατο, σὺ δ' _____

Reply: σὺ δ' ἐδέξαω.

Cover this column

1. οὗτος μὲν ἐδέξατο, σὺ δ' _____
2. σὺ μὲν ὑπέσχου, ἐγὼ δ' _____
3. ἐγὼ μὲν ὠρχησάμην, ὑμεῖς δ' _____
4. ὑμεῖς μὲν ἤρεσθε, ἡμεῖς δ' _____
5. ἡμεῖς μὲν ἐκτησάμεθα, τούτω δ' _____
6. τούτω μὲν ἐγενέσθην, σφῶ δ' _____
7. σφῶ μὲν ἡγήσασθον, οὗτοι δ' _____
8. οὗτοι μὲν ἦσθοντο, οὗτος δ' _____

1. σὺ δ' ἐδέξαω.
2. ἐγὼ δ' ὑπεσχόμην.
3. ὑμεῖς δ' ὠρχήσασθε.
4. ἡμεῖς δ' ἠρόμεθα.
5. τούτω δ' ἐκτησάσθην.
6. σφῶ δ' ἐγένεσθον.
7. οὗτοι δ' ἡγήσαντο.
8. οὗτος δ' ἦσθετο.

P1b: Directions: Select the aorist or progressive form as required by *συνεχῶς* - "continually" or *ἅπαξ* - "once", and complete the sentence: e.g.,

Recording: τῇ μὲν γυναικὶ ἅπαξ (ἐλοιδοροῦντο).
(ἐλοιδορήσαντο).

Reply: τῇ μὲν γυναικὶ ἅπαξ ἐλοιδορήσαντο.

Cover this column

- | | |
|--|-------------------|
| 1. τῇ μὲν γυναικὶ ἅπαξ (ἐλοιδοροῦντο).
(ἐλοιδορήσαντο). | 1. ἐλοιδορήσαντο. |
| 2. τί συνεχῶς σαφῶς εἰδέναι (διῖσχυρίζου);
(διῖσχυρίσω); | 2. διῖσχυρίζου; |
| 3. περὶ ἐκείνου λόγος ἅπαξ (ἐγένετο).
(ἐγίγνετο). | 3. ἐγένετο. |
| 4. εἶπεν ὅπερ ἅπαξ (ἦσθάνομην).
(ἦσθόμην). | 4. ἦσθόμην. |
| 5. ἠδέως καὶ συνεχῶς (ὠρχούμεθα).
(ὠρχησάμεθα). | 5. ὠρχούμεθα. |
| 6. παγκάλως ἅπαξ (ἀπεκρίνω).
(ἀπεκρίνου). | 6. ἀπεκρίνω. |
| 7. τοῖς μαθηταῖς συνεχῶς (ἔσπετο).
(εἶπετο). | 7. εἶπετο. |
| 8. ῥᾶστά με διδάξεται ὁ ἅπαξ (ὑπισχνείσθην).
(ὑπεσχέσθην). | 8. ὑπεσχέσθην. |
| 9. τὸ ὅσιον συνεχῶς (ἦδεῖσθε).
(ἦδέσασθε). | 9. ἦδεῖσθε. |
| 10. τοῖς ἐρομένοις με συνεχῶς (ἀπεκρίνᾳμην).
(ἀπεκρίνόμεν). | 10. ἀπεκρίνόμεν. |
| 11. τῷ αὐτῷ λόγῳ ἅπαξ (ἐχρήσασθε).
(ἐχρήσθε). | 11. ἐχρήσασθε. |
| 12. ἀσεβείᾳς ἅπαξ (ἐγραφόμεθα).
(ἐγραψάμεθα). | 12. ἐγραψάμεθα. |

P2: Purpose: To produce aorist middle forms from aorist active forms.

P2a: Directions: Transform the aorist active forms in the following to aorist middle forms, on the model:

Recording: ἐποίησα ἑμαυτῷ τοῦτο τὸ δεῖπνον.

Reply: ἐποίησάμην τοῦτο τὸ δεῖπνον.

Cover this column

1. ἐποίησα ἑμαυτῷ τοῦτο τὸ δεῖπνον.
2. ἄρ' ἀνηγάγετε ὑμῖν αὐτοῖς τοὺς πέπλους;
3. ἐπέδειξεν ἑαυτῷ τὸν λόγον.
4. μισθὸν ἠνεγκάτην τούτῳ ἑαυτοῖς.
5. ἵππους παρέσχον ἑαυτοῖς.
6. ἐπέμψαμεν τὸν γραφεῆ ἡμῖν αὐτοῖς.
7. ἔθηκες νόμον σεαυτῷ ἐν τῇ πόλει.
8. ἔδωκας δῶρον σεαυτῷ.
9. ἄρ' ἐφῆκας τοὺς οἰκέτας σεαυτῷ;

1. ἐποίησάμην τοῦτο τὸ δεῖπνον.
2. ἄρ' ἀνηγάγεσθε τοὺς πέπλους;
3. ἐπεδείξατο τὸν λόγον.
4. μισθὸν ἠνεγκάσθην τούτῳ.
5. ἵππους παρέσχοντο.
6. ἐπεμψάμεθα τὸν γραφεῆ.
7. ἔθου νόμον ἐν τῇ πόλει.
8. ἔδου δῶρον.
9. ἄρ' ἐφείσο τοὺς οἰκέτας;

P2b: Directions: Repeat the following sentences transforming the past progressive deponent forms to the corresponding aorist form: e.g.,

Recording: ἄρα τὴν γραφὴν ἠγωνίζου;

Reply: ἄρα τὴν γραφὴν ἠγωνίσω;

Cover this column

- | | |
|--|--|
| 1. ἄρα τὴν γραφὴν ἠγωνίζου; | 1. ἄρα τὴν γραφὴν ἠγωνίσω; |
| 2. τοῦτο ποιήσας σοφώτερος ἐγίνου. | 2. τοῦτο ποιήσας σοφώτερος ἐγένου. |
| 3. μισθὸν οὐκ ἐδέχετο. | 3. μισθὸν οὐκ ἐδέξατο. |
| 4. τῷ κριτῇ ἠύχετο. | 4. τῷ κριτῇ εὕξατο/ἠύξατο. |
| 5. ἠδέως μὲν ὠρχούμεθα. | 5. ἠδέως μὲν ὠρχησάμεθα. |
| 6. τοὺς θεοὺς σφόδρα ἠδούμεθα. | 6. τοὺς θεοὺς σφόδρα ἠδεσάμεθα. |
| 7. τί δὲ δὴ τοῦτο ἡσθάνεσθε; | 7. τί δὲ δὴ τοῦτο ἡσθεσθε; |
| 8. ἄρα τοῖν χεροῖν ἐχρήσθε; | 8. ἄρα τοῖν χεροῖν ἐχρήσασθε; |
| 9. τὰς δ' οἰκίᾱς ἀπειργάζεσθον. | 9. τὰς δ' οἰκίᾱς ἀπειργάσασθον. |
| 10. ὑπισχνεῖσθον ἀπελθεῖν πάντες. | 10. ὑπέσχεσθον ἀπελθεῖν πάντες. |
| 11. οὕτω δὴ ἠγοῦντο. | 11. οὕτω δὴ ἠγήσαντο. |
| 12. οὕκουν οὕτως ἀπεκρίνοντο. | 12. οὕκουν οὕτως ἀπεκρίναντο. |
| 13. οὐκ ἐθεώμην οὐδέν. | 13. οὐκ ἐθεασάμην οὐδέν. |
| 14. ὁξέως ἐσκεπτέσθην τὸ πρᾶγμα. | 14. ὁξέως ἐσκεψάσθην τὸ πρᾶγμα. |
| 15. εἰπέσθην ἅμα τοῖς ἵπποις. | 15. ἐσπέσθην ἅμα τοῖς ἵπποις. |
| 16. τοῦτό μοι ὑπετίθεσθον. | 16. τοῦτό μοι ὑπέθεσθον. |
| 17. περὶ ἐμοῦ λόγος ἐγίνετο. | 17. περὶ ἐμοῦ λόγος ἐγένετο. |
| 18. οἶδεν ὅτι ἀσεβείᾱς ἐγραφόμην. | 18. οἶδεν ὅτι ἀσεβείᾱς ἐγραψάμην. |
| 19. ἴσως μὲν οὐκ ἐδυνάσθην. | 19. ἴσως μὲν οὐκ ἐδυνησάσθην. |
| 20. τότε δ' ἡσθάνου τῶν κακῶν μου. | 20. τότε δ' ἡσθου τῶν κακῶν μου. |
| 21. οὐχ εἶποντο οὐδενί. | 21. οὐχ ἔσποντο οὐδενί. |
| 22. οὕτω ῥᾷστά με διδάξετε ὃ ἐφθέγγεσθε. | 22. οὕτω ῥᾷστά με διδάξετε ὃ ἐφθέγγασθε. |

P3: *Purpose:* To produce aorist middle infinitive forms.

P3a: *Directions:* Transform each sentence using an aorist indicative to a form with the corresponding aorist infinitive, as follows:

Recording: ἄσεβειᾶς ἐγράψατο, ἔφη.

Reply: ἔφη ἄσεβειᾶς γράψασθαι.

Cover this column

- | | |
|---|---|
| 1. ἄσεβειᾶς ἐγράψατο, ἔφη. | 1. ἔφη ἄσεβειᾶς γράψασθαι. |
| 2. ὑπεσχόμεν πάντα ἃ ἐβούλου, ἔφην. | 2. ἔφην ὑποσχέσθαι πάντα ἃ ἐβούλου. |
| 3. ἀπειργασάμεθα τὰς στοάς, ἔφαμεν. | 3. ἔφαμεν τὰς στοάς ἀπεργάσασθαι. |
| 4. πολλὰ καὶ θαυμαστὰ ᾔσθόμεθα, ἔφαμεν. | 4. ἔφαμεν πολλὰ καὶ θαυμαστὰ αἰσθέσθαι. |
| 5. τῷ λόγῳ ἔσπεσθε, ἔφατε. | 5. ἔφατε τῷ λόγῳ ἐσπέσθαι. |
| 6. σφόδρα διίσχυρίσω, ἔφησθα. | 6. ἔφησθα σφόδρα διίσχυρίσασθαι. |
| 7. ὑμεῖς τοῦτο ἐσκέψασθε, ἔφη. | 7. ἔφη ὑμᾶς τοῦτο σκέψασθαι. |
| 8. αὐτοὶ σοφοὶ ἐγένοντο, ἔφη. | 8. ἔφη αὐτοὺς σοφοὺς γενέσθαι. |
| 9. σὺ ἐπεδείξω τὸ ἔγκλημα, ἔφη. | 9. ἔφη σὲ ἐπιδείξασθαι τὸ ἔγκλημα. |
| 10. ἀπεκρίναντο ὁ ἥρου, ἔφη. | 10. ἔφη αὐτοὺς ἀποκρίναςθαι ὁ ἥρου. |
| 11. οὐκ ἀπηχθόμην τοῖς δικασταῖς, ἔφη. | 11. ἔφη ἐμὲ οὐκ ἀπεχθέσθαι τοῖς δικασταῖς. |
| 12. εὖ ἐχρήσασθε τῇ ὑμετέρᾳ αὐτῶν σοφίᾳ, ἔφη. | 12. ἔφη ὑμᾶς εὖ χρήσασθαι τῇ ὑμετέρᾳ αὐτῶν σοφίᾳ. |

P3b: Directions: Combine the following pairs of utterances into one on the model:

Recording: μαθητῆς ἐγενόμην. ἐπεθύμουν τούτου.

Reply: ἐπεθύμουν μαθητῆς γενέσθαι.

Cover this column

- | | |
|--|--|
| 1. μαθητῆς ἐγενόμην.
ἐπεθύμουν τούτου. | 1. ἐπεθύμουν μαθητῆς γενέσθαι. |
| 2. ἀσεβείας ἐγράψατο.
τούτ' οὐκ ἤθελεν. | 2. οὐκ ἤθελεν ἀσεβείας γράψασθαι. |
| 3. ἐδέξασθε μισθόν.
ἐβούλεσθε τοῦτο. | 3. ἐβούλεσθε δέξασθαι μισθόν. |
| 4. τὴν οἰκίαν ἐσκέψαντο.
ἐκέλευσα αὐτούς. | 4. ἐκέλευσα αὐτοὺς τὴν οἰκίαν σκέψασθαι. |
| 5. ἅπαξ ἠγωνισάμεθα.
ὑπεσχόμεθα τοῦτο. | 5. ὑπεσχόμεθα ἅπαξ ἀγωνίσασθαι. |
| 6. οὐδένης ᾔσθου.
τούτ' ἔφησθα. | 6. ἔφησθα οὐδένης αἰσθέσθαι. |
| 7. ἥροντό τι.
τούτ' ἐβούλοντο. | 7. ἐβούλοντο ἐρέσθαι τι. |
| 8. ἡμῖν ἔσπετο.
τούτ' ἐβούλετο. | 8. ἐβούλετο ἡμῖν σπέσθαι. |

P4: Purpose: To produce forms of the aorist middle participle.

P4a: Directions: Combine the following pairs of sentences into one, on the model:

Recording: ἐσκέψατο τὸν πελάτην. ἀπῆλθεν.

Reply: σκεψάμενος τὸν πελάτην ἀπῆλθεν.

Cover this column

1. ἐσκέψατο τὸν πελάτην. ἀπῆλθεν.
2. ἐμοῦ ἠκροῶσαντο. ἐφοβοῦντο.
3. ὑπεσχόμην ἀπιέναι. ἐνθάδε ἔμεινα.
4. οὕτως ἠγήσασθε. τὴν δίκην φεύγετε.
5. κατειδόμεθα αὐτό. ἐγελασάμεθα.
6. τοῦτο ὑπέθου. ῥᾷστά με διδάξεις.
7. ἐδέξασθον μισθόν, ἡδέως ὥρχήσασθον.
8. τῷ ὁσίῳ ἐσπέσθην. ἀπηχθέσθην.

1. σκεψάμενος τὸν πελάτην ἀπῆλθεν.
2. ἐμοῦ ἀκροῶσάμενοι ἐφοβοῦντο.
3. ὑποσχόμενος ἀπιέναι ἐνθάδε ἔμεινα.
4. οὕτως ἠγησάμενοι τὴν δίκην φεύγετε.
5. κατιδόμενοι αὐτὸ ἐγελασάμεθα.
6. τοῦτο ὑποθέμενος ῥᾷστά με διδάξεις.
7. δεξαμένω μισθὸν ἡδέως ὥρχήσασθον.
8. τῷ ὁσίῳ σπομένῳ ἀπηχθέσθην.

P4b: *Directions:* Combine the following pairs of sentences on the model:

Recording: ἡδεσάμεθα τοὺς θεοὺς. εἰδῶκον ἡμᾶς.

Reply: εἰδῶκον ἡμᾶς αἰδεσάμενους τοὺς θεοὺς.

Cover this column

- | | |
|--|--|
| 1. ἡδεσάμεθα τοὺς θεοὺς.
εἰδῶκον ἡμᾶς. | 1. εἰδῶκον ἡμᾶς αἰδεσάμενους τοὺς θεοὺς. |
| 2. μαθητῆς ἐγένου ἐμός.
ῥαδίως κατεῖδόν σε. | 2. ῥαδίως κατεῖδόν σε μαθητὴν γενόμενον ἐμόν. |
| 3. πολὺ ὥρχήσασθε.
ὑμῶν ἡκροᾷσάμεθα. | 3. ὑμῶν ἡκροᾷσάμεθα πολὺ ὀρχησαμένων. |
| 4. ἐκτήσατο χάριν.
ἐλάβεσθε αὐτοῦ. | 4. ἐλάβεσθε αὐτοῦ κτησαμένου χάριν. |
| 5. τοὺς ἵππους ἐπεμψάμην.
ἔλεγεν ἐμοί. | 5. ἔλεγεν ἐμοί τοὺς ἵππους πεμψαμένῳ. |
| 6. οὐκ ἠγωνίσαντο τὴν κρίσιν.
ἐσπόμεν αὐτοῖς. | 6. ἐσπόμεν αὐτοῖς μὴ/οὐκ ἀγωνισαμένοις τὴν κρίσιν. |
| 7. οὐκ ἀπωλέσθην.
ἀπηλθέτην. | 7. ἀπηλθέτην μὴ/οὐκ ἀπολομένῳ. |

24C. GRAMMAR

24C1: *Uses of the Aorist (Assertive) Middle*

The uses of the aorist as described in 21C1 apply to middle as well as active.

Uses of the middle voice (7C1) and of deponents (7C2) are the same whether the aspect is progressive or aorist.

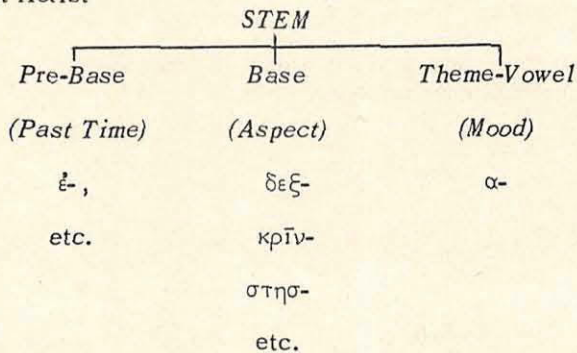
24C2: *Forms of the Aorist (Assertive) Middle*

As you will have noted from the verbs occurring in this unit, forms of the aorist middle follow one of two patterns, just like those of the aorist active (21C2. 1a): i.e., *first* and *second* aorist.

The aorist middle of -μι verbs follows the same pattern as the second aorist middle of -ω verbs.

- a. The basic pattern for the past aorist (assertive) indicative *middle* is as follows:

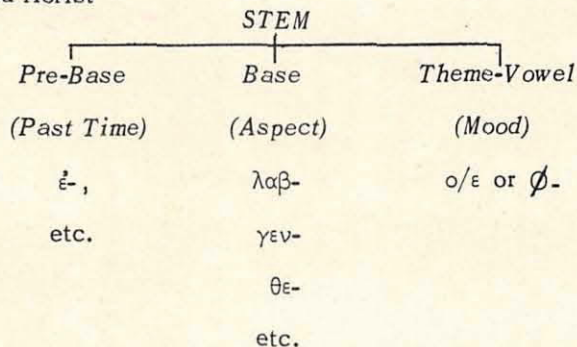
1st Aorist



+ SUBJECT ENDINGS

- S. 1. -μην
2. -σο (with appropriate contraction.)
3. -το
- D. 2. -σθον
3. -σθην

2nd Aorist



- P. 1. -μεθα
2. -σθε
3. -ντο

b. *Infinitive*

The suffix, **-σθαι**, added directly to both first and second aorist stem yields the aorist middle infinitive:

	STEM			+	INFINITIVE ENDING
	Base	Theme Marker			
1st aorist	δεξ-	α-	}	-	δέξασθαι
2nd aorist	λαβ-	ε-			λάβεσθαι
-μι	δο-	∅			δόσθαι

c. *Participle*

All middle participles end with the formation **-μενος -η -ον**. (-μεν-, middle/passive; -ο- class marker; -ς, etc., case ending). This follows the theme vowel or, with μι verbs, the final vowel of the base: δεξά-μενος, λαβό-μενος; θέ-μενος.

24C3: Verbs using aorist *middle* forms only or especially.

The following verbs have occurred in your reading or will occur shortly. The list is for convenient reference and is not designed to be memorized.

Present	1st	2nd	
ἀγωνίζεται	ἡγωνίσατο		
αἰδεῖται	ἡδέσατο		
αἰσθάνεται		ἦσθετο	
ἀκροᾷται	ἡκροάσατο		
ἀπεργάζεται	ἀπειργάσατο		[see too ἐξεργάζεται]
ἀπεχθάνεται		ἀπήχθετο	
ἀποκρίνεται	ἀπεκρίνατο		
ἀπόλλυσι		ἀπώλετο (cf. ἀπώλεσε)	
γίγνεται		ἐγένετο	
δέχεται	ἐδέξατο		[see too ἀποδέχεται]

<i>Present</i>	<i>1st</i>	<i>2nd</i>
ἔπεται		ἔσπετο
* ἔρεται		ἦρετο (aorist only)
εὐχεται	ἠΰξατο	
ἡγεῖται	ἡγήσατο	[see too ἐξηγεῖται]
θεᾷται	ἐθεᾷσατο	
κτᾷται	ἐκτήσατο	
ὀρχεῖται	ὠρχήσατο	
πέτεται		ἔπτετο
σκέπτεται	ἐσκέψατο	
ὑπισχνεῖται		ὑπέσχετο
φθέγγεται	ἐφθέγγατο	
χρῆται	ἐχρήσατο	
ὠνεῖται		ἐπρίατο (non-thematic 2nd aorist)

* See note following M2b.

24D. SUPPLEMENTARY READINGS

24D1: Socrates and Euthyphro meet at the King-archon's stoa. (See 2A1, 3A1, 5D1.)

ΕΥΘΥΦΡΩΝ. τί νεώτερον, ὦ Σώκρατες, γέγονεν, ὅτι
 σὺ τὰς ἐν Λυκείῳ καταλιπὼν διατριβὰς
 ἐνθάδε νῦν διατρίβεις περὶ τὴν τοῦ
 βασιλέως στοᾶν; οὐ γάρ που καὶ σοί
 γε δίκη τις οὔσα τυγχάνει πρὸς τὸν
 βασιλέα ὥσπερ ἐμοί.

τὸ Λύκειον - The Lyceum - see Word
 List

καταλείπει - leave behind
 ἡ διατριβή - occupation, haunt

ΣΩΚΡΑΤΗΣ. οὗτοι δὴ Ἀθηναῖοί γε, ὦ Εὐθύφρων,
 δίκην αὐτὴν καλοῦσιν ἀλλὰ γραφὴν.

ΕΥΘΥΦΡΩΝ. τί φής; γραφὴν σέ τις, ὡς ἔοικε,
 γράφεται· οὐ γὰρ ἐκεῖνό γε καταγνώ-
 σμαι, ὡς σὺ ἕτερον.

καταγιγνώσκει - think (ill) of (a person)

ΣΩΚΡΑΤΗΣ. οὐ γὰρ οὔν.

ΕΥΘΥΦΡΩΝ. ἀλλὰ σὲ ἄλλος;

ΣΩΚΡΑΤΗΣ. πάνυ γε.

-- Plato, *Euthyphro*.

1. ποῦ ἦσαν αἱ τοῦ Σωκράτους διατριβαί;
2. ποῦ ὁ Σωκράτης τότε διέτριβεν;
3. ἄρ' ὁ Σωκράτης δίκην ἔσχε πρὸς τὸν βασιλέα;
4. ἄρ' ὁ Σωκράτης γραφὴν ἐγράφετο πρὸς τινά;

24D2: Women can be trained. (See 6D4, 17D2.)

ἐκ τούτου δὴ ἡΰλει μὲν αὐτῇ ἢ ἐτέρᾳ, **παρεστηκώς**
 δέ τις τῇ ὀρχηστρίδι ἀνεδίδου τοὺς τρόχους μέχρι
 δώδεκα. ἡ δὲ λαμβάνουσα ἅμα τε ὠρχεῖτο καὶ
 ἀνερρίπτει δονουμένους συντεκμαιρομένη ὅσον
 ἔδει ῥιπτεῖν ὕψος ὡς ἐν ῥυθμῷ δέχεσθαι αὐτούς.

παρίστησι - place beside; (intransitive)
 stand near/beside

ΣΩΚΡΑΤΗΣ. ἐν πολλοῖς μὲν, ὦ ἄνδρες, καὶ
 ἄλλοις δῆλον καὶ ἐν οἷς δ' ἡ
 παῖς ποιεῖ ὅτι ἡ γυναικεῖα φύσις
 οὐδὲν χείρων τῆς τοῦ ἀνδρὸς οὔσα
 τυγχάνει, γνώμης δὲ καὶ ἰσχύος
 δεῖται. ὥστε εἴ τις ὑμῶν γυναῖκα
 ἔχει, θαρρῶν διδασκέτω ὅ τι
 βούλοιτ' ἂν αὐτῇ ἐπισταμένη χρῆσθαι.

ΑΝΤΙΣΘΕΝΗΣ. πῶς οὖν, ὦ Σώκρατες, οὕτω γιγνώσκων
 οὐ καὶ σὺ παιδεύεις Ξανθίππην, ἀλλὰ
 χρῆν γυναικὶ τῶν οὐσῶν, οἶμαι δὲ καὶ
 τῶν ἐσομένων χαλεπωτάτη;

ΣΩΚΡΑΤΗΣ. ὅτι ὁρῶ καὶ τοὺς ἵππικους βουλομένους
 γίγνεσθαι οὐ τοὺς εὐπείθεστátους ἀλλὰ
 τοὺς θῦμοειδεῖς ἵππους κτωμένους.
 νομίζουσι γάρ, ἂν τοὺς τοιούτους
 δύνωνται κατέχειν, ῥαδίως τοῖς γε
 πολλοῖς ἵπποις χρήσεσθαι. κἀγὼ δὲ
 βουλόμενος ἀνθρώποις χρῆσθαι καὶ
ὀμιλεῖν αὐτήν ἔχω, εὖ εἰδὼς ὅτι εἰ
 αὐτήν ὑποίσω, ῥαδίως τοῖς γε ἄλλοις
 ἅπασιν ἀνθρώποις συνέσομαι.

ὀμιλεῖ - consort with

-- Xenophon, *Symposium*

1. τίνι ἠΰλησεν ἡ αὐλητρίς;
2. πόσοι τρόχοι ἀνεδίδοντο;
3. τί ἔλαβεν ἡ ὀρχηστρίς;
4. τί ὀρχουμένη ἐποίησεν ἡ ὀρχηστρίς;
5. ἵνα τί ἀνερρίπτει τοὺς τρόχους;
6. ἄρ' ἡ τοῦ ἀνδρὸς φύσις βελτίων τῆς τοῦ γυναικός; κρείττων;
7. τίνες διδασκόντων τὰς γυναῖκας;
8. τί διδασκόντων;
9. ποίᾳ ἦν ἡ Ξανθίππη;
10. ἄρ' ἔστι γυνή τις χαλεπωτέρᾳ τῆς Ξανθίππης;
11. ποίους ἵππους παιδεύουσιν οἱ ἵππικοί;
12. ἵνα τί παιδεύουσι τοιούτους;
13. τί ποιήσει ὁ Σωκράτης ἐὰν τὴν Ξανθίππην ὑποφέρῃ;

24D3: Socrates tries to justify his habit of exercising. (See 12D3, 15D3, 20D2.)

ἐνταῦθα δὴ ἐγέλασαν ἅπαντες· καὶ ὁ Σωκράτης
μᾶλα ἐσπουδακότι τῷ προσώπῳ εἶπεν·

ΣΩΚΡΑΤΗΣ. γελάτε ἐπ' ἐμοί; πότερον ἐπὶ τούτῳ
εἰ βούλομαι γυμναζόμενος μᾶλλον
ὑγιαίνειν ἢ εἰ ἥδιον ἐσθίειν καὶ καθεύδειν
ἢ εἰ τοιούτων γυμνασίων ἐπιθυμῶ, μὴ
ὥσπερ οἱ δολιχοδρόμοι τὰ σκέλη μὲν
παχύνονται, τοὺς ὤμους δὲ λεπτύνονται,
μηδ' ὥσπερ οἱ πύκται τοὺς μὲν ὤμους
παχύνονται, τὰ δὲ σκέλη λεπτύνονται,
ἀλλὰ παντὶ διαπονῶν τῷ σώματι πᾶν
ἰσόρροπον ποιεῖν; ἢ ἐπ' ἐκείνῳ γελάτε,
ὅτι οὐ δεήσει με συγγυμναστὴν ζητεῖν,
οὐδ' ἐν ὄχλῳ πρεσβύτην ὄντα
ἀποδύεσθαι, ἀλλ' ἄρκεσει μοι οἶκος
ἐπτάκλινος, ὥσπερ καὶ νῦν τῷδε
τῷ παιδί ἤρκεσε τόδε τὸ οἶκημα
ἐνιδρῶσαι, καὶ χειμῶνος μὲν ἐν
στέγῃ γυμνάσομαι, ὅταν δὲ ἄγαν
καῦμα ᾖ, ἐν σκιᾷ; ἢ τόδε γελάτε, εἰ
μεῖζω τοῦ καιροῦ τὴν γαστέρα ἔχων
μετριωτέρᾳ βούλομαι ποιῆσαι αὐτήν;
ἢ οὐκ ἴστε ὅτι ἐναγχος ἔωθεν Χαρμίδης
οὕτωσὶ κατέλαβέ με ὀρχούμενον;

ἄρκεῖ - suffice

ἐπτάκλινος - with seven couches (οἶκος
ἐπτάκλινος = a room of moderate size)
τὸ οἶκημα - room

ἐνιδροῖ - labour hard in
ὁ χειμῶν - winter
ἢ στέγη - roof
ἄγαν - too much
τὸ καῦμα - burning heat
ἢ σκιά - shadow

ἐναγχος - just now
ἔωθεν - at earliest dawn
καταλαμβάνει - find, detect

ΧΑΡΜΙΔΗΣ. ναὶ μὰ τὸν Δία, καὶ ἔδεια μὴ μαίνοιο·
ἐπεὶ δέ σου ἤκουσα ὅμοια οἷς νῦν λέγεις,
καὶ αὐτὸς ἐλθὼν οἶκαδε ὀρχούμεν μὲν

οἶκαδε - homewards

οὐ, οὐ γὰρ πώποτε τοῦτ' ἔμαθον,
 ἐχειρονομούν δέ' ταῦτα γὰρ ἠπιστάμην.

πώποτε - ever yet
 χειρονομεῖ - gesticulate

-- Xenophon, *Symposium*.

1. τίνος τὸ πρόσωπον ἐσπούδαζεν;
2. τίς ἐγυμνάζετο;
3. ἵνα τί ἐγυμνάζετο;
4. διὰ τί οὐ δεήσει αὐτὸν συγγυμναστὴν ζητεῖν;
5. διὰ τί οὐ δεήσει αὐτὸν ἐν ὄχλῳ ἀποδύεσθαι;
6. ποῦ δεήσει αὐτὸν ἐνιδρῶσαι;
7. τί ποιήσει ὁ Σωκράτης ὅταν ἄγαν καῦμα ᾖ;
8. πόσῃν γαστέρα εἶχεν ὁ Σωκράτης;
9. πόσῃν γαστέρα ἔχειν ἐβούλετο ὁ Σωκράτης;
10. τίνι ὀρχουμένῳ ἐπέτυχεν ὁ Χαρμίδης;
11. τί ἔπαθεν ὁ καταλαβών;
12. τί ἐποίησεν οὗτος;
13. διὰ τί οὐκ ὥρχεϊτο;
14. τί ἠπίστατο;

24D4: The virtues of musical accompaniment (and one other kind, too). (See 18D5.)

ΣΩΚΡΑΤΗΣ. ὦ Καλλιῖα, ἔχοις ἄν τι ἀνδρῖ

ἐλεγχομένῳ βοηθῆσαι;

βοηθεῖ - come to aid

ΚΑΛΛΙΑΣ. ἔγωγε. ὅταν γάρ ὁ αὐλὸς φθέγγηται,

παντάπασι σιωπῶμεν.

ΕΡΜΟΓΕΝΗΣ. ἦ οὖν βούλεσθε ὥσπερ Νῆκόςτρατος

ὁ ὑποκριτῆς τετράμετρα πρὸς τὸν

αὐλὸν κατέλεγεν, οὕτω καὶ ὑπὸ τοῦ

αὐλοῦ ὑμῖν διαλέγωμαι;

ΣΩΚΡΑΤΗΣ. πρὸς τῶν θεῶν, Ἑρμόγενες, οὕτω

ποιεῖ. οἶμαι γάρ, ὥσπερ ἡ ᾠδὴ

ἡδίων πρὸς τὸν αὐλόν, οὕτω καὶ

τοὺς σοὺς λόγους ἡδύνεσθαι ἄν τι

ὑπὸ τῶν φθόγγων, ἄλλως τε καὶ

εἰ μορφάζοις, ὥσπερ ἡ αὐλητρίς,

μορφάζει - gesticulate

καὶ σὺ πρὸς τὰ λεγόμενα.

ΚΑΛΛΙΑΣ. ὅταν οὖν ὁ Ἀντισθένης ὅδ' ἐλέγχη

τινὰ ἐν τῷ συμποσίῳ, τί ἔσται τὸ

τὸ συμπόσιον - drinking-party

αὐλημα;

τὸ αὐλημα - music for the flute

ΑΝΤΙΣΘΕΝΗΣ. τῷ μὲν ἐλεγχομένῳ οἶμαι ἄν πρέπειν

σῦριγμόν.

ὁ σῦριγμός - hissing

-- Xenophon, *Symposium*.

1. ἄρ' ὁ Καλλίᾱς ἐδύνατο τῷ Σωκράτει βοηθῆσαι;
2. τίς ἠλέγγετο;
3. πότε ἐσιώπησαν;
4. ἄρ' ἐβούλοντο τὸν Ἑρμογένη πρὸς τὸν αὐλὸν αὐτοῖς διαλέγεσθαι;
5. τίνος οἱ λόγοι ἠδύνοιντο ἂν ὑπὸ τοῦ αὐλοῦ;
6. τίς μορφάζοι ἄν;
7. τίς ἐμόρφασεν;
8. εἰ ἂν τις ἐλέγχηται, τί ἔσται τὸ αὐλημα;

24E. COMPOSITION

24Ea: *Original English*

I will here crave the Reader's leave, to make one general Apology for any thing in my Dissertation that may seem too severe. I desire but this favour or justice rather, that he would suppose my case to be his own: and then if he will say sincerely that he should have answered so many calumnies with fewer marks of resentment, I am content to lie under his censure. But it's a very difficult thing, for a person unconcerned and out of the reach of harm to be a fair arbitrator here. He will be apt to think the injured party too angry; because he cannot have as great a passion in seeing the ill usage as the other has in feeling it. Besides, there's a common fault in human nature, which I crave leave to express in Greek, ἐπιχαίρεκακίᾳ. There's a secret pleasure, they say, in seeing another man under the risk of a shipwreck, while one's self is safe on the shore,¹ and so we find the world is delighted to see one worried and run down, while themselves are made the spectators and entertained with the diversion.

RICHARD BENTLEY, preface to his
Dissertations upon the Epistles of Phalaris
(p.47 of the Bohn edition of 1883 = pp.
lxxvi-lxxvii of the London edition of 1699).

24Eb: *Recast of English*

Here, o (gentle) men I-ask you that (=how) (you-will) in-listening¹ accept of-me making (my) defence (with) one word, if I-seem to-anyone to-be-vexed excessively (in) expounding these (things). For I-am (a) worthy (man), I-think, to-obtain this favour from you, and quite justly, in-that (you) would be-willing each (of you) (as to, acc.) whatsoever (things) I-say refuting those (people),² these (things) to-consider as-if his-own. And then if anyone of-you asserts in truth (ἐπὶ + gen.) that, even if he-himself happened (use aorist) (to be) being-slandered (as to) such-great (things), (he) would have-manifested fewer (fits of) anger(s, use plural) in-order-that (he) might-reply,³ gladly will-I-endure being-refuted by him concerning these (things). And-yet it-is very-difficult for-the (kind of man) not having-associated-with (pfctive act.)⁴ any matter, so-that (he) takes no harm from-thence, to-make a-judgment on-a-basis-of (ἐξ) (the) equal (thing). For how (will he) not think the (people) being-wronged to-be-vexed overmuch, because it-is not (possible) for-himself to-use such-great anger (while) watching, as (=by-how-much, sc. anger) it-is necessity for-the (people) having-suffered the injustice.

1 of Lucretius II. 1 f. (Suave mari magno . . .)

And further all men, in-as-much-as being deficient (in-respect-of: *gen.*) the true virtue exhibit what in-our language we-call ἐπιχαιρεκακίᾱ. For we-escape-notice-of each-other (in) taking-pleasure, you-see, whenever we-see another man running-a-risk to-shipwreck (ναυᾶγει) on-the-one-hand, (but) ourselves on-the-other-hand are ⁵ safe on land. Therefore we-come-upon the many (men) actually taking-delight if at-any-time anyone is-being-cast-down by-harm and evils, it-being-possible (παρὸν, *accusative absolute, idiomatic*)⁶ for-them observing the (thing) taking-place to-be-cheered.

Notes:

- 1 Although Bentley was exposing a literary forgery in print, Greek always retained its oral conception of such argument, and "the listener" comes more naturally in Greek than "the reader"; in this case it imparts an oratorical flavour to the whole, which is not however, I think, unwelcome.
- 2 ἐκείνους λέγω ἐλέγχων. The participle governs ἐκείνους in 'hyperbaton'. Be alert for this kind of word-order where there is no ambiguity.
- 3 ἵνα ἀποκρίνοιτο, normal optative for a final clause in past sequence (ἔτυχε . . . ἔφηνε); ἵνα ἀπεκρίνατο is idiomatic and means "in order that he might have answered (but he did not in fact have to do so)", - an unfulfilled purpose clause. [Can you deduce the corresponding meaning of ἵνα ἀπεκρίνεται, past progressive indicative? See Goodwin, *Moods and Tenses* section 333.]
- 4 With such a participial + article expression, the negative μὴ will take care of the generic ("the kind of man who . . .) overtones; οὐ would designate a particular person who has not (associated).
- 5 But . . . (be sure to continue the mood of the previous clause into this one.)
- 6 Greek has a limited number of these convenient accusative absolutes; thus ἐξόν = "it being allowed", μετόν = "there being a share" and a few more (check in the dictionary before venturing on one.)

24F. VOCABULARY

24F1: NEW WORD LIST

- * ἄγαν [adverb] - very much; too much
- * ἄρκεῖ (ἀρκεῖ) [verb] - suffice
- ἄρτι [adverb] - just, exactly; just now
- * τὸ αὐλήμα (τοῦ αὐλήματος) [noun] - piece of music for the flute
- * βοηθεῖ (βοηθῶ) [verb] - come to aid, assist, aid
- * ἡ διατριβή (τῆς διατριβῆς) [noun] - pastime; occupation; haunt
- διίσχυρίζεται (διίσχυρίζομαι) [verb] - (deponent) lean upon, rely on; affirm confidently
- * ἔναγχος [adverb] - just now, lately
- * ἐνιδροῖ (ἐνιδρῶ) [verb] - labour hard in, sweat in
- * ἐπτάκλινος (-ον) [adjective] - with seven couches/beds
- ἔρεται (ἔρομαι) [verb] - (deponent) ask, enquire (not found in present indicative)
- * ἔωθεν [adverb] - at earliest dawn
- καθορᾷ (καθορῶ) [verb] - look down (upon); behold; perceive, discern
- * καταγιγνώσκει (καταγιγνώσκω) [verb] - remark, observe; lay a charge against (future uses middle)
- * καταλαμβάνει (καταλαμβάνω) [verb] - seize, lay hold of: find, detect
- * καταλείπει (καταλείπω) [verb] - leave behind
- * κατέχει (κατέχω) [verb] - hold fast; restrain
- * τὸ καῦμα (τοῦ καύματος) [noun] - burning heat (e.g., of the sun)
- * τὸ Λύκειον (τοῦ Λυκείου) [noun] - Lyceum (a γυμνάσιον - see Unit 9F1 - i.e., sports ground, one of three at Athens; it was sacred to Apollo Lykeios, and a favourite resort of Socrates)
- ὁ μαθητής (τοῦ μαθητοῦ) [noun] - pupil
- * μορφάζει (μορφάζω) [verb] - gesticulate
- * οἶκαδε [adverb] - homewards; at home
- * τὸ οἶκμα (τοῦ οἰκήματος) [noun] - room; (plural) building, house
- * ὁμιλεῖ (ὁμιλῶ) [verb] - consort with
- ὀξύς (-ὀξεῖα - ὀξύ) [adjective] - sharp, keen

- * **παρίστησι** (παρίστημι) [verb] - place beside, present; (intransitive) stand near/beside
- * **πώποτε** [adverb] - ever yet
- ῥάδιος** (ῥαδίᾱ - ῥάδιον) [adjective] - easy
- * **ἡ σκιᾶ** (τῆς σκιᾶς) [noun] - shadow; reflection; phantom
- * **ἡ στέγη** (τῆς στέγης) [noun] - roof
- * **τὸ συμποσίον** (τοῦ συμποσίου) [noun] - drinking-party, symposium
- * **ὁ σῦριγμός** (τοῦ σῦριγμοῦ) [noun] - shrill piping sound, hissing
- ὑπισχνεῖται** (ὑπισχνοῦμαι) [verb] - (deponent) promise; undertake to do
- ὑποτίθησι** (ὑποτίθημι) [verb] - place under; suggest; (middle) propose (to oneself)
- * **ὁ χειμῶν** (τοῦ χειμῶνος) [noun] - winter; storm
- * **χειρονομεῖ** (χειρονομῶ) [verb] - gesticulate (with the hands)

24F2: RELATED WORDS

αὐλεῖ
αὐλημα
αὐλητρίς
αὐλός

ἄγνοεῖ
ἄγνοια
ἄγνώς
γιγνώσκει
γνώμη
ἐννοεῖ
καταγιγνώσκει
καταννοεῖ
νοεῖ
νοῦς
προσεννοεῖ
ὑπόνοια

διά
διαβάλλει
διάγει
διακελεύεται
διαλέγει
διαπονεῖ
διαπράττει
διατρίβει
διατριβή
διαφέρει
διαφθείρει
διαφορᾷ
διῶχῦρίζεται
διό
διότι
εὐδιάβολος

ἔγκλημα
ἐγκωμιάζει
ἐν
ἐνδεής
ἐνδείκνυσι
ἐνιδροῖ
ἐννοεῖ
προσεννοεῖ

ἀνέχει
ἀπέχει
ἔχει
κατέχει
παρέχει
σχέσις
σχῆμα
ὑπischνεῖται
ὑπόσχεται

ἐντεῦθεν
ἔωθεν

ἀνθίστησι
ἐπίσταται
ἐπιστήμη
παρίστησι

διῶχῦρίζεται
ἰσχυρός
ἰσχύς

καθεύδει
καθίζει
καθορᾷ
κατά
καταβάλλει
καταγελά
καταγιγνώσκει
κατάδηλος
καταλαμβάνει
καταλέγει
καταλείπει
καταννοεῖ
καταπίνει
καταποικίλλει
κατέχει
κατηγορεῖ

ἀπολαμβάνει
καταλαμβάνει
λαμβάνει

καταλείπει
λοιπός

δυσμαθής
μαθητής
μανθάνει

οἶκαδε
οἶκεῖ
οἶκεῖος
οἶκέτης
οἶκημα
οἶκιᾶ
οἶκοδόμος
οἰκονομικός
οἶκος

οὔπω
πῶποτε

διατρίβει
διατριβή

καθορᾷ
ὀρᾷ
προορᾷ

παρά
παράδειγμα
παρατίθησι
παρέχει
παρίστησι
παροινίᾳ

ὑπηρεσίᾳ
ὑπηρετής
ὑπηρετικός
ὑπισχνεῖται
ὑπό
ὑπόθεσις
ὑποκριτής
ὑπόνοια
ὑπόσχεσις
ὑποτίθησι
ὑποφέρει

καταπίνει
συμπόσιον

συγγένεια
συγγυμναστής
συγχωρεῖ
συμμίγνυσι
συμπόσιον
συμφέρει
σύν
συνδέει
συνδειπνεῖ
συνδοκεῖ
σύνεστι
συνέστιος
συνίησι
σύνοιδε
συνομολογεῖ
συντείνει
συντεκμαίρεται
συστρατεύει

δυσχερῶς
ἐπιχειρεῖ
προχειρος
χείρ
χειρονομεῖ

δήποτε
ὁπότε
οὐδέποτε
ποτε
πῶποτε

ἐπιτίθησι
παρατίθησι
προτίθησι
τίθησι
ὑπόθεσις
ὑποτίθησι

24F3: *IDIOMATIC EXPRESSIONS*

οὐ δοκεῖν (+ infinitive) - to pretend not to

χειμῶνος - in winter-time

DERIVATIVES

διατριβή

Λύκειον

συμπόσιον

UNIT TWENTY-FIVE

25A. BASIC DIALOGUE

25A1: Socrates keeps Euthyphro from digressing. (See 10A1, 13D2, 24A2).

- | | | | |
|------------|---|-----------|---|
| SOCRATES. | Should we say that these things are true, Euthyphro? | ΣΩΚΡΑΤΗΣ. | ταῦτα ἀληθῆ φῶμεν εἶναι, ὦ Εὐθύφρων; |
| EUTHYPHRO. | Not only these, Socrates, but, as I said just now, I shall also explain to you many other things about religious matters, if you like, and when you hear them I am sure that you will be astonished. | ΕΥΘΥΦΡΩΝ. | μὴ μόνον γε, ὦ Σώκρατες, ἀλλ' ὅπερ ἄρτι εἶπον, καὶ ἄλλα σοι ἐγὼ πολλά, ἔανπερ βούλη, περὶ τῶν θείων διηγήσομαι, ἃ σὺ ἀκούων εὖ οἶδ' ὅτι ἐκπλαγήσῃ. |
| SOCRATES. | I wouldn't be surprised. But you will explain these things to me some other time at leisure; but now try to tell me more clearly what I asked you just now. For, my dear friend, you did not give me a satisfactory explanation before when I asked what the holy was but you told me that "holy" is just this which you are now doing, that is, launching a suit for murder against your father. | ΣΩΚΡΑΤΗΣ. | οὐκ ἂν θαυμάζοιμι. ἀλλὰ ταῦτα μὲν μοι εἰς αὐθις ἐπὶ σχολῆς διηγήσῃ· νῦν δὲ ὅπερ ἄρτι σε ἠρόμην πειρῶ σαφέστερον εἰπεῖν. οὐ γάρ με, ὦ ἑταῖρε, τὸ πρότερον ἱκανῶς ἐδίδαξας ἐρωτήσαντα τὸ ὅσιον ὅτι ποτ' εἶη, ἀλλὰ μοι εἶπες ὅτι τοῦτο τυγχάνει ὅσιον ὃν δὲ σὺ νῦν ποιεῖς, φόνου ἐπεξιῶν τῷ πατρί. |
| EUTHYPHRO. | And I was speaking the truth, Socrates. | ΕΥΘΥΦΡΩΝ. | καὶ ἀληθῆ γε ἔλεγον, ὦ Σώκρατες. |
| SOCRATES. | Perhaps you were. But, Euthyphro, you say that there are many other holy things too. | ΣΩΚΡΑΤΗΣ. | ἴσως. ἀλλὰ γάρ, ὦ Εὐθύφρων, καὶ ἄλλα πολλά φῆς εἶναι ὅσια. |
| EUTHYPHRO. | And so there are. | ΕΥΘΥΦΡΩΝ. | καὶ γὰρ ἔστιν. |

-- Plato, *Euthyphro*.

25A2: What critical powers are needed for sound judgement?

SOCRATES. Well, look at it this way. If things are to be judged rightly, by what must they be judged? Is it not by experience and intelligence and discussion? or could anyone have a better criterion than these?

ΣΩΚΡΑΤΗΣ. ἀλλ' ὧδε σκόπει. τίνι χρή κρίνεσθαι τὰ μέλλοντα καλῶς **κριθῆσεσθαι**; ἄρ' οὐκ ἐμπειρία τε καὶ φρονήσῃ καὶ λόγῳ; ἢ τούτων ἔχοι ἄν τις βέλτιον κριτήριον;

GLAUCO. How could he?

ΓΛΑΥΚΩΝ. καὶ πῶς ἄν;

-- Plato, *Republic*.

25B. DRILLS

M: MIMICRY DRILLS

M1: Purpose: To learn a typical formation of the future (assertive) indicative passive.

Directions: Drill the following question-answer sequence on the model:

Recording: φοβηθήσεται - he will be feared

Reply: φοβηθήσεται

Recording: Ἀθήνησι μὲν φοβήσεται, ὑπὸ δὲ τῶν Θεβαίων

At Athens he will be afraid, but by the Thebans

Reply: ὑπὸ δὲ τῶν Θεβαίων φοβηθήσεται.
but by the Thebans he will be feared.

1. φοβηθήσεται

Ἀθήνησι μὲν φοβήσεται, ὑπὸ δὲ τῶν Θεβαίων

2. φοβηθήσῃ

Ἀθήνησι μὲν φοβήσῃ, ὑπὸ δὲ τῶν Θεβαίων

3. φοβηθήσομαι

Ἀθήνησι μὲν φοβήσομαι, ὑπὸ δὲ τῶν Θεβαίων

4. φοβηθήσεσθον

Ἀθήνησι μὲν φοβήσεσθον, ὑπὸ δὲ τῶν Θεβαίων

5. φοβηθήσονται

Ἀθήνησι μὲν φοβήσονται, ὑπὸ δὲ τῶν Θεβαίων

6. φοβηθήσεσθε

Ἀθήνησι μὲν φοβήσεσθε, ὑπὸ δὲ τῶν Θεβαίων

7. φοβηθησόμεθα

Ἀθήνησι μὲν φοβησόμεθα, ὑπὸ δὲ τῶν Θεβαίων

Problems:

- α'. φοβήσεται, a future middle form, differs in shape by one component from φοβηθήσεται. This difference signals a different meaning: i.e., passive. The shape of the passive signal in the forms above is _____
- β'. It is convenient in charting the structure of the verb to speak of a single signal for the *future passive*. In the form φοβηθήσομαι the segment indicating both future and passive together is _____

α'. θη
β'. θησ

- M2: The future passive signal, like others which you have met, occurs in several different shapes. The following variants are among the most common. (Some of the non-passive forms are deponent, others are true middle.)

Purpose: To learn different forms of the future-passive signal.

Directions: Mimic the following sequences rapidly across each row.

- M2a:
- | | |
|---------------------------|---------------------------------|
| 1. αὐτοὺς μὲν εὐρήσεται, | 1. - ὑπ' αὐτῶν δ' εὐρεθήσεται. |
| 2. αὐτοὺς μὲν ἀφήσεται, | 2. - ὑπ' αὐτῶν δ' ἀφεθήσεται. |
| 3. αὐτοὺς μὲν ἀποδώσεται, | 3. - ὑπ' αὐτῶν δ' ἀποδοθήσεται. |
| 4. αὐτοὺς μὲν προθήσεται, | 4. - ὑπ' αὐτῶν δ' προτεθήσεται. |
| 5. αὐτοὺς μὲν θύσεται. | 5. - ὑπ' αὐτῶν δ' τυθήσεται. |

- γ'. The vowel in **στα-** is the shorter form of the vowel in **στη-**. On the basis of the above forms, the future middle **στήσεται** - 'he will set up for himself', would lead to the future passive _____

- M2b:
- | | |
|-------------------------|---------------------------------|
| 1. αὐτὰς μὲν λήψομαι, | 1. - ὑπ' αὐτῶν δ' ληφθήσομαι. |
| 2. αὐτὰς μὲν ὄψομαι, | 2. - ὑπ' αὐτῶν δ' ὀφθήσομαι. |
| 3. αὐτὰς μὲν δείξομαι, | 3. - ὑπ' αὐτῶν δ' δειχθήσομαι. |
| 4. αὐτὰς μὲν διώξομαι, | 4. - ὑπ' αὐτῶν δ' διωχθήσομαι. |
| 5. αὐτὰς μὲν ἄξομαι, | 5. - ὑπ' αὐτῶν δ' ἀχθήσομαι. |
| 6. αὐτὰς μὲν διδάξομαι, | 6. - ὑπ' αὐτῶν δ' διδαχθήσομαι. |
| 7. αὐτὰς μὲν παύσομαι, | 7. - ὑπ' αὐτῶν δ' παυθήσομαι. |

- δ'. Given αὐτὰς πέμψομαι - 'I shall have them sent', the Greek for 'I shall be sent by them', would be ὑπ' αὐτῶν _____

- γ'. σταθήσεται
δ'. πεμφθήσομαι

M2c:

- | | |
|----------------------------|---------------------------------|
| 1. τούτους μὲν αἰδέσθῃ σύ, | 1. - ὑπ' ἐκείνων δ' αἰδεσθήσῃ. |
| 2. τούτους μὲν γνῶσθῃ σύ, | 2. - ὑπ' ἐκείνων δὲ γνωσθήσῃ. |
| 3. τούτους μὲν παύσῃ σύ, | 3. - ὑπ' ἐκείνων δὲ παυσθήσῃ. |
| 4. τούτους μὲν οἴσῃ σύ, | 4. - ὑπ' ἐκείνων δ' οἰσθήσῃ. |
| | or ὑπ' ἐκείνων δ' ἐνεχθήσῃ. |
| 5. τούτων μὲν ἀκούσῃ σύ, | 5. - ὑπ' ἐκείνων δ' ἀκουσθήσῃ. |
| 6. τούτους μὲν κολάσῃ σύ, | 6. - ὑπ' ἐκείνων δὲ κολασθήσῃ. |
| 7. τούτους μὲν δικάσῃ σύ, | 7. - ὑπ' ἐκείνων δὲ δικασθήσῃ. |
| 8. τούτους μὲν ὀνομάσῃ σύ, | 8. - ὑπ' ἐκείνων δ' ὀνομασθήσῃ. |
| 9. τούτους μὲν ἐργάσῃ σύ, | 9. - ὑπ' ἐκείνων δ' ἐργασθήσῃ. |

ε': The last four verbs above have a present progressive base in - ζ: e.g., κολάζει, δικάζει, etc. In verbs of this kind, the ζ is replaced by σ before the future passive - θησ-: e.g., κολασθήσῃ, δικασθήσῃ. Given the future middle θαυμάσεται, the future passive would be _____

ς': παύσῃ (no. 3 above) shows the corresponding future passive παυσθήσῃ. In M2b7 the form given was παυθήσομαι. This suggests that some verbs may follow more than _____ model. This hypothesis is reinforced by the suppletive future passive of οἴσῃ above, which is _____

M2d: The following verbs show a further variant of the θησ- signal. Note what remains common to all.

- | | |
|----------------------------------|-------------------------------------|
| 1. οὐκ ἀποσφάττομεν τοὺς φίλους, | 1. - οὐδ' ὑπ' αὐτῶν ἀποσφαγησόμεθα. |
| 2. οὐ διαφθείρομεν τοὺς φίλους, | 2. - οὐδ' ὑπ' αὐτῶν διαφθαρησόμεθα. |
| 3. οὐκ ἐκπλήττομεν τοὺς φίλους, | 3. - οὐδ' ὑπ' αὐτῶν ἐκπλαγησόμεθα. |
| 4. οὐ σκεπτόμεθα τοὺς φίλους, | 4. - οὐδ' ὑπ' αὐτῶν σκεπτησόμεθα. |
| 5. οὐ φαίνομεν τοὺς φίλους, | 5. - οὐδ' ὑπ' αὐτῶν φανησόμεθα. |
| 6. οὐκ ἀποτρέπομεν τοὺς φίλους, | 6. - οὐδ' ὑπ' αὐτῶν ἀποτραπησόμεθα. |

ζ': In the above "2nd aorist" passive forms, θ does not form part of the future passive signal. What remains common to the set is _____

η': On the basis of the above pattern, complete the following: οὐδ' ἀπογράφει τοὺς ἐχθρούς, οὐδ' ὑπ' αὐτῶν _____. "Neither is he listing his enemies, nor will he be listed by them".

ε': θαυμασθήσεται
ς: one
ἐνεχθήσῃ

ζ': - ησ-
η': ἀπογραφῆσεται

M2e:

- | | |
|--------------------------|-----------------------------------|
| 1. τοῦτον μὲν δέει, | 1. - ἐκεῖνος δ' οὐ δεδήσεται. |
| 2. τοῦτον μὲν ἐκπλήττει, | 2. - ἐκεῖνος δ' οὐκ ἐκπεπλήξεται. |
| 3. τοῦτον μὲν σκέπτεται, | 3. - ἐκεῖνος δ' οὐκ ἐσκέψεται. |
| 4. τοῦτον μὲν παύει, | 4. - ἐκεῖνος δ' οὐ πεπαύσεται. |
| 5. τοῦτον μὲν διαβάλλει, | 5. - ἐκεῖνος δ' οὐ διαβεβλήσεται. |
| 6. τοῦτον μὲν λέγει, | 6. - ἐκεῖνος δ' οὐ λελέξεται. |
- or ἐκεῖνος δ' οὐκ εἰρήσεται.

θ'. The particular device used in the verbs above, to signal *future passive* has also appeared with the perfective base, where an initial element was repeated. It is called _____

Note: You have already met variant forms for some of the above verbs. Why not make a note of them?

M2f: The following forms in the right-hand column are also future passive in meaning.

- | | |
|-------------------------|----------------------------------|
| 1. οὐδ' αὐτὸν μῖσῆσω, | 1. - οὐδ' ὑπ' αὐτοῦ μῖσῆσομαι. |
| 2. οὐδ' αὐτὸν ἀδικήσω, | 2. - οὐδ' ὑπ' αὐτοῦ ἀδικήσομαι. |
| 3. οὐδ' αὐτὸν ἀφαιρήσω, | 3. - οὐδ' ὑπ' αὐτοῦ ἀφαιρέσομαι. |
| 4. οὐδ' αὐτὸν δονήσω, | 4. - οὐδ' ὑπ' αὐτοῦ δονήσομαι. |
| 5. οὐδ' αὐτὸν ἑάσω, | 5. - οὐδ' ὑπ' αὐτοῦ ἑάσομαι. |

- ι'. The right-hand column above contains forms which are clearly future middle in shape. Therefore, the future passive, in addition to being expressed by the *θη* signal (in one of its several shapes) or by reduplication, is with some verbs signalled by a form which is properly a future _____.

θ' reduplication
ι' middle

M2g: Further forms and variants.

- | | |
|---------------------------------|---------------------------------|
| 1. νῦν μὲν λέγεται ὁ λόγος, | 1. - ὕστερον δὲ λεχθήσεται. |
| | οἱ ὕστερον δὲ ῥηθήσεται. |
| | οἱ ὕστερον δὲ λελέξεται. |
| | οἱ ὕστερον δ' εἰρήσεται. |
| 2. νῦν μὲν κρίνεται ὁ ἀνὴρ, | 2. - ὕστερον δὲ κριθήσεται. |
| 3. νῦν μὲν παρέχεται τὸ πρᾶγμα, | 3. - ὕστερον δὲ παρασχεθήσεται. |
| | οἱ ὕστερον δὲ παρέξεται. |
| 4. νῦν μὲν φοβεῖται, | 4. - ὕστερον δὲ φοβηθήσεται. |
| 5. νῦν μὲν φθονοῦνται, | 5. - ὕστερον δὲ φθονηθήσονται. |
| 6. νῦν μὲν φιλοῦνται, | 6. - ὕστερον δὲ φιληθήσονται. |
| 7. νῦν μὲν ποιοῦνται, | 7. - ὕστερον δὲ ποιηθήσονται. |
| 8. νῦν μὲν πειρῶνται, | 8. - ὕστερον δὲ πειραθήσονται. |
| 9. νῦν μὲν ἐστιῶνται, | 9. - ὕστερον δ' ἐστιᾷθήσονται. |

R: RECOGNITION DRILLS

R1: Purpose: To practise the distinction between active and passive.

R1a: Directions: Repeat the verb, adding αὐτούς if it is active, ὑπ' αὐτῶν, if passive.

Cover this column

- | | |
|------------------|--------------|
| 1. ἀποδώσω | 1. αὐτούς |
| 2. διδαχθήσεσθε | 2. ὑπ' αὐτῶν |
| 3. διώξει | 3. αὐτούς |
| 4. διαφθαρήσμεθα | 4. ὑπ' αὐτῶν |
| 5. γνωσθήσεσθον | 5. ὑπ' αὐτῶν |
| 6. παραθήσετε | 6. αὐτούς |
| 7. ἀδικήση | 7. ὑπ' αὐτῶν |
| 8. δικάσετον | 8. αὐτούς |

R1b: Directions: Drill as above, adding ὑφ' ὑμῶν if passive, ὑμᾶς if otherwise.

- | | |
|--------------------|-------------|
| 1. ἀποσφαγήσομαι | 1. ὑφ' ὑμῶν |
| 2. ὄψονται | 2. ὑμᾶς |
| 3. βλέψη | 3. ὑμᾶς |
| 4. ἀφεθήσεσθον | 4. ὑφ' ὑμῶν |
| 5. καταλελειψόμεθα | 5. ὑφ' ὑμῶν |
| 6. φευξόμεθα | 6. ὑμᾶς |
| 7. ἀποκρινεῖσθον | 7. ὑμᾶς |
| 8. ἀκουσθήσεται | 8. ὑφ' ὑμῶν |

R1c: Directions: Drill as above, using τοὺς ἄλλους - ὑπὸ τῶν ἄλλων, but *NOTE:* the contrast is between deponents and middle forms with passive meaning.

Cover this column

- | | |
|-------------------|------------------|
| 1. δέξεται | 1. τοὺς ἄλλους |
| 2. ἐᾶσόμεθα | 2. ὑπὸ τῶν ἄλλων |
| 3. θεᾶσθε | 3. τοὺς ἄλλους |
| 4. ἐπιστήσομαι | 4. τοὺς ἄλλους |
| 5. μισήσεσθον | 5. ὑπὸ τῶν ἄλλων |
| 6. ἀδικήσονται | 6. ὑπὸ τῶν ἄλλων |
| 7. αἰδέσεσθον | 7. τοὺς ἄλλους |
| 8. προαγορεύσεται | 8. ὑπὸ τῶν ἄλλων |

R2: *Purpose:* To drill the contrast between present and future passive.

Directions: Repeat the verb, prefixing it with either **αὔριον** or **νῦν**, depending on the tense:
e.g.,

Recording: _____ πεμφθήσεται.

Reply: **αὔριον** πεμφθήσεται.

Cover this column

- | | |
|--------------------------|----------------------------------|
| 1. _____ πεμφθήσεται. | 1. αὔριον πεμφθήσεται. |
| 2. _____ λαμβάνεται. | 2. νῦν λαμβάνεται. |
| 3. _____ ὀρώμαι. | 3. νῦν ὀρώμαι. |
| 4. _____ πειρᾶθήσονται. | 4. αὔριον πειρᾶθήσονται. |
| 5. _____ ἀκουσθήσεσθε. | 5. αὔριον ἀκουσθήσεσθε. |
| 6. _____ ποιούμεθα. | 6. νῦν ποιούμεθα. |
| 7. _____ ἐλεγχθήσομαι. | 7. αὔριον ἐλεγχθήσομαι. |
| 8. _____ κτηθήσῃ. | 8. αὔριον κτηθήσῃ. |
| 9. _____ ἄπτεται. | 9. νῦν ἄπτεται. |
| 10. _____ φερόμεθα. | 10. νῦν φερόμεθα. |
| 11. _____ φιληθήσονται. | 11. αὔριον φιληθήσονται. |
| 12. _____ ἄγεσθε. | 12. νῦν ἄγεσθε. |
| 13. _____ βλέπονται. | 13. νῦν βλέπονται. |
| 14. _____ δοθήσῃ. | 14. αὔριον δοθήσῃ. |
| 15. _____ διώκεσθε. | 15. νῦν διώκεσθε. |
| 16. _____ εὔρεθήσεται. | 16. αὔριον εὔρεθήσεται. |
| 17. _____ ἐκπέμπομαι. | 17. νῦν ἐκπέμπομαι. |
| 18. _____ φανησόμεθα. | 18. αὔριον φανησόμεθα. |
| 19. _____ ἀπογραφήσεσθε. | 19. αὔριον ἀπογραφήσεσθε. |
| 20. _____ καλοῦνται. | 20. νῦν καλοῦνται. |

21. _____ νομίζεται.

22. _____ καταληφθήσομαι.

23. _____ διαβεβλησόμεθα.

24. _____ ρίπτεται.

25. _____ έαση.

21. **νυν** νομίζεται.

22. **αύριον** καταληφθήσομαι.

23. **αύριον** διαβεβλησόμεθα.

24. **νυν** ρίπτεται.

25. **αύριον** έαση.

R3: *Purpose:* To associate the infinitive with the indicative state of the same voice.

R3a: *Directions:* Complete each sentence by supplying the indicative form which corresponds to 'the infinitive: e.g.,

Recording: φησὶ γνωσθήσεσθαι. λέγει ὅτι {γνώσεται.}
{γνωσθήσεται.}

Reply: λέγει ὅτι γνωσθήσεται.

Cover this column

- | | |
|---|------------------|
| 1. φησὶ γνωσθήσεσθαι. λέγει ὅτι {γνώσεται.}
{γνωσθήσεται.} | 1. γνωσθήσεται. |
| 2. φησὶν ἡμᾶς κριθήσεσθαι. λέγει ὅτι {κρινούμεθα.}
{κριθιθόμεθα.} | 2. κριθιθόμεθα. |
| 3. φατὸν χρήσεσθαι. λέγεται ὅτι {κεχρήσεσθον.}
{χρησεσθον.} | 3. χρήσεσθον. |
| 4. φᾶσιν αὐτὸ γραφήσεσθαι. λέγουσιν ὅτι {γραφήσεται.}
{γράφεται.} | 4. γραφήσεται. |
| 5. φαμέν ταῦτα δηλοῦν. λέγομεν ὅτι ταῦτα {δηλωθησόμεθα.}
{δηλοῦμεν.} | 5. δηλοῦμεν. |
| 6. φῆς οἰσθήσεσθαι. λέγεις ὅτι {οἰσθήση.}
{οἰση.} | 6. οἰσθήση. |
| 7. φατέ ἡμῶν ἀκούσεσθαι. λέγετε ὅτι ἡμῶν {ἀκουσθήσεσθε.}
{ἀκούσεσθε.} | 7. ἀκούσεσθε. |
| 8. φησὶν ἀποδώσειν. λέγει ὅτι {ἀποδώσεται.}
{ἀποδώσει.} | 8. ἀποδώσει. |
| 9. ἔφασαν ζητηθήσεσθαι. ἔλεγον ὅτι {ζητηθήσονται.}
{ζητοῦνται.} | 9. ζητηθήσονται. |
| 10. ἔφην τοῦτο παραθήσειν. ἔλεγον ὅτι τοῦτο {παρατεθήσομαι.}
{παραθήσω.} | 10. παραθήσω. |
| 11. φησὶν αὐτοὺς μῖσήσεσθαι. λέγει ὅτι {μῖσοῦνται.}
{μῖσήσονται.} | 11. μῖσήσονται. |
| 12. φαμέν ἅει αἰδέσεσθαι. λέγομεν ὅτι ἅει {αἰδεσόμεθα.}
{αἰδεσθησόμεθα.} | 12. αἰδεσόμεθα. |

R3b: *Purpose:* To contrast the relative tense of passive (progressive) infinitives.

Directions: Expand each statement by prefixing the infinitive with either αὐριον or νῦν, depending on the tense: e.g.,

Recording: ἐλπίζει ὠφεληθήσεσθαι.

Reply: ἐλπίζει αὐριον ὠφεληθήσεσθαι.

Cover this column

- | | |
|---|------------|
| 1. ἐλπίζει ὠφεληθήσεσθαι. | 1. αὐριον |
| 2. ἴσως μέλλομεν ἀδικήσεσθαι. | 2. αὐριον |
| 3. οἶεται ἡμᾶς ὠφελεῖσθαι. | 3. νῦν |
| 4. φημί σέ ἐκπλαγήσεσθαι. | 4. αὐριον |
| 5. οὗ φησι τὸν λόγον σαφέστερον λέγεσθαι. | 5. νῦν |
| 6. οὐκ οἴομεθα ἱκανῶς ἐστιᾶσθαι. | 6. νῦν |
| 7. ἔφη με διδαχθήσεσθαι. | 7. αὐριον |
| 8. ἐνόμιζόν τι ἐν βαλαντίῳ ἔχειν. | 8. νῦν |
| 9. ἄρα μέλλει καλῶς κριθήσεσθαι; | 9. αὐριον |
| 10. ἔφασαν οἱ φεύγοντες διώκεσθαι. | 10. νῦν |
| 11. οὐ μέλλομεν γελοιοποιηθήσεσθαι. | 11. αὐριον |
| 12. ὑπέσχετο ὑπὸ τῶν ἐχθρῶν μὴ καταβεβλήσεσθαι. | 12. αὐριον |

R4: *Purpose:* To test for recognition of the future passive participle.

Directions: Complete the following sentences with αὐτούς if the participle is active, with ὑπ' αὐτῶν if it is passive: e.g.,

Recording: πόλεις ηὑρόμην αἰρεθισομένᾱς _____

Reply: πόλεις ηὑρόμην αἰρεθισομένᾱς ὑπ' αὐτῶν.

Cover this column

- | | |
|--|---------------|
| 1. πόλεις ηὑρόμην αἰρεθισομένᾱς _____ | 1. ὑπ' αὐτῶν |
| 2. οὐ γάρ με ἐδίδαξας ἐρωτήσαντα _____ | 2. αὐτούς |
| 3. τούτῳ τῷ κριτηρίῳ τυγχάνει κριθησόμενον _____ | 3. ὑπ' αὐτῶν |
| 4. ποῦ μοι οἱ ἄνδρες οἱ λαβόντες _____; | 4. αὐτούς |
| 5. νῦν περιέρχεται μάντις καλῶν _____ | 5. αὐτούς |
| 6. οἶδα τὸν ἀνδροφόνον διωχθισόμενον _____ | 6. ὑπ' αὐτῶν |
| 7. ἦσθου τᾶς ὀρχηστρίδας θαυμασθισομένᾱς _____ | 7. ὑπ' αὐτῶν |
| 8. ἀρέσκουσιν ἡμῖν ἐγκωμιάσουσιν _____ | 8. αὐτούς |
| 9. οὐκ εἶδον ὑμᾶς ἀντισταθισομένους _____ | 9. ὑπ' αὐτῶν |
| 10. τῷ πατρὶ ἔλεγες ὠφελήσοντι _____ | 10. αὐτούς |
| 11. τοῖς Ἀθηναίοις ἐπολέμουν παύσων _____ | 11. αὐτούς |
| 12. διδάσκω τὸν παῖδα τὸν κληθισόμενον _____ | 12. ὑπ' αὐτῶν |

P: PRODUCTION DRILLS

P1: Purpose: To produce forms of the future assertive indicative passive.

Directions: Repeat the recorded sentence expanding it as follows:

Recording: νῦν μὲν βλέπεται,

Reply: νῦν μὲν βλέπεται, αὔριον δὲ βλεφθήσεται.

Cover this column

- | | |
|---------------------------|--|
| 1. νῦν μὲν βλέπεται, | 1. αὔριον δὲ βλεφθήσεται. |
| 2. νῦν μὲν ἄγεται. | 2. αὔριον δ' ἄχθήσεται. |
| 3. νῦν μὲν θεραπεύη, | 3. αὔριον δὲ θεραπευθήσῃ. |
| 4. νῦν μὲν καλῇ, | 4. αὔριον δὲ κληθήσῃ. |
| 5. νῦν μὲν λαμβάνομαι, | 5. αὔριον δὲ ληφθήσομαι. |
| 6. νῦν μὲν ὀρῶμαι, | 6. αὔριον δ' ὀφθήσομαι. |
| 7. νῦν μὲν ἀφίεσθον, | 7. αὔριον δ' ἀφεθήσεσθον. |
| 8. νῦν μὲν ἀποδίδοςθον, | 8. αὔριον δ' ἀποδοθήσεσθον. |
| 9. νῦν μὲν γινώσκονται, | 9. αὔριον δὲ γνωσθήσονται. |
| 10. νῦν μὲν φέρονται, | 10. αὔριον δ' οἰσθήσονται.
or αὔριον δ' ἐνεχθήσονται. |
| 11. νῦν μὲν διαφθείρεσθε, | 11. αὔριον δὲ διαφθαρήσεσθε. |
| 12. νῦν μὲν φαίνεσθε, | 12. αὔριον δὲ φανήσεσθε. |
| 13. νῦν μὲν δεόμεθα, | 13. αὔριον δὲ δεδησόμεθα. |
| 14. νῦν μὲν χρώμεθα, | 14. αὔριον δὲ κεκρησόμεθα. |
| 15. νῦν μὲν μῖσείτῃ, | 15. αὔριον δὲ μῖσθήσεται. |
| 16. νῦν μὲν ἔᾶται, | 16. αὔριον δ' ἔᾶσεται. |

P2: Purpose: To produce further forms of the future assertive indicative passive.

Directions: Given the future assertive indicative active or deponent, produce the corresponding passive form, on the model:

Recording: αὐτοὺς μὲν **τέρψω**, ὑπ' αὐτῶν δ' οὐ _____

Reply: ὑπ' αὐτῶν δ' οὐ **τερφθήσομαι**.

Cover this column

- | | |
|---|--------------------------|
| 1. αὐτοὺς μὲν τέρψω , ὑπ' αὐτῶν δ' οὐ _____ | 1. τερφθήσομαι |
| 2. αὐτοὺς μὲν κρινῶ , ὑπ' αὐτῶν δ' οὐ _____ | 2. κριθήσομαι |
| 3. αὐτοὺς μὲν συνδήσει , ὑπ' αὐτῶν δ' οὐ _____ | 3. συνδεθήσεται |
| 4. αὐτοὺς μὲν ἄδικήσει , ὑπ' αὐτῶν δ' οὐκ _____ | 4. ἄδικήσεται |
| 5. αὐτοὺς μὲν αἰτήσεται , ὑπ' αὐτῶν δ' οὐκ _____ | 5. αἰτεσθήσεσθον |
| 6. αὐτοὺς μὲν ὄψεσθον , ὑπ' αὐτῶν δ' οὐκ _____ | 6. ὀφθήσεσθον |
| 7. αὐτοὺς μὲν ἀπογράφομεν , ὑπ' αὐτῶν δ' οὐκ _____ | 7. ἀπογραφησόμεθα |
| 8. αὐτοὺς μὲν διδάξομεν , ὑπ' αὐτῶν δ' οὐ _____ | 8. διδαχθήσόμεθα |
| 9. αὐτοὺς μὲν ἀποσφάξεις , ὑπ' αὐτῶν δ' οὐκ _____ | 9. ἀποσφαγήση |
| 10. αὐτοὺς μὲν δικάσεις , ὑπ' αὐτῶν δ' οὐ _____ | 10. δικασθήση |
| 11. αὐτοὺς μὲν λήψονται , ὑπ' αὐτῶν δ' οὐ _____ | 11. ληφθήσονται |
| 12. αὐτοὺς μὲν εὐρήσουσιν , ὑπ' αὐτῶν δ' οὐχ _____ | 12. εὐρεθήσονται |
| 13. αὐτοὺς μὲν προθήσετε , ὑπ' αὐτῶν δ' οὐ _____ | 13. προτεθήσεσθε |
| 14. αὐτοὺς μὲν ἐκπλήξετε , ὑπ' αὐτῶν δ' οὐκ _____ | 14. ἐκπλαγήσεσθε |
| 15. αὐτοὺς μὲν λέξω , ὑπ' αὐτῶν δ' οὐ _____ | 15. λεχθήσομαι |
| | οἱ λελέξομαι |
| | οἱ ρήθήσομαι |
| | οἱ εἰρήσομαι |

P3: Purpose: To produce forms of the future assertive infinitive passive.

P3a: Directions: Transform the following statements on the pattern:

Recording: οὐ φησιν ὠφελεῖσθαι.

Reply: οὐ φησιν ὠφελήσεσθαι.

Cover this column

- | | |
|---|----------------------|
| 1. οὐ φησιν ὠφελεῖσθαι. | 1. ὠφελήσεσθαι |
| 2. ἐλπίζει σχολὴν παρέχεσθαι. | 2. παρασχεθήσεσθαι |
| | οἱ παρέξουσιν |
| 3. ἄρα φησὶ τὰ μέλλοντα προαγορεύεσθαι; | 3. προαγορευθήσεσθαι |
| 4. ἔφη τὸν ἐχθρὸν λαμβάνεσθαι. | 4. ληφθήσεσθαι |
| 5. νομίζει τὸν θεὸν αἰδεῖσθαι. | 5. αἰδεσθήσεσθαι |
| 6. οἶεται ἡμᾶς μῖσεῖσθαι. | 6. μισήσεσθαι |
| 7. λέγει τὸ ὅσιον σαφῶς φαίνεσθαι. | 7. φανήσεσθαι |
| 8. οὐκ ἔφη τοῦτο ἀπεργάζεσθαι. | 8. ἀπεργασθήσεσθαι |
| 9. φησὶ τὸν ἄνδρα δεσπότην ὀνομάζεσθαι. | 9. ὀνομασθήσεσθαι |
| 10. οἶμάί σε ἐκπλήττεσθαι. | 10. ἐκπλαγήσεσθαι |

P3b: *Directions:* Transform the following statements on the pattern:

Recording: ἄγεται ὑπ' αὐτῶν.

Reply: ἔμελλεν γὰρ ἀχθήσεσθαι.

Cover this column

- | | |
|------------------------------------|--|
| 1. ἄγεται ὑπ' αὐτῶν. | 1. ἔμελλεν γὰρ ἀχθήσεσθαι. |
| 2. φέρεται ὑπ' αὐτῶν. | 2. ἔμελλεν γὰρ ἐνεχθήσεσθαι or οἰσθήσεσθαι |
| 3. δέεται ὑπ' αὐτῶν. | 3. ἔμελλεν γὰρ δεδήσεσθαι. |
| 4. διαβάλλεται ὑπ' αὐτῶν. | 4. ἔμελλεν γὰρ διαβεβλήσεσθαι,
or διαβληθήσεσθαι. |
| 5. καλεῖται ὑπ' αὐτῶν. | 5. ἔμελλεν γὰρ κληθήσεσθαι. |
| 6. ἀποτρεπόμεθα ὑπὸ τοῦ δικαστοῦ. | 6. ἐμέλλομεν γὰρ ἀποτραπήσεσθαι. |
| 7. δικαζόμεθα ὑπὸ τοῦ δικαστοῦ. | 7. ἐμέλλομεν γὰρ δικασθήσεσθαι. |
| 8. ἐπιδεικνύμεθα ὑπὸ τοῦ δικαστοῦ. | 8. ἐμέλλομεν γὰρ ἐπιδειχθήσεσθαι. |
| 9. ἀφιέμεθα ὑπὸ τοῦ δικαστοῦ. | 9. ἐμέλλομεν γὰρ ἀφεθήσεσθαι. |
| 10. ὀρώμεθα ὑπὸ τοῦ δικαστοῦ. | 10. ἐμέλλομεν γὰρ ὀφθήσεσθαι. |

P4: *Purpose:* To drill production of the future participle passive.

Directions: Transform the following relative clauses into participial modifiers: e.g.,

Recording: γινώσκει τινὰ ὃς φυλαχθήσεται.

Reply: γινώσκει τινὰ φυλαχθησόμενον.

Cover this column

- | | |
|---|--|
| 1. γινώσκει τινὰ ὃς φυλαχθήσεται. | 1. γινώσκει τινὰ φυλαχθησόμενον. |
| 2. τέχνην ζητοῦμεν ἢ διδαχθήσεται. | 2. τέχνην ζητοῦμεν διδαχθησομένην. |
| 3. δαιμόνιον ἔστιν ὃ ἀκουσθήσεται. | 3. δαιμόνιον ἔστιν ἀκουσθησόμενον. |
| 4. ὀρχηστρίδας ὁρῶ αἱ ἐπαινεθήσονται. | 4. ὀρχηστρίδας ὁρῶ ἐπαινεθησομένᾱς. |
| 5. ἄλλους καλεῖ οἱ ὠφελήθονται. | 5. ἄλλους καλεῖ ὠφεληθησόμενους. |
| 6. χρῶμαί τισιν ἂ ὕστερον ἀπορριφθήσεται. | 6. χρῶμαί τισιν ὕστερον ἀπορριφθησόμενοις. |
| 7. οὗτος ὁ ἀνὴρ ὃς καταλειφθήσεται. | 7. οὗτος ὁ ἀνὴρ ὁ καταλειφθησόμενος. |
| 8. οὗτοι οἱ παῖδες οἱ ἀφεθήσονται. | 8. οὗτοι οἱ παῖδες οἱ ἀφεθησόμενοι. |
| 9. ποῦ ἢ οἰκίᾳ ἢ ἰδρυθήσεται; | 9. ποῦ ἢ οἰκίᾳ ἢ ἰδρυθησομένη; |
| 10. τὰς οἰκίᾱς ἔδειξεν αἱ διαφθαρήσονται. | 10. τὰς οἰκίᾱς ἔδειξε τὰς διαφθαρησομένᾱς. |
| 11. τοῦτο τὸ δεῖπνον ὃ τερφθήσεται. | 11. τοῦτο τὸ δεῖπνον τὸ τερφθησόμενον. |
| 12. ταῦτα τὰ ἔργα ἃ ἀπεργασθήσεται. | 12. ταῦτα τὰ ἔργα τὰ ἀπεργασθησόμενα. |

25C. GRAMMAR

25C1: Use of the Future (Assertive) Passive

The "future passive", as the name indicates, is used to show that the subject of the verb will be acted on at some future time: e.g., ἀχθήσεται - he will be led.

This unit illustrates the future passive in three states of the assertive mood: indicative (M2), infinitive (R3, P3) and participle (R4, P4).

25C2: Forms of the Future (Assertive) Passive

A basic form of the signal for the future passive is -θησ- (M1, Problem β'). While it can be broken into two components, -θη- passive (26C2) and -σ- future (20C3), it is convenient to treat it here as a unit signal occurring in the same slot as -σ- future (20C4, 20C7.a). It may be regarded as occurring with the following variations in shape for different types of verbs: e.g.,

- 1) -θησ-, as in πειρᾶθήσεται (πειρᾶ)

In βλέψ-θήσ-ε-ται and δικάσ-θήσ-ε-ται, and many other verbs, the part of the base before -θησ- shows a change of the final consonant from that of the progressive base, βλέπ- and δικάζ- respectively. This appears at first to produce a variant form of -θησ-, i.e., -σθησ-. In fact, however, the change is really in the preceding segment.

As you proceed to the next unit, be alert for any parallels you may notice with the type of verb base occurring there.

- 2) -ησ-, as in φανήσεται (φαίνει)

- 3) Reduplication with a future, middle formation

as in λέλέξεται (λέγει)
κεχρήσεται (χρηῖται) etc.
πεφιλήσεται (φιλεῖ)

Many verbs which show these forms also have a more typical alternative form with -θησ- or -ησ-, or fall into the class below:

- 4) Future middle forms with a passive meaning are found with certain verbs to signal the future passive,

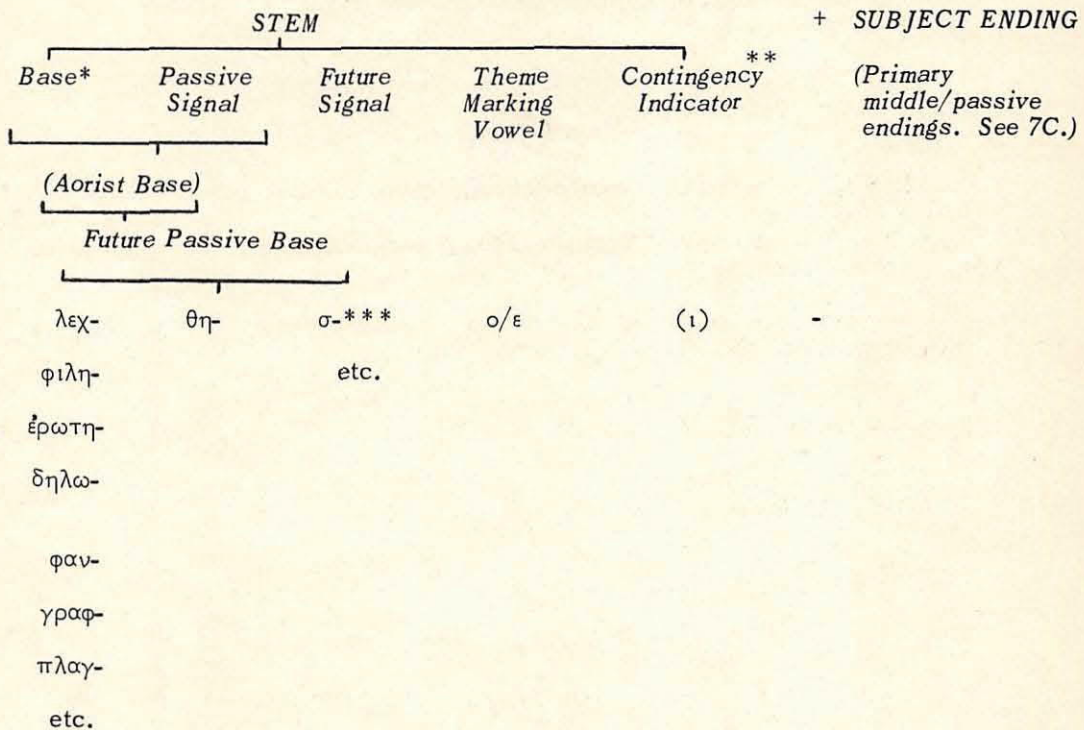
as in φιλήσεται (φιλεῖ)
also πεφιλήσεται See 3) above,
also φιληθήσεται

25C3: *Future (Assertive) Indicative Passive*

In the basic pattern for the future (assertive) indicative passive as diagrammed, two items are to be noted:

- 1) $\theta\eta+\sigma$, marking the future passive, is used (like σ , future marker) to symbolize any of its variant shapes. In the diagram below, it patterns with σ . See 20C4.
- 2) Underlying the future passive formation is the *aorist passive* base, which you will meet again in Unit 26.

Learn the forms which occur in the drills of the unit, and note the familiar component in the verb bases in Unit 26.



* Shown with sound changes required when followed by passive signal. The unnamed "Base" is that which appears in the present perfective middle: Unit 27, without the initial reduplication.

** See 20C4, footnote.

*** See M1.β' above.

25C4: Future (Assertive) Infinitive Passive

The future infinitive passive is formed by the addition of the ending **-σθαι** to the future assertive passive stem: e.g.,

λεχθήσε -σθαι

φιληθήσε-σθαι

φανήσε -σθαι

25C5: Future (Assertive) Participle Passive

The future participle passive is formed by adding the typical middle/passive participial endings (13C) to the future passive stem: e.g.,

άχθησό-μενος, -μένη, -μενον

κριθησό-μενος, -μένη, -μενον

γραφησό-μενος, -μένη, -μενον

άφεθησό-μενος, -μένη, -μενον

25D. SUPPLEMENTARY READINGS

25D1: Socrates and Euthyphro chide one another for confusing the issue. (See 12A1.)

ΣΩΚΡΑΤΗΣ. ἄλλου δὴ τινος δεῖ σκώματος·

οὐ γὰρ ἐθέλουσι σοὶ μένειν αἱ

ὑποθέσεις, ὥς καὶ αὐτῷ σοι

δοκεῖ.

ΕΥΘΥΦΡΩΝ. ἐμοὶ δὲ δοκεῖ **σχεδόν** τι τοῦ αὐτοῦ

σχεδόν - more or less

σκώματος, ὃ Σώκρατες, δεῖσθαι τὰ

λεγόμενα· τὸ γὰρ περιιέναι αὐτοῖς

τοῦτο καὶ μὴ μένειν ἐν τῷ αὐτῷ

οὐκ ἐγὼ εἶμι ὁ **ἐντιθείς**, ἀλλὰ σύ μοι

ἐντίθῃσι - put in(to)

δοκεῖς ὁ Δαίδαλος, ἐπεὶ ἐμοῦ γε

ἐνεκα ἔμενεν ἂν ταῦτα οὕτως.

ΣΩΚΡΑΤΗΣ. κινδυνεύω ἄρα, ὃ ἐταῖρε, ἐκείνου

τοῦ ἀνδρὸς δεινότερος γεγονέναι

τὴν τέχνην τοσούτῳ, ὅσῳ ὁ μὲν

τὰ αὐτοῦ μόνα ἐποίει οὐ μένοντα,

ἐγὼ δὲ πρὸς τοῖς ἑμαυτοῦ, ὥς

ἔοικε, καὶ τὰ ἀλλότρια.

-- Plato, *Euthyphro*.

1. τίνας οὐ μένουσιν;
2. ἄρ' ὁ Εὐθύφρων ἐνόμισεν ἄλλου τινὸς δεῖν σκώματος;
3. τίς τὰ λεγόμενα περιιέναι εἰᾶσεν;
4. τίνος δεινότερος ἔοικεν ὁ Σωκράτης;
5. τίνων τὰ λεγόμενα ἐποίει ὁ Σωκράτης οὐ μένοντα;

25D2: Concerning sacrifice and prayer. (See 14A2, 22D2.)

ΣΩΚΡΑΤΗΣ. ἦ πολὺ μοι διὰ βραχυτέρων,
ὦ Εὐθύφρων, εἰ ἐβούλου, εἴπες
ἂν τὸ κεφάλαιον ὧν ἡρώτων·
ἀλλὰ γὰρ οὐ πρόθυμός με εἶ
διδάξαι-δῆλος εἶ. καὶ γὰρ νῦν
ἐπειδὴ ἐπ' αὐτῷ ἦσθα ἀπετράπου,
ὃ εἰ ἀπεκρίνω, ἱκανῶς ἂν ἦδη
παρὰ σοῦ τὴν ὁσιότητα ἐμεμαθήκη.
νῦν δὲ ἀνάγκη γὰρ τὸν ἐρῶντα τῷ
ἐρωμένῳ ἀκολουθεῖν ὅπῃ ἂν ἐκεῖνος
ὑπάγῃ, τί δὲ αὖ λέγεις τὸ ὅσιον
εἶναι καὶ τὴν ὁσιότητα; οὐχί
ἐπιστήμην τινὰ τοῦ θύειν τε καὶ
εὐχεσθαι;

ἀποτρέπει - (middle) turn from,
desist; turn a deaf ear

ἐρᾶ - love

ἀκολουθεῖ - follow

ὑπάγει - lead on

ΕΥΘΥΦΡΩΝ. ἔγωγε.

ΣΩΚΡΑΤΗΣ. οὐκοῦν τὸ θύειν δωρεῖσθαι ἐστὶ
τοῖς θεοῖς, τὸ δ' εὐχεσθαι αἰτεῖν
τοὺς θεούς;

ΕΥΘΥΦΡΩΝ. καὶ μάλα, ὦ Σώκρατες.

ΣΩΚΡΑΤΗΣ. ἐπιστήμη ἄρα αἰτήσεως καὶ
δόσεως θεοῖς ὁσιότης ἂν εἴη ἐκ
τούτου τοῦ λόγου.

ἡ αἴτησις - request

ἡ δόσις - giving

ΕΥΘΥΦΡΩΝ. πάνυ καλῶς, ὦ Σώκρατες, συνήκας
ὃ εἶπον.

ΣΩΚΡΑΤΗΣ. ἐπιθυμητῆς γάρ εἰμι, ὦ φίλε, τῆς
 σῆς σοφίᾳς καὶ προσέχω τὸν νοῦν
 αὐτῇ.

ὁ ἐπιθυμητής - one who longs for/
 desires
 προσέχει - hold A (accus.) to B (dat.).

-- Plato, *Euthyphro*.

1. ἄρ' ὁ Εὐθύφρων εἶπεν ἃ ἠρώτησεν ὁ Σωκράτης διὰ βραχυτέρων;
2. τί οὐ πρόθυμος διδάξαι ἦν ὁ Εὐθύφρων;
3. ἄρ' ὁ Εὐθύφρων ἀπεκρίνατο ἃ ὁ Σωκράτης ἠρώτησεν;
4. ἄρ' ὁ Σωκράτης ἔμαθε παρὰ τοῦ Εὐθύφρονος τὸ ὄσιον;
5. τί δεῖ τὸν Σωκράτην ποιεῖν;
6. ποῖα ἐπιστήμη τὸ ὄσιον καλεῖται;
7. ἔάν τις θύῃ τοῖς θεοῖς, τί ποιεῖ;
8. ἔάν τις αἰτῇ τοὺς θεούς, τί ποιεῖ;
9. πῶς οἶδ' ὁ Εὐθύφρων τὸν Σωκράτην συνέντα ὃ εἶπεν;
10. τίνος ἐπιθυμεῖ ὁ Σωκράτης;

25D3: Entertainment, followed by a discussion on perfume. (See 3A3, 9D2, 13A2, 22D3.)

ὥς δ' ἄφειλον τὰς τραπέζας καὶ ἔσπεισάν τε
καὶ ἐπαιάνισαν, ἔρχεται αὐτοῖς ἐπὶ κῶμον
Συρᾶκόσιός τις ἄνθρωπος, ἔχων τε αὐλητρίδα
ἀγαθὴν καὶ ὀρχηστρίδα τῶν τὰ θαύματα
δυναμένων ποιεῖν, καὶ παῖδα πάνυ γε ὥρατον
καὶ πάνυ καλῶς κιθαρίζοντα καὶ ὀρχούμενον.
ταῦτα δὲ καὶ ἐπιδεικνύς ὥς ἐν θαύματι
ἀργύριον ἐλάμβανεν. ἐπεὶ δὲ αὐτοῖς ἡ αὐλητρίς
μὲν ἠΐτησεν, ὁ δὲ παῖς ἐκίθάρισε, καὶ ἐδόκουν
μᾶλα ἀμφοτέροι ἱκανῶς εὐφραίνειν, εἶπεν ὁ
Σωκράτης·

ἄφαιρῖ - take away from
ἢ τράπεζα - table

ΣΩΚΡΑΤΗΣ. νῆ Δί', ὦ Καλλιᾶ, τελέως ἡμᾶς
ἐστιᾶς. οὐ γὰρ μόνον δεῖπνον
ἄμεμπτον παρέθηκας, ἀλλὰ καὶ
θεᾶματα καὶ ἀκροᾶματα ἡδίστα
παρέχεις.

ΚΑΛΛΙΑΣ. τί οὖν εἰ καὶ μύρον τις ἡμῖν φέροι,
ἵνα καὶ εὐωδίᾳ ἐστιώμεθα;

ἢ εὐωδιά - sweet smell

ΣΩΚΡΑΤΗΣ. μηδαμῶς· ὥσπερ γὰρ τοι ἐσθῆς
ἄλλη μὲν γυναικί, ἄλλη δὲ ἀνδρὶ
καλή, οὕτω καὶ ὁσμὴ ἄλλη μὲν
ἀνδρί, ἄλλη δὲ γυναικί πρέπει.
καὶ γὰρ ἀνδρὸς μὲν δήπου ἕνεκα
ἀνῆρ οὐδεὶς μύρω χρίεται. αἱ
μέντοι γυναῖκες ἄλλως τε καὶ ἂν
νύμφαι τυγχάνωσιν οὔσαι, ὥσπερ

ἡ Νῆκηράτου τοῦδε καὶ ἡ Κριτοβούλου,
 μύρου μὲν τί καὶ προσδέονται; αὐταὶ
 γὰρ τούτου ὄξουσιν· ἐλαίου δὲ τοῦ ἐν
 γυμνασίοις ὁσμὴ καὶ **παροῦσα** ἡδίων ἢ
 μύρου γυναιξὶ καὶ **ἀποῦσα** **ποθεινοτέρᾳ**.
 καὶ γὰρ δὴ μύρῳ μὲν ὁ **ἀλειψάμενος** καὶ
 δοῦλος καὶ ἐλεύθερος εὐθύς ἅπας ὁμοιον
 ὄζει· αἱ δ' ἀπὸ τῶν ἐλευθερίων μόχθων
 ὁσμαὶ ἐπιτηδευμάτων τε πρῶτον χρηστῶν
 καὶ χρόνου πολλοῦ δέονται, εἰ μέλλουσιν
 ἡδεῖν τε καὶ ἐλευθέριοι ἔσθαι.

πάρεστι - be present

ἄπεστι - be away from

ποθεινός - longed for

ἀλείφει - (middle) anoint oneself for
gymnastic exercises

-- Xenophon, *Symposium*.

1. τῶν ἀνδρῶν σπεισάντων τε καὶ παιᾶνισάντων, τί ἐγένετο;
2. τίνων γενομένων εἶπεν ὁ Σωκράτης;
3. ἄρ' ὁ Σωκράτης ἀπεδέξατο τὸ μύρον;
4. ἄρ' ἡ αὐτὴ ὁσμὴ καὶ ἀνδράσι καὶ γυναιξὶ πρέπουσα τυγχάνει;
5. ἄρ' ἡ τοῦ Κριτοβούλου γυνὴ μύρου προσδέεται;
6. ἔἴθ' ἡ τοῦ ἐλαίου ὁσμὴ ἐν γυμνασίοις ἀπῇ, ποίᾳ ἐστίν;
7. ἄρα δοῦλοι καὶ ἐλεύθεροι ὅμοιοί εἰσιν;
8. τί δεῖ ἔχειν τὰς ἀπὸ τῶν ἐλευθερίων μόχθων ὁσμὰς τὰς ἡδεῖας ἐσομένᾱς;

25D4: Antisthenes and Philippus deliver themselves of sarcastic comments on their fellow Athenians. (See 12A2, 19D2, 21A3.)

ΑΝΤΙΣΘΕΝΗΣ. ἄρ' οὖν καὶ τῷδε τῷ Συρᾶκόσιῳ
κράτιστον ἐπιδείξαντι τῇ πόλει
τὴν ὀρχηστρίδα εἰπεῖν, ἔαν διδῶσιν
αὐτῷ Ἀθηναῖοι χρήματα, ποιήσῃν
πάντας Ἀθηναίους τολμᾶν ὁμόσε
ταῖς λόγχαις ἰέναι;

ΦΙΛΙΠΠΟΣ. νῆ Δία, καὶ μὴν ἔγωγε ἠδέως ἂν
θεώμην Πείσανδρον τὸν δημηγόρον
μανθάνοντα κυβιστᾶν εἰς τὰς
μαχαίρας, ὅς νυν διὰ τὸ μὴ
δύνασθαι λόγχαις ἀντιβλέπειν οὐδὲ
συστρατεύεσθαι ἐθέλει.

ἐκ τούτου ὁ παῖς ὥρχήσατο.

-- Xenophon, *Symposium*.

1. τί δεῖ ποιεῖν τὸν Συρᾶκόσιον;
2. τί δεῖ τοὺς Ἀθηναίους κελεύειν τὸν Συρᾶκόσιον;
3. ἔαν ὁ Συρᾶκόσιος λαμβάνῃ χρήματα, τί δεήσει αὐτὸν ποιεῖν;
4. τί βούλεται ὁ Φίλιππος;
5. τί δεῖ ποιεῖν τὸν Πείσανδρον;
6. διὰ τί ὁ δημηγόρος οὐ βούλεται λόγχαις ἀντιβλέπειν;

25E. COMPOSITION

25Ea: Original English

We are not only well-bred in common intercourse, but our very crimes are transacted with such a softness of manners, that though they may *injure*, they are sure never to *affront* our neighbour. The instance I mean, is, the extreme good-breeding which has been introduced into the science of robbery, which would really grow a nuisance to society, if the professors of it had not taken all imaginable precautions to make it as civil a commerce as fortune-telling, pimping, or any of the money-inveigling arts which had already got an established footing in the world . . . Now turn your eyes to France. No people on earth have less of the *savoir faire* than their banditti. No Tartar has less *douceur* in his manner than a French highwayman. They take your money without making you a bow, and your life without making you an apology. This obliges their government to keep up a severe police, racks, gibbets and twenty troublesome things which might all be avoided, if only they would breed up their thieves to be *good company*.

HORACE WALPOLE, *The World*, No. 103 (1754)

25Eb: Recast of English

But being Greeks (Ἕλληνας - Ἕλληνες) (we) not only show (= provide) ourselves not-ignoble in the associations according-to (the) day, but also (as to) whatever (things) we-do-wrong we-use such-great kindness so-that although perhaps damaging the (man) chancing (to meet us) (we) in-no-way (put) him to-shame. And (this is) proof: wonderful (is) the gentility (which) we-see which the (people) understanding the art of-theft now show. Since¹ great damage would the common (thing) be-receiving thence, if these (people) (were) not taking-care foreseeing everything that (= how) they-shall-do-to-the-end these (things) whatever (things) they-take-in-hand with as-much gentility as² (do) the prophets and the bawds and certain other (people) for-whom it-is-possible according-to the (things) being-considered you-know to-take-away the money belonging-to-others. And in-relation-to these (people) look-at the Egyptians (οἱ Αἰγύπτιοι); for where of-(the)-earth would you-come-upon the (people) being-keen-on theft being more-left-handed (σκαϊδός)? (you) would say (that) the Scythians (οἱ Σκύθαι) lead and bring³ everything (in) a-more-pleasant manner. But the Egyptians from-(= of)-the (people) on-the-one-hand snatch (ἄρπάζει cf. the Harpies) the money knowing not-even gratitude, other (people) on-the-other-hand they-kill-by-slitting-the-throat <rudely and> making no defence (= apology). Therefore (it) is necessity there

to-have harsh jurors and to-use bonds, wheels (for torture and) twenty other (things) of-which (they) would not be-in-need not-even of-one, if only they-were-to-educate the (people) spending-time in theft to-behave *pleasantly* in the(ir) associations.

Notes:

- 1 ἐπεὶ idiomatic and short for "I said this, since if it were not so, then".
- 2 ὅσης: there is no need to repeat the preposition (μετὰ) before the relative pronoun.
- 3 ἄγειν καὶ φέρειν used of plundering a country; ἄγειν suggesting cattle-rustling, φέρειν the seizure of chattels.

25F. VOCABULARY

25F1: NEW WORD LIST

- * ἡ αἵτησις (τῆς αἰτήσεως) [noun] - request, demand
- * ἀκολουθεῖ (ἀκολουθῶ) [verb] - follow
- * ἀλείφει (ἀλείφω) [verb] - anoint the skin with oil; (middle) anoint oneself for gymnastic exercises
- * ἄπρεστι (ἄπρειμι) [verb] - be away from
- * ἀποτρέπει (ἀποτρέπω) [verb] - turn away from; (middle) turn from, desist; turn a deaf ear
- * ἀφαιρεῖ (ἀφαιρῶ) [verb] - take away from; (middle) take away; receive
- ὁ Γλαύκων (τοῦ Γλαύκωνος) [noun] - Glauco (son of Aristo, and elder brother of Plato)
- διηγεῖται (διηγοῦμαι) [verb] - (deponent) describe
- * ἡ δόσις (τῆς δόσεως) [noun] - giving; gift
- ἐκπλήττει (ἐκπλήττω) [verb] - strike out of; amaze
- * ἐμαυτόν (-ήν) [pronoun] - myself (see Unit 9B, P6.)
- ἡ ἐμπειρία (τῆς ἐμπειρίας) [noun] - experience
- * ἐντίθησι (ἐντίθημι) [verb] - put in(to)
- * ὁ ἐπιθυμητής (τοῦ ἐπιθυμητοῦ) [noun] - one who longs for/desires
- * ἐρᾷ (ἐρῶ) [verb] - love
- * ἡ εὐωδία (τῆς εὐωδίας) [noun] - sweet smell
- θαυμάζει (θαυμάζω) [verb] - wonder/marvel (at)
- τὸ κριτήριον (τοῦ κριτηρίου) [noun] - means for judging, standard, court of judgment
- * πάρεστι (πάρειμι) [verb] - be by/present
- * ποθεινός (-ή -όν) [adjective] - longed for, desired, desirable
- * προσέχει (προσέχω) [verb] - hold to, offer
- * σχεδόν [adverb] - approximately, more or less
- ἡ σχολή (τῆς σχολῆς) [noun] - leisure, rest, ease
- * ἡ τράπεζα (τῆς τραπέζης) [noun] - table
- * ὑπάγει (ὑπάγω) [verb] - lead under; lead on; retire

25F2: RELATED WORDS

ἄγει
ἄγων
ἀγωνίζεται
ἀνάγει
διάγει
στρατηγικός
στρατηγός
ὑπάγει

αἰτεῖ
αἵτησις

ἀπεργάζεται
ἀπεργασίᾳ
ἄπεστι
ἀπέχει
ἀπεχθάνεται
ἄπο
ἀποβαίνει
ἀποβλέπει
ἀποδείκνυσι
ἀποδέχεται
ἀποδιδράσκει
ἀποδίδωσι
ἀποδύει
ἀποθνήσκει
ἀποκρίνει
ἀποκτείνει
ἀπολαμβάνει
ἀπόλλυσι
ἀποσφάττει
ἀποτρέπει
ἀφαιρεῖ
ἀφίησι
ἄφροσιόϊ

αὐτός
ἐαυτόν
ἐμαυτόν
σεαυτόν
ὡσαύτως

διά
διαβάλλει
διάγει
διακελεύεται
διαλέγει
διαπονεῖ
διαπράττει
διατρίβει
διατριβή
διαφέρει
διαφθείρει
διαφορᾶ
διηγείται
δι᾽ ἰσχυρίζεται
διό
διότι
εὐδιάβολος

ἀναδίδωσι
ἀντιδωρεῖται
ἀποδίδωσι
δίδωσι
δόσις
δωρεῖ
δῶρον

ἐκ
ἐκκαθαίρει
ἐκκλησίᾳ
ἐκκυβιστᾶ
ἐκπλήττει
ἐκτέμνει
ἐξαμαρτάνει
ἐξεργάζεται
ἐξευρίσκει
ἐξηγεῖται
ἐξηγητής
ἐπεκδιδάσκει
ἐπέξεισι
ἐπεξέρχεται

ἐμαυτόν
ἐμός

ἔγκλημα
ἐγκωμιάζει
ἐμπειρίᾳ
ἐν
ἐνδεής
ἐνδεῖκνῦσι
ἐνδροῖ
ἐννοεῖ
ἐντίθησι
προσεννοεῖ

ἐπαίνει
ἐπεισι
ἐπεκιδάσκει
ἐπέξεισι
ἐπεξέρχεται
ἐπί
ἐπίγρυπος
ἐπίδειγμα
ἐπίδεικνῦσι
ἐπιθυμεῖ
ἐπιθυμητής
ἐπικαλεῖ
ἐπιμελεῖται
ἐπιπόλαιος
ἐπισκοπεῖ
ἐπισκώπτει
ἐπίσταται
ἐπιστήμη
ἐπιτήδευμα
ἐπιτίθησι
ἐπιτρέπει
ἐπιτυγχάνει
ἐπίφθονος
ἐπιχειρεῖ

ἄπεστι
ἐστί
πάρεστι
σύνεστι

εὖ
εὐδιάβολος
εὐδοκιμεῖ
εὐπειθής
εὐσεβεία
εὐσεβής
εὐφορος
εὐφραίνει
εὐχάριτος
εὐωδία

ἀνέχει
ἀπέχει
ἔχει
κατέχει
παρέχει
προσέχει
σχέσις
σχῆμα
ὑπὶσχνεῖται
ὑπόσχεσις

διηγείται
ἐξηγείται
ἐξηγητής
ἡγεῖται
κυνηγετικός

θαῦμα
θαυμάζει
θαυμασιός
θαυμαστός

ἐπιθυμεῖ
ἐπιθυμητής
θυμοειδής
θυμοῖ
πρόθυμος

ἀνάκρισις
ἀποκρίνεται
κρίνει
κρίσις
κριτήριον
κριτής
ὑποκριτής

παρά
παράδειγμα
παρατίθησι
πάρεστι
παρέχει
παρίστησι
παροινία

ἐμπειρίᾳ
πειρᾷ

πρός
προσδέεται
προσεῖπε
προσεννοεῖ
προσέχει
προσφέρει
προσφιλής
πρόσωπον

ἐντίθησι
ἐπιτίθησι
παρατίθησι
προτίθησι
τίθησι
ὑπόθεσις
ὑποτίθησι

ὁμοτράπεζος
τράπεζα

ἀνατρέπει
ἀποτρέπει
ἐπιτρέπει
τρόπος

ὑπάγει
ὑπηρεσίᾳ
ὑπηρετής
ὑπηρετικός
ὑπισχνεῖται
ὑπό
ὑπόθεσις
ὑποκριτής
ὑπόνοια
ὑπόσχεσις
ὑποτίθησι
ὑποφέρει

25F3: IDIOMATIC EXPRESSIONS

προσέχειν τὸν νοῦν - to turn one's mind to/to be intent on τινί

σχεδόν τι - about, approximately, more or less, roughly speaking

DERIVATIVES

ἐμπειρίᾳ
κριτήριον
σχολή

UNIT TWENTY - SIX

26A. BASIC DIALOGUE

26A1: The Athenians do not care what a man does, as long as he does not try to infect others with his thoughts. (See 18D1)

- | | | | |
|------------|--|-----------|---|
| EUTHYPHRO. | But there is no need to worry about them, we must face them boldly. | ΕΥΘΥΦΡΩΝ. | ἀλλ' οὐδὲν αὐτῶν χρὴ φροντίζειν, ἀλλ' ὁμῶσε ἰέναι. |
| SOCRATES. | My dear Euthyphro, perhaps my being laughed at does not matter. For, as I think, it doesn't particularly bother the Athenians if they think a person is clever as long as he doesn't go in for teaching his own brand of wisdom; but when they think a person is making <i>others</i> like himself too, they are angry either because of jealousy, as you suggest, or for some other reason. | ΣΩΚΡΑΤΗΣ. | ὦ φίλε Εὐθύφρων, ἀλλὰ τὸ μὲν καταγελασθῆναι ἴσως οὐδὲν πρᾶγμα. Ἀθηναίοις γάρ τοι, ὥς ἐμοὶ δοκεῖ, οὐ σφόδρα μέλει ἂν τινα δεινὸν οἶωνται εἶναι, μὴ μὲντοι διδασκαλικὸν τῆς αὐτοῦ σοφίας· ὃν δ' ἂν καὶ ἄλλους οἶωνται ποιεῖν τοιούτους, θυμούνται, εἴτ' οὖν φθόνῳ ὥς σὺ λέγεις, εἴτε δι' ἄλλο τι. |
| EUTHYPHRO. | Well, I'm not at all anxious to find out how they feel towards me in this matter. | ΕΥΘΥΦΡΩΝ. | τούτου οὖν περὶ ὅπως ποτὲ πρὸς ἐμὲ ἔχουσιν, οὐ πάνυ ἐπιθυμῶ πειρᾶσθαι. |
| SOCRATES. | Perhaps you give the impression of holding yourself aloof and being unwilling to teach your own wisdom. | ΣΩΚΡΑΤΗΣ. | ἴσως γὰρ σὺ δοκεῖς σπάνιον σεαυτὸν παρέχειν καὶ διδάσκειν οὐκ ἐθέλειν τὴν σεαυτοῦ σοφίαν. |

— Plato, *Euthyphro*.

26A2: Socrates is teased about his dancing. (See 20D2, 24D3)

SOCRATES. Or are you laughing at this, if I, with a stomach larger than is seemly, want to make it more moderate? Or don't you know that just recently Charmides here caught me dancing early in the morning?

ΣΩΚΡΑΤΗΣ. ἢ τόδε γελάτε, εἰ μείζω τοῦ καιροῦ τὴν γαστέρα ἔχων μετριωτέρᾳ βούλομαι ποιῆσαι αὐτήν; ἢ οὐκ ἴστε ὅτι ἔναγχος ἔωθεν Χαρμίδης οὕτως κατέλαβέ με ὀρχούμενον;

CHARMIDES. Yes, by Zeus. And at first I was astonished and was afraid you were mad; but then when I heard you arguing along the same lines as now, I went home myself and - well I didn't try to dance, because I had never learned how - but I did some gesticulating; for I did know how to do this.

ΧΑΡΜΙΔΗΣ. ναὶ μὰ τὸν Δία· καὶ τὸ μὲν γε πρῶτον ἐξεπλάγην καὶ ἔδεισα μὴ μαίνοιο· ἐπεὶ δέ σου ἤκουσα ὅμοια οἷς νῦν λέγεις, καὶ αὐτὸς ἐλθὼν οἶκαδε ὠρχούμεν μὲν οὐ, οὐ γὰρ πώποτε τοῦτ' ἔμαθον, ἐχειρονόμουν δέ· ταῦτα γὰρ ἠπιστάμην.

PHILIPPUS. By Zeus, now you seem to have your legs so equal in weight to your shoulders that it seems to me that, even if you were to weigh out your lower regions against your upper ones before the market clerks as if they were loaves, you would not be fined.

ΦΙΛΙΠΠΟΣ. νῆ Δία, καὶ γὰρ οὖν οὕτω τὰ σκέλη τοῖς ὤμοις φαίνει ἰσοφώρα ἔχειν ὥστε δοκεῖς ἐμοί, κἂν εἰ τοῖς ἀγορᾶνόμοις ἀφισταίης ὥσπερ ἄρτους τὰ κάτω πρὸς τὰ ἄνω, ἄζημιος ἂν γενέσθαι.

CALLIAS. Socrates, whenever you plan to learn to dance, call me over, so that I can partner you and learn with you.

ΚΑΛΛΙΑΣ. ὦ Σώκρατες, ἐμὲ μὲν παρακάλει, ὅταν μέλλης μανθάνειν ὀρχεῖσθαι, ἵνα σοι ἀντιστοιχῶ τε καὶ συμμανθάνω.

-- Xenophon, *Symposium*.

26A3: What do you pride yourself on, Lyco? (See 9A2, 23D4).

ANTISTHENES. Won't you too, Lyco, say
what you pride yourself on?

ΑΝΤΙΣΘΕΝΗΣ. οὐκοῦν καὶ σὺ λέξεις, ὦ Λύκων,
ἐπὶ τίνι μέγα φρονεῖς;

LYCO. Why, don't you all know,
on my son here?

ΛΥΚΩΝ. οὐ γὰρ ἅπαντες ἴστε <ὅτι> ἐπὶ
τούτῳ τῷ υἱεῖ;

A MAN. Well, clearly *he* prides
himself on being a victor.

ΑΝΗΡ ΤΙΣ. οὗτός γε μὴν δῆλον ὅτι ἐπὶ τῷ
νίκηφόρος εἶναι.

AUTOLYCUS. (blushing) Oh no, I don't.

ΑΥΤΟΛΥΚΟΣ. (ἀνερυθρίασας) μὰ Δί' οὐκ ἔγωγε.

When all, delighted that they heard him speak,
turned to him, some one asked him:

Ἐπεὶ δὲ ἅπαντες ἡσθέντες ὅτι ἤκουσαν αὐτοῦ
φωνήσαντος προσέβλεψαν, ἥρετό τις αὐτόν·

A MAN. Well then, on what,
Autolycus, do you
pride yourself?

ΑΝΗΡ ΤΙΣ. ἀλλ' ἐπὶ τῷ μῆν, ὦ Αὐτόλυκε;

AUTOLYCUS. On my father.

ΑΥΤΟΛΥΚΟΣ. ἐπὶ τῷ πατρί.

And, so saying, he leaned up against
him.

καὶ ἅμα ἐνεκλίθη αὐτῷ.

-- Xenophon, *Symposium*.

26B. DRILLS

M: MIMICRY DRILLS

M1: Purpose: To drill a basic form of the aorist (assertive indicative) passive.

M1a: Directions: Listen to the recording, and repeat on the following model:

Recording: ἐδιώχθην - I was prosecuted/pursued.

Reply: ἐδιώχθην.

Recording: ἐδίωξα Μέλητον, ἀλλ' ὑπ' αὐτοῦ οὐκ _____

Reply: ἐδίωξα Μέλητον, ἀλλ' ὑπ' αὐτοῦ οὐκ ἐδιώχθην.

- then mimic the full repetition as given on the recording.

1. ἐδιώχθην.
ἐδίωξα Μέλητον, ἀλλ' ὑπ' αὐτοῦ οὐκ _____
2. ἐδιώχθης.
ἐδίωξας Μέλητον, ἀλλ' ὑπ' αὐτοῦ οὐκ _____
3. ἐδιώχθη.
ἐδίωξε Μέλητον, ἀλλ' ὑπ' αὐτοῦ οὐκ _____
4. ἐδιώχθητον.
ἐδίωξατον Μέλητον, ἀλλ' ὑπ' αὐτοῦ οὐκ _____
5. ἐδιωχθήτην.
ἐδιωξάτην Μέλητον, ἀλλ' ὑπ' αὐτοῦ οὐκ _____
6. ἐδιώχθημεν.
ἐδιώξαμεν Μέλητον, ἀλλ' ὑπ' αὐτοῦ οὐκ _____
7. ἐδιώχθητε.
ἐδιώξατε Μέλητον, ἀλλ' ὑπ' αὐτοῦ οὐκ _____
8. ἐδιώχθησαν.
ἐδίωξαν Μέλητον, ἀλλ' ὑπ' αὐτοῦ οὐκ _____

Problems:

- α'. From a knowledge of the future (assertive indicative) passive forms, the segment, -θη-, can be recognized as the signal of the _____ .
- β'. The subject endings for the aorist passive are also familiar. Rather than being primary (or passive), they are _____ , _____ endings.
- α'. passive
β'. secondary, active

M1b: Directions: Drill on the model:

Recording: ἐξεπλάγην - I was stunned, amazed.

Reply: ἐξεπλάγην.

Recording: τὸν μὲν Χαρμίδη ἐξέπληξα, ὑπὸ δὲ τοῦ Σωκράτους _____

Reply: τὸν μὲν Χαρμίδη ἐξέπληξα, ὑπὸ δὲ τοῦ Σωκράτους ἐξεπλάγην.

- then mimic the full repetition as given on the recording.

1. ἐξεπλάγην.
τὸν μὲν Χαρμίδη ἐξέπληξα, ὑπὸ δὲ τοῦ Σωκράτους _____
2. ἐξεπλάγης.
τὸν μὲν Χαρμίδη ἐξέπληξας, ὑπὸ δὲ τοῦ Σωκράτους _____
3. ἐξεπλάγη.
τὸν μὲν Χαρμίδη ἐξέπληξεν, ὑπὸ δὲ τοῦ Σωκράτους _____
4. ἐξεπλάγητον.
τὸν μὲν Χαρμίδη ἐξεπλήξατον, ὑπὸ δὲ τοῦ Σωκράτους _____
5. ἐξεπλάγητην.
τὸν μὲν Χαρμίδη ἐξεπληξάτην, ὑπὸ δὲ τοῦ Σωκράτους _____
6. ἐξεπλάγημεν.
τὸν μὲν Χαρμίδη ἐξεπλήξαμεν, ὑπὸ δὲ τοῦ Σωκράτους _____
7. ἐξεπλάγητε.
τὸν μὲν Χαρμίδη ἐξεπλήξατε, ὑπὸ δὲ τοῦ Σωκράτους _____
8. ἐξεπλάγησαν.
τὸν μὲν Χαρμίδη ἐξέπληξαν, ὑπὸ δὲ τοῦ Σωκράτους _____

γ'. Apart from the change in the base preceding the passive signal, the alternative form of the signal itself in the above drill is _____.

γ'. -η-. See 25B, M, Problems α' and ζ'.

M2: Purpose: To provide further drill on the forms of the aorist (assertive indicative) passive.

Directions: Drill on the model:

Recording: εἰστιάθην

Reply: εἰστιάθην - I was entertained.

" νῦν ἐστιῶμαι
καὶ πρότερον _____

" νῦν ἐστιῶμαι καὶ πρότερον εἰστιάθην.

1. εἰστιάθην.

νῦν ἐστιῶμαι καὶ πρότερον _____

2. ἡδικήθην.

νῦν ἀδικοῦμαι καὶ πρότερον _____

3. ἡγέρθη.

νῦν ἐγείρεται καὶ πρότερον _____

4. ἀφείθη.

νῦν ἀφίεται καὶ πρότερον _____

5. ἐκλήθημεν.

νῦν καλούμεθα καὶ πρότερον _____

6. ἐκρίθημεν.

νῦν κρίνόμεθα καὶ πρότερον _____

7. ἐμίσθητε.

νῦν μίσσεισθε καὶ πρότερον _____

8. ὤφθητε.

νῦν ὁρᾶσθε καὶ πρότερον _____

9. ἐκολασθήτην.

νῦν κολάζεσθον καὶ πρότερον _____

10. ἀπηχθήτην.

νῦν ἀπάγεσθον καὶ πρότερον _____

11. ἐσώθησαν.

νῦν σώζονται καὶ πρότερον _____

12. ἐτέθησαν.

νῦν τίθενται καὶ πρότερον _____

13. ἠνέχθης.

νῦν φέρῃ καὶ πρότερον _____

14. ἐχάλεπάνθης.

νῦν χαλεπαίνῃ καὶ πρότερον _____

15. ἀντεστάθης.

νῦν ἀνθίστασαι καὶ πρότερον _____

16. διεβλήθητον.
νῦν διαβάλλεσθον καὶ πρότερον _____
17. ἐξηυρέθητον.
νῦν ἐξευρίσκεσθον καὶ πρότερον _____
18. κατελείφθη.
νῦν καταλείπεται καὶ πρότερον _____
19. κατελήφθη.
νῦν καταλαμβάνεται καὶ πρότερον _____
20. ἐξεπλάγη.
νῦν ἐκπλήττεται καὶ πρότερον _____
21. διεφθάρημεν.
νῦν διαφθειρόμεθα καὶ πρότερον _____

R: RECOGNITION DRILLS

R1: Purpose: To recognize the person-subject endings used with the aorist (assertive indicative) passive.

R1a: Directions: Repeat the verb given by the recording, prefixing it with the correct pronoun, on the pattern:

Recording: _____ ἐπέμφθην.

Reply: ἐγὼ ἐπέμφθην.

- | | |
|--------------------------|----------------------|
| 1. _____ ἐπέμφθην. | 1. ἐγὼ ἐπέμφθην. |
| 2. _____ ἐτολήθη. | 2. οὗτος ἐτολήθη. |
| 3. _____ ἐλήφθης. | 3. σὺ ἐλήφθης. |
| 4. _____ ἐφιλήθησαν. | 4. οὗτοι ἐφιλήθησαν. |
| 5. _____ ἠύρεθημεν (SR). | 5. ἡμεῖς ἠύρεθημεν. |
| 6. _____ ἐδόθητε. | 6. ὑμεῖς ἐδόθητε. |
| 7. _____ ἐκλήθης. | 7. σὺ ἐκλήθης. |
| 8. _____ ἐθεραπεύθη. | 8. οὗτος ἐθεραπεύθη. |
| 9. _____ ἐτέθησαν. | 9. οὗτοι ἐτέθησαν. |
| 10. _____ ἤχθην. | 10. ἐγὼ ἤχθην. |
| 11. _____ ἠνέχθημεν. | 11. ἡμεῖς ἠνέχθημεν. |
| 12. _____ ἐσχέθησαν. | 12. οὗτοι ἐσχέθησαν. |

R1b: Directions: Drill as above.

- | | |
|-----------------------|-----------------------|
| 1. _____ εἰάθημεν. | 1. ἡμεῖς εἰάθημεν. |
| 2. _____ ὤφθησαν. | 2. οὗτοι ὤφθησαν. |
| 3. _____ κατελήφθη. | 3. οὗτος κατελήφθη. |
| 4. _____ ἀφείθης. | 4. σὺ ἀφείθης. |
| 5. _____ ἐδιώχθημεν. | 5. ἡμεῖς ἐδιώχθημεν. |
| 6. _____ ἐστάθητε. | 6. ὑμεῖς ἐστάθητε. |
| 7. _____ ἐξεπέμφθης. | 7. σὺ ἐξεπέμφθης. |
| 8. _____ ἐδιδάχθημεν. | 8. ἡμεῖς ἐδιδάχθημεν. |
| 9. _____ ἐδηλώθησαν. | 9. οὗτοι ἐδηλώθησαν. |
| 10. _____ ἐσκώφθη. | 10. οὗτος ἐσκώφθη. |
| 11. _____ ἐφάνητε. | 11. ὑμεῖς ἐφάνητε. |
| 12. _____ ἐνομίσθην. | 12. ἐγὼ ἐνομίσθην. |

R2a: *Purpose:* To drill the contrast between active and passive aorist forms learned.

Directions: Complete each sentence with the appropriate choice from the brackets: e.g.,

Recording: οὐκ ἐδιδάχθη (ἐμέ).
(ὑπ' ἐμοῦ).

Reply: οὐκ ἐδιδάχθη ὑπ' ἐμοῦ.

Cover this column

1. οὐκ ἐδιδάχθη (ἐμέ).
(ὑπ' ἐμοῦ).

2. τὸ μέν γε πρῶτον ἐξεπλάγησαν (αὐτόν).
(ὑπ' αὐτῶν).

3. οὐ πώποτε ἔμαθον (τοῦτο).
(ὑπὸ τούτου).

4. ἐν τῇ ἀγορᾷ ἤκουσα (σοῦ).
(ὑπὸ σοῦ).

5. πάλαι ἠδίκηθήμεν (τοὺς ἐχθρούς).
(ὑπὸ τῶν ἐχθρῶν).

6. ὠργίσθη· ἐθύσαμεν γὰρ (ὑπὸ τῶν ἄλλων).
(τοὺς ἄλλους).

7. ἄρ' ἐγνώσθης (ὑπὸ τῶν φίλων);
(τοὺς φίλους);

8. πάνυ γ' ὥφθητε (ὑπὸ πάντων).
(πάντας).

1. ὑπ' ἐμοῦ.

2. ὑπ' αὐτῶν.

3. τοῦτο.

4. σοῦ.

5. ὑπὸ τῶν ἐχθρῶν.

6. τοὺς ἄλλους.

7. ὑπὸ τῶν φίλων;

8. ὑπὸ πάντων.

R2b: *Purpose:* To drill the contrast between *future* and *simple past* in the passive.

Directions: Expand each sentence given on the recording with **αὔριον** if the verb is future, with **πρότερον**, if it is aorist: e.g.,

Recording: οἱ λόγοι αὐτῶν _____ ἐδηλώθησαν.

Reply: οἱ λόγοι αὐτῶν **πρότερον** ἐδηλώθησαν.

Cover this column

- | | |
|--|-------------|
| 1. οἱ λόγοι αὐτῶν _____ ἐδηλώθησαν. | 1. πρότερον |
| 2. πρὸς τὸν ἄρχοντα _____ ἀχθήσομαι. | 2. αὔριον |
| 3. μείζων τοῦ καιροῦ _____ δειχθήσεται. | 3. αὔριον |
| 4. ἐν τῇ ἀγορᾷ _____ ἐλείφθημεν. | 4. πρότερον |
| 5. ὑπὸ τῶν ἐχθρῶν _____ διεφθάρητε. | 5. πρότερον |
| 6. δῆλον ὅτι νικηφόρος εἶναι _____ λεχθήσεται. | 6. αὔριον |
| 7. φωνήσας _____ προσεβλήθη. | 7. πρότερον |
| 8. ἐὰν τοῦτο νομίζωσιν, _____ σωθήσονται. | 8. αὔριον |
| 9. πρὸς τοὺς δικαστὰς _____ ἀντεστήθην. | 9. πρότερον |
| 10. ἴσως οὐδὲν πρᾶγμα εἰ _____ καταγελασθήσεσθε. | 10. αὔριον |

R2c: *Purpose:* To drill the contrast between past-progressive and past-aorist forms in the passive.

Directions: Expand each sentence with *συνεχῶς* - "continually" if the verb is past-progressive, with *ἅπαξ* if it is aorist: e.g.,

Recording: καίπερ ἄμεμπτος ὢν, _____ ἐδιώχθην.

Reply: καίπερ ἄμεμπτος ὢν, ἅπαξ ἐδιώχθην.

Cover this column

- | | |
|--|------------|
| 1. καίπερ ἄμεμπτος ὢν, _____ ἐδιώχθην. | 1. ἅπαξ |
| 2. ὑπὸ τοῦ βασιλέως _____ ἐπηνέθητε. | 2. ἅπαξ |
| 3. οὐδὲν αὐτῶν _____ ἐπεμελείσθην. | 3. συνεχῶς |
| 4. οὗτος ὁ λόγος ἐν τῇ στοᾷ _____ ἐρρήθη. | 4. ἅπαξ |
| 5. Ἀθηναῖοι οὐ σφόδρα _____ ἐφιλοῦντο. | 5. συνεχῶς |
| 6. σπάνιον γὰρ σεαυτὸν παρέχειν _____ οὐκ ἐφαίνου. | 6. συνεχῶς |
| 7. ἐν τῷ δεσμοτηρίῳ _____ ἐφυλάχθημεν. | 7. ἅπαξ |
| 8. ὑπὸ τῶν διωκόντων _____ ἐπέισθης. | 8. ἅπαξ |
| 9. καὶ ἄλλους τοιοῦτους ποιεῖν _____ ἐφαίνοντο. | 9. συνεχῶς |
| 10. ἀπὸ τῆς ἀσεβείας _____ ἀπετραπήτην. | 10. ἅπαξ |

δ'. In the above drill, the use of ἅπαξ, "once, once only", to elaborate the force of the aorist, is a reminder that, although it is often described as a "tense", the aorist is, in fact, an _____ of the verb.

ε'. The use of καίπερ is also a reminder that, while the conjunction "although" takes an indicative in English, its counterpart in Greek, καίπερ, is constructed with a _____.

δ'. aspect
ε'. participle

R3: *Purpose:* To recognize the aorist (assertive) passive infinitive.

Directions: Expand the following statements with ἅπαξ where the infinitive is aorist passive, with ἤδη where it is perfective active.

Recording: οὐδ' ἐθέλω _____ πειρᾶσθῆναι.

Reply: οὐδ' ἐθέλω ἅπαξ πειρᾶσθῆναι.

Cover this column

- | | |
|--|----------|
| 1. οὐδ' ἐθέλω _____ πειρᾶσθῆναι. | 1. ἅπαξ |
| 2. οἶμαι τοῦτο ἐπὶ τὴν τράπεζαν _____ τεθηκέναι. | 2. ἤδη |
| 3. ἄρ' ἐδίδαξας αὐτοὺς ὥστε μὴ _____ ἐκπλαγῆναι; | 3. ἅπαξ |
| 4. ἔφασαν τὰ χρήματα αὐτῶν _____ ἀπορριφθῆναι. | 4. ἅπαξ |
| 5. ἔφη τοὺς ἄνδρας _____ ἐωρᾶκέναι. | 5. ἤδη |
| 6. ἐνόμισέ με εἰς τὴν πόλιν _____ ἐληλυθέναι. | 6. ἤδη |
| 7. ἐβουλόμην αὐτοὺς _____ σκεφθῆναι. | 7. ἅπαξ |
| 8. ἡμῖν ἔδοξε τοὺς φίλους _____ τεθνηκέναι. | 8. ἤδη |
| 9. ἠθέλησαν τὸν ἀνδροφόνον _____ κολασθῆναι. | 9. ἅπαξ |
| 10. ἐπειρώμεθα τὸν στρατηγὸν _____ ἀποτραπῆναι. | 10. ἅπαξ |

R4: Purpose: To recognize the aorist (assertive) participle passive.

Directions: Distinguish between the aorist participles, active and passive by completing the statement with the correct form: e.g.,

Recording: ὠργισάμην ᾠδικηθεὶς . . . {αὐτόν.)
{ὑπ' αὐτοῦ.)

Reply: ὠργισάμην ᾠδικηθεὶς ὑπ' αὐτοῦ.

Cover this column

- | | |
|--|---------------------|
| 1. ὠργισάμην ᾠδικηθεὶς . . . {αὐτόν.)
{ὑπ' αὐτοῦ.) | 1. ὑπ' αὐτοῦ |
| 2. οἶκαδ' ἀπήλθομεν καλέσαντες . . . {αὐτούς.)
{ὑπ' αὐτῶν.) | 2. αὐτούς |
| 3. ἄρ' εἶδες τινα πεμφθέντα . . . {τὸν ἄρχοντα.)
{ὑπὸ τοῦ ἄρχοντος.) | 3. ὑπὸ τοῦ ἄρχοντος |
| 4. ἀγανακτοῦσι τῇ γραφῇ τῇ γραφείῃ . . . {ὑπὸ τοῦ κριτοῦ.)
{τὸν κριτήν.) | 4. ὑπὸ τοῦ κριτοῦ |
| 5. ἐνθάδε διατρίβει λέξις . . . {ὑπ' αὐτῶν.)
{αὐτοῖς.) | 5. αὐτοῖς |
| 6. ἄρ' οἶσθα τὸν Γλαυκῶνα ποιήσαντα . . . {ταῦτα.)
{ὑπὸ τούτων.) | 6. ταῦτα |
| 7. ἔτυχεν παντελῶς διαφθαρὲν . . . {ὑπὸ τῶν ἐχθρῶν.)
{τοὺς ἐχθρούς.) | 7. ὑπὸ τῶν ἐχθρῶν |
| 8. συγχωρεῖ ὁμόσε ἰέναι, ἤδη φροντίσας . . . {ὑπὸ τούτων.)
{τούτων.) | 8. τούτων. |
| 9. αἰεὶ φοβοῦνται ἐξευρεθέντες . . . {τοὺς δικαστὰς.)
{ὑπὸ τῶν δικαστῶν.) | 9. ὑπὸ τῶν δικαστῶν |
| 10. νῦν χαίρει ἀχθεῖσα . . . {φίλην.)
{ὑπὸ τῆς φίλης.) | 10. ὑπὸ τῆς φίλης |

P: PRODUCTION DRILLS

P1: Purpose: To produce forms of the aorist assertive indicative passive.

P1a: Directions: Transform the statement given by the recording, as follows:

Recording: ἔτερψάν με. - They cheered me up.

Reply: ἐγὼ ἐτέρφθην. - I was cheered up.

Cover this column

- | | |
|----------------|------------------|
| 1. ἔτερψάν με. | 1. ἐγὼ ἐτέρφθην. |
| 2. ἔπεμψάν με. | 2. ἐγὼ ἐπέμφθην. |
| 3. ἐδίωξάν με. | 3. ἐγὼ ἐδιώχθην. |
| 4. ἤνεγκάν με. | 4. ἐγὼ ἤνέχθην. |
| 5. ἔδοσάν με. | 5. ἐγὼ ἐδόθην. |
| 6. ἔθυσάν με. | 6. ἐγὼ ἐτέθην. |
| 7. ἔλαβόν με. | 7. ἐγὼ ἐλήφθην. |
| 8. εἶδόν με. | 8. ἐγὼ ὤφθην. |
| 9. ἔφηνάν με. | 9. ἐγὼ ἐφάνην. |

P1b: Directions: Drill as above.

- | | |
|-------------------|-------------------|
| 1. ἔτερψα τοῦτον. | 1. οὗτος ἐτέρφθη. |
| 2. ἔπεμψα τοῦτον. | 2. οὗτος ἐπέμφθη. |
| 3. ἐδίωξα τοῦτον. | 3. οὗτος ἐδιώχθη. |
| 4. ἤνεγκα τοῦτον. | 4. οὗτος ἤνέχθη. |
| 5. ἔδωκα τοῦτον. | 5. οὗτος ἐδόθη. |
| 6. ἔθηκα τοῦτον. | 6. οὗτος ἐτέθη. |
| 7. ἔλαβον τοῦτον. | 7. οὗτος ἐλήφθη. |
| 8. εἶδον τοῦτον. | 8. οὗτος ὤφθη. |
| 9. ἔφηνα τοῦτον. | 9. οὗτος ἐφάνη. |

P1c: Directions: Drill as above.

1. ἔτερψε τούτους.
2. ἐφύλαξε τούτους.
3. ἐκέλευσε τούτους.
4. ἔσωσε τούτους.
5. ἀφῆκε τούτους.
6. ἔδωκε τούτους.
7. διεβῆλε τούτους.
8. ἔγνω τούτους.
9. διέφθειρε τούτους.
10. ἀπέσφαξεν τούτους.

Cover this column

1. οὔτοι ἐτέρφθησαν.
2. οὔτοι ἐφυλάχθησαν.
3. οὔτοι ἐκελεύσθησαν.
4. οὔτοι ἐσώθησαν.
5. οὔτοι ἀφείθησαν.
6. οὔτοι ἐδόθησαν.
7. οὔτοι διεβλήθησαν.
8. οὔτοι ἐγνώσθησαν.
9. οὔτοι διεφθάρησαν.
10. οὔτοι ἀπεσφάγησαν.

P1d: Directions: Drill as above.

1. ἐσκώψαμέν σε.
2. ἐφιλήσαμέν σε.
3. ἠνέγκαμέν σε.
4. ἔδομέν σε.
5. παρεθέμέν σε.
6. ἐδίωξαν σφώ.
7. εἰστίῳσαν σφώ.
8. κατέλιπον σφώ.
9. ἀφεῖσαν σφώ.
10. ἔλεξαν σφώ.

1. σὺ ἐσκώφθης.
2. σὺ ἐφιλήθης.
3. σὺ ἠνέχθης.
4. σὺ ἐδόθης.
5. σὺ παρετέθης.
6. σφῶ ἐδιώχθητον.
7. σφῶ εἰστίᾶθητον.
8. σφῶ κατελείφητον.
9. σφῶ ἀφείθητον.
10. σφῶ ἐλέχθητον.

11. ἐδιδάξατε ἡμᾶς.

12. ἐλῦπήσατε ἡμᾶς.

13. ἐκρίνατε ἡμᾶς.

14. ἐξηύρετε ἡμᾶς.

15. ἐλάβετε ἡμᾶς.

16. ἐβλεψεν αὐτῷ.

17. ἤνεγκεν αὐτῷ.

18. ἐθήκεν αὐτῷ.

19. ἀπήγαγεν αὐτῷ.

20. ἀπέγραψεν αὐτῷ.

21. ἔτερψαν ὑμᾶς.

22. ἐθεράπευσαν ὑμᾶς.

23. ἐμίσησαν ὑμᾶς.

24. ἐξέπληξαν ὑμᾶς.

25. ἀντέστησαν ὑμᾶς.

11. ἡμεῖς ἐδιδάχθημεν.

12. ἡμεῖς ἐλῦπήθημεν.

13. ἡμεῖς ἐκρίθημεν.

14. ἡμεῖς ἐξηυρέθημεν.

15. ἡμεῖς ἐλήφθημεν.

16. αὐτῷ ἐβλεφθήτην.

17. αὐτῷ ἠνεχθήτην.

18. αὐτῷ ἐτεθήτην.

19. αὐτῷ ἀπηχθήτην.

20. αὐτῷ ἀπεγραφήτην.

21. ὑμεῖς ἐτέρφθητε.

22. ὑμεῖς ἐθεραπεύθητε.

23. ὑμεῖς ἐμίσηθητε.

24. ὑμεῖς ἐξεπλάγητε.

25. ὑμεῖς ἀντεστάθητε.

P2: *Purpose:* To produce forms of the aorist assertive indicative passive at random as required.

P2a: *Directions:* Transform the statements given by the recording, as follows:

Recording: ἔπεμψάν με.

Reply: ἐγὼ ἐπέμφθην.

Cover this column

- | | |
|----------------------|-----------------------|
| 1. ἔπεμψάν με. | 1. ἐγὼ ἐπέμφθην. |
| 2. ἐθεράπευσάν σε. | 2. σὺ ἐθεραπεύθης. |
| 3. ἤγαγον τοῦτον. | 3. οὗτος ἤχθη. |
| 4. ἔδειξαν σφῶ. | 4. σφῶ ἐδείχθητον. |
| 5. ἤνεγκαν ἡμᾶς. | 5. ἡμεῖς ἠνέχθημεν. |
| 6. ἔδοσαν ὑμᾶς. | 6. ὑμεῖς ἐδόθητε. |
| 7. ἔθεσαν τούτους. | 7. οὗτοι ἐτέθησαν. |
| 8. ἐδίωξαν τοῦτον. | 8. οὗτος ἐδιώχθη. |
| 9. ἐφίλησαν ὑμᾶς. | 9. ὑμεῖς ἐφιλήθητε. |
| 10. ἐτίμησαν ἡμᾶς. | 10. ἡμεῖς ἐτίμήθημεν. |
| 11. διέφθειραν αὐτό. | 11. αὐτὸ διεφθάρητην. |
| 12. ἔσκωψαν τοῦτον. | 12. οὗτος ἐσκώφθη. |
| 13. ἐκάλεσάν σε. | 13. σὺ ἐκλήθης. |
| 14. εἶδόν με. | 14. ἐγὼ ὤφθην. |

P2b: *Directions:* Transform the following exchanges on the model:

Recording: ἐγὼ ἔπεμψα τούτους.

Reply: οὗτοι ἐπέμφθησαν ὑπ' ἐμοῦ.

Cover this column

- | | |
|----------------------------|----------------------------------|
| 1. ἐγὼ ἔπεμψα τούτους. | 1. οὗτοι ἐπέμφθησαν ὑπ' ἐμοῦ. |
| 2. σὺ ἐφίλησας ἡμᾶς. | 2. ἡμεῖς ἐφιλήθημεν ὑπὸ σοῦ. |
| 3. οὗτος ἔθηκεν ὑμᾶς. | 3. ὑμεῖς ἐτέθητε ὑπὸ τούτου. |
| 4. ἡμεῖς ἡγάγομεν τοῦτον. | 4. οὗτος ἤχθη ὑφ' ἡμῶν. |
| 5. ὑμεῖς ἔδοτέ με. | 5. ἐγὼ ἐδόθην ὑφ' ὑμῶν. |
| 6. οὗτοι ἠνεγκάν σε. | 6. σὺ ἠνέχθης ὑπὸ τούτων. |
| 7. ὑμεῖς ἠύρετέ με (SR). | 7. ἐγὼ ἠύρέθην ὑφ' ὑμῶν. |
| 8. ἐγὼ ἐγέλασα τόδε. | 8. τόδε ἐγελᾶσθαι ὑπ' ἐμοῦ. |
| 9. οὗτοι ἐδίδασξαν ἡμᾶς. | 9. ἡμεῖς ἐδιδάχθημεν ὑπὸ τούτων. |
| 10. σὺ ἐκρίνας αὐτόν. | 10. αὐτὸς ἐκριθήτην ὑπὸ σοῦ. |
| 11. οὗτος ἐνίκησεν ὑμᾶς. | 11. ὑμεῖς ἐνίκηθητε ὑπὸ τούτου. |
| 12. ὑμεῖς ἐλάβετε τούτους. | 12. οὗτοι ἐλήφθησαν ὑφ' ὑμῶν. |
| 13. σὺ ἐκάλεσας ἡμᾶς. | 13. ἡμεῖς ἐκλήθημεν ὑπὸ σοῦ. |
| 14. ἡμεῖς ἐγνώμεν σφῶν. | 14. σφῶν ἐγνώσθητον ὑφ' ἡμῶν. |

P3: *Purpose:* To produce the aorist assertive infinitive passive.

Directions: Combine each pair of sentences into one, on the pattern:

Recording: ἄρτι κατεγελᾶσθην. ἴσως οὐδὲν πρᾶγμα.

Reply: τὸ μὲν καταγελᾶσθῆναι ἴσως οὐδὲν πρᾶγμα.

Cover this column

- | | |
|--|---|
| 1. ἄρτι κατεγελᾶσθην.
ἴσως οὐδὲν πρᾶγμα. | 1. τὸ μὲν καταγελᾶσθῆναι ἴσως οὐδὲν πρᾶγμα. |
| 2. ἄρτι ἐπειράσθην.
ἴσως οὐδὲν πρᾶγμα. | 2. τὸ μὲν πειράσθῆναι ἴσως οὐδὲν πρᾶγμα. |
| 3. ἄρτι δεινὸς ὠνομάσθης.
ἴσως οὐδὲν πρᾶγμα. | 3. τὸ μὲν δεινὸν ὀνομασθῆναι ἴσως οὐδὲν πρᾶγμα. |
| 4. ἄρτι προσηνεχθήτην.
ἴσως οὐδὲν πρᾶγμα. | 4. τὸ μὲν προσενεχθῆναι ἴσως οὐδὲν πρᾶγμα. |
| 5. ἄρτι ἐνθάδε κατελείφθησαν.
ἴσως οὐδὲν πρᾶγμα. | 5. τὸ μὲν ἐνθάδε καταλειφθῆναι ἴσως οὐδὲν πρᾶγμα. |
| 6. ἄρτι ἐτέθητε ἐν τῇ στοᾷ.
ἴσως οὐδὲν πρᾶγμα. | 6. τὸ μὲν τεθῆναι ἐν τῇ στοᾷ ἴσως οὐδὲν πρᾶγμα. |
| 7. ἄρτι ἐδιώχθη ὑπ' αὐτοῦ.
ἴσως οὐδὲν πρᾶγμα. | 7. τὸ μὲν διωχθῆναι ὑπ' αὐτοῦ ἴσως οὐδὲν πρᾶγμα. |
| 8. ἄρτι κατελήφθημεν ὀρχούμενοι.
ἴσως οὐδὲν πρᾶγμα. | 8. τὸ μὲν καταληφθῆναι ὀρχουμένους ἴσως οὐδὲν πρᾶγμα. |
| 9. ἄρτι ἐξεπλάγην ἐπὶ τοῖς λόγοις.
ἴσως οὐδὲν πρᾶγμα. | 9. τὸ μὲν ἐκπλαγῆναι ἐπὶ τοῖς λόγοις ἴσως οὐδὲν πρᾶγμα. |
| 10. ἄρτι ἤχθητον ὑφ' ἡμῶν.
ἴσως οὐδὲν πρᾶγμα. | 10. τὸ μὲν ἀχθῆναι ὑφ' ἡμῶν ἴσως οὐδὲν πρᾶγμα. |

P4: Purpose: To produce forms of the aorist assertive participle passive.

P4a: Directions: Combine each pair of sentences into one on the model:

Recording: ἐπέμφθην. πολὺ ἀπορῶ.

Reply: καίπερ πεμφθεὶς πολὺ ἀπορῶ.

Cover this column

- | | |
|---------------------------------|--|
| 1. ἐπέμφθην. πολὺ ἀπορῶ. | 1. καίπερ πεμφθεὶς πολὺ ἀπορῶ. |
| 2. ἐθεραπεύθην. πολὺ ἀπορῶ. | 2. καίπερ θεραπευθεὶς πολὺ ἀπορῶ. |
| 3. ἐξεπλάγην. πολὺ ἀπορῶ. | 3. καίπερ ἐκπλαγεὶς πολὺ ἀπορῶ. |
| 4. ἐσώθην. πολὺ ἀπορῶ. | 4. καίπερ σωθεὶς πολὺ ἀπορῶ. |
| 5. διεφθάρημεν. πολὺ ἀποροῦμεν. | 5. καίπερ διαφθαρέντες πολὺ ἀποροῦμεν. |
| 6. ἐπίσθημεν. πολὺ ἀποροῦμεν. | 6. καίπερ πεισθέντες πολὺ ἀποροῦμεν. |
| 7. ἠδέσθημεν. πολὺ ἀποροῦμεν. | 7. καίπερ αἰδεσθέντες πολὺ ἀποροῦμεν. |
| 8. ὠφελήθημεν. πολὺ ἀποροῦμεν. | 8. καίπερ ὠφεληθέντες πολὺ ἀποροῦμεν. |

P4b: *Directions:* Combine each pair of sentences into one, on the model:

Recording: ἡδίκησέν με. ἐγὼ ὠργίσθην.

Reply: ἐγὼ ἀδίκηθεις ὠργίσθην.

Cover this column

- | | |
|---|-------------------------------------|
| 1. ἡδίκησέν με. ἐγὼ ὠργίσθην. | 1. ἐγὼ ἀδίκηθεις ὠργίσθην. |
| 2. παρεκάλεσάν με. ἐγὼ ἀντεστοίχησα. | 2. ἐγὼ παρὰ κληθεὶς ἀντεστοίχησα. |
| 3. ἐξέπληξάν σε. σὺ ἐχειρονόμησας. | 3. σὺ ἐκπλαγεὶς ἐχειρονόμησας. |
| 4. ἐκάλεσάτε ταύτην. αὕτη ἀπῆλθεν. | 4. αὕτη κληθεῖσα ἀπῆλθεν. |
| 5. ἐπήνεσαν αὐτόν. αὐτὸν ἐξέπεμψαν. | 5. ἐπαινεθέντα αὐτὸν ἐξέπεμψαν. |
| 6. ἤγειραν αὐτόν. αὐτὸν ἐξέπεμψαν. | 6. ἐγερθέντα αὐτὸν ἐξέπεμψαν. |
| 7. ἐξηῦρον αὐτόν. αὐτὸν ἐξέπεμψαν. | 7. ἐξευρεθέντα αὐτὸν ἐξέπεμψαν. |
| 8. ἤγαγον αὐτήν. αὐτὴν ἐξέπεμψαν. | 8. ἀχθεῖσαν αὐτὴν ἐξέπεμψαν. |
| 9. ἤκουσαν αὐτήν. αὐτὴν ἐξέπεμψαν. | 9. ἀκουσθεῖσαν αὐτὴν ἐξέπεμψαν. |
| 10. ἐσώσατε αὐτόν. τοῦτ' ἔδοτε αὐτῷ. | 10. τοῦτ' ἔδοτε αὐτῷ σωθέντι. |
| 11. εἶδετε αὐτόν. τοῦτ' ἔδοτε αὐτῷ. | 11. τοῦτ' ἔδοτε αὐτῷ ὀφθέντι. |
| 12. ἠλάσατε αὐτήν. τοῦτ' ἔδοτε αὐτῇ. | 12. τοῦτ' ἔδοτε αὐτῇ ἐλαθείσῃ. |
| 13. διεβάλετε αὐτήν. τοῦτ' ἔδοτε αὐτῇ. | 13. τοῦτ' ἔδοτε αὐτῇ διαβληθείσῃ. |
| 14. ἐλύπησα τοῦτον. ἀπέχομαι ἀπ' αὐτοῦ. | 14. ἀπέχομαι ἀπ' αὐτοῦ λυπηθέντος. |
| 15. ἐκάλεσα τοῦτον. ἀπέχομαι ἀπ' αὐτοῦ. | 15. ἀπέχομαι ἀπ' αὐτοῦ κληθέντος. |
| 16. ἐδίδαξα ταύτην. ἀπέχομαι ἀπ' αὐτῆς. | 16. ἀπέχομαι ἀπ' αὐτῆς διδασθείσης. |
| 17. ἔβλεψα ταύτην. ἀπέχομαι ἀπ' αὐτῆς. | 17. ἀπέχομαι ἀπ' αὐτῆς βλεφθείσης. |
| 18. ἐδίωξα αὐτούς. ἀπέχομαι ἀπ' αὐτῶν. | 18. ἀπέχομαι ἀπ' αὐτῶν διωχθέντων. |
| 19. ἀφῆκα αὐτάς. ἀπέχομαι ἀπ' αὐτῶν. | 19. ἀπέχομαι ἀπ' αὐτῶν ἀφεισῶν. |
| 20. ἔπεμψα αὐτούς. συγχωρῶ αὐτοῖς. | 20. συγχωρῶ αὐτοῖς πεμφθεῖσι. |

P5: Part of the pleasure of learning a language comes from an increased ability to say the same thing in more than one way. This is part of what is called "style".

Purpose: The following drill will provide practice in associating a number of synonyms which you have learned - and a few which are new.

P5a: Directions: Repeat the following exchanges after the recording. Then, cover the right-hand column and anticipate the answer each time. Repeat the correct answer as heard on the tape.

Recording: οὐκ ἐθέλει ἀποδοῦναι τὸν μισθόν.

Reply: οὐ βούλεται ἀποδοῦναι τὸν μισθόν.

Cover this column

- | | |
|---|--|
| 1. οὐκ ἐθέλει ἀποδοῦναι τὸν μισθόν. | 1. οὐ βούλεται ἀποδοῦναι τὸν μισθόν. |
| 2. οὗτος ὁ ἀνὴρ κακὸς ἐστίν. | 2. οὗτος ὁ ἀνὴρ κακὸς γίγνεται. |
| 3. ἐγὼ σὺν σοὶ οὐ καθίζω. | 3. ἐγὼ σὺν σοὶ οὐ κάθημαι. |
| 4. ἄρ' οὐδὲν ὀρᾷ; | 4. ἄρ' οὐδὲν θεᾷ; |
| 5. τὸν μισθὸν τῷ ἰατρῷ ἐπαγγέλλονται. | 5. τὸν μισθὸν τῷ ἰατρῷ ὑπισχνούνται. |
| 6. ἠρωτήσαμεν τὸν θεὸν περὶ τοῦ ὀσίου. | 6. ἠρόμεθα/ἠτήσαμεν τὸν θεὸν περὶ τοῦ ὀσίου. |
| 7. διὰ τί τοῦ πατρὸς οὐκ ἀκούετε; | 7. διὰ τί τοῦ πατρὸς οὐκ ἀκροᾷσθε; |
| 8. αὖριον ὄψομαι τοὺς ἀθλητὰς. | 8. αὖριον θεᾶσομαι/βλέψομαι τοὺς ἀθλητὰς. |
| 9. ἄρα τοῦ φύλακος ἤκουσας; | 9. ἄρα τοῦ φύλακος ἠκροᾶσω; |
| 10. τὸν θησαυρὸν τοῖς παισὶν ἐπηγγείλατο. | 10. τὸν θησαυρὸν τοῖς παισὶν ὑπέσχετο. |
| 11. πρότερον ἐν τῇ στοᾷ ἐκαθίζομεν. | 11. πρότερον ἐν τῇ στοᾷ ἐκαθήμεθα. |
| 12. τί τὴν μητέρα ἠρωτήσατε; | 12. τί τὴν μητέρα ἤρεσθε/ἠτήσατε; |
| 13. οἱ ἄνδρες ἐχθροὶ ἔσονται. | 13. οἱ ἄνδρες ἐχθροὶ γενήσονται. |

P5b: Directions: Drill as above.

Recording: οὐκ ἐβούλετο ἀποδοῦναι τὸν μισθόν.

Reply: οὐκ ἤθελεν ἀποδοῦναι τὸν μισθόν.

Cover this column

- | | |
|--|---|
| 1. οὐκ ἐβούλετο ἀποδοῦναι τὸν μισθόν. | 1. οὐκ ἤθελεν ἀποδοῦναι τὸν μισθόν. |
| 2. ὁ ἱᾶτρὸς κακὸς γίγνεται. | 2. ὁ ἱᾶτρὸς κακὸς ἐστίν. |
| 3. οἱ ἐχθροὶ κατὰ τὴν οἰκίαν ἐκάθιζον. | 3. οἱ ἐχθροὶ κατὰ τὴν οἰκίαν ἐκάθηντο. |
| 4. ἐγὼ τοῦ φύλακος λέγοντος οὐκ ἤκουσα. | 4. ἐγὼ τοῦ φύλακος λέγοντος οὐκ ἤκροᾶσάμην. |
| 5. ἡμεῖς οὐδὲν θεώμεθα. | 5. ἡμεῖς οὐδὲν ὀρώμεν. |
| 6. σὺ τὸν δικαστὴν ἤρου περὶ τοῦ ἐγκλήματος. | 6. σὺ τὸν δικαστὴν ἠρώτησας/ῆτησας περὶ τοῦ ἐγκλήματος. |
| 7. ἄρ' ὑμεῖς τοῦτο ἐπηγγείλασθε; | 7. ἄρ' ὑμεῖς τοῦτο ὑπέσχεσθε; |
| 8. ἐκεῖνοι τῆς γυναικὸς οὐκ ἀκροῶνται. | 8. ἐκεῖνοι τῆς γυναικὸς οὐκ ἀκούουσιν. |
| 9. ἡ γυνὴ οὐδὲν εἶδεν. | 9. ἡ γυνὴ οὐδὲν ἐθεᾶσατο. |
| 10. ἡμεῖς ἐχθροὶ ἐσόμεθα. | 10. ἡμεῖς ἐχθροὶ γενησόμεθα. |
| 11. ἐγὼ τοῦτο οὐχ ὑπισχνοῦμαι. | 11. ἐγὼ τοῦτο οὐκ ἐπαγγέλλομαι. |
| 12. διὰ τί ὑμεῖς κατὰ τὴν τάφρον κάθησθε; | 12. διὰ τί ὑμεῖς κατὰ τὴν τάφρον καθίζετε; |
| 13. περὶ τίνος τὸν βασιλέα ἐρωτήσεις; | 13. περὶ τίνος τὸν βασιλέα ἐρήση/αἰτήσεις; |

26C. GRAMMAR

26C1: *Uses of the Aorist (Assertive) Passive.*

The passive voice is used in the aorist, as in the present progressive and future, to show that the subject of the verb is acted upon.

The same general conditions which lead to the use of the aorist, active or middle, are associated with its occurrence in the passive as well. (See 21C1, 24C1.)

This unit describes three states of the aorist (assertive) passive: the indicative (M, R & P Drills), infinitive (R3, P3) and participle (R4, P4).

26C2: *Forms of the Aorist (Assertive) Indicative Passive.*

The distinctive mark of the passive in the aorist is $\theta\eta$ (1st aorist), η (2nd aorist), with the vowel shortened to $\theta\epsilon^*$, ϵ , in the participle: e.g.,

$\acute{\epsilon}\theta\epsilon\rho\alpha\pi\epsilon\acute{\upsilon}-\theta\eta$

$\delta\omicron-\theta\tilde{\eta}-\nu\alpha\iota$

$\acute{\epsilon}\gamma\rho\acute{\alpha}\phi-\eta$

$\phi\alpha\nu-\tilde{\eta}-\nu\alpha\iota$

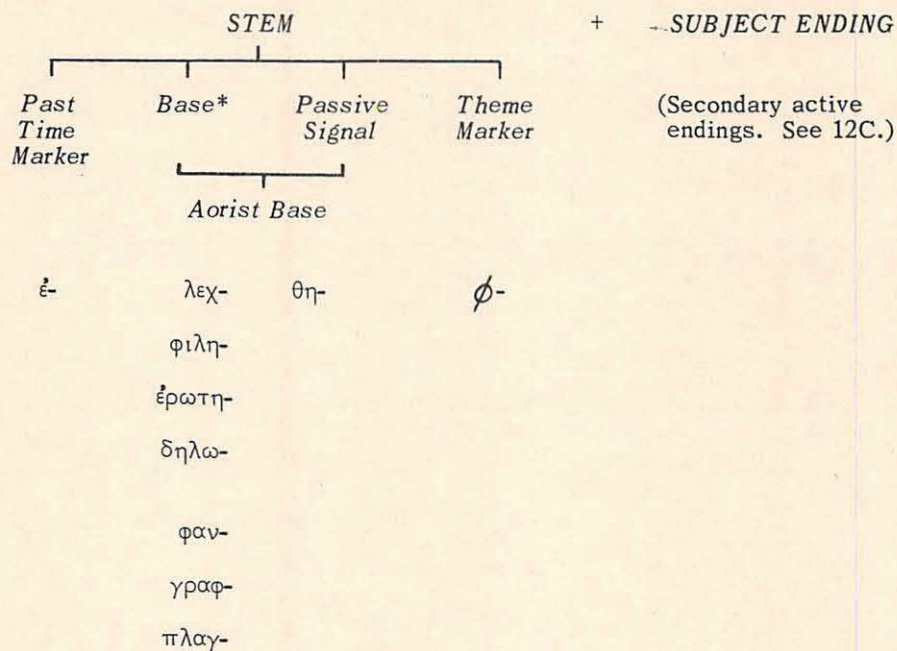
but $\acute{\epsilon}\rho\omega\tau\eta-\theta\acute{\epsilon}-\nu$

You have in fact already met the passive signal with the future passive: 25B: $M.\alpha'$. The theme marker throughout indicative, infinitive and participle is ϕ . The aorist passive indicative takes the *ACTIVE*, secondary personal endings, directly following the passive signal.

You are already familiar with changes in the shape of that part of the base preceding the passive signal, from the drills in both the present and the last unit. At this point these are best remembered through practice of the drill material.

* See also 28C, 29C and 30C.

The schematic diagram of the indicative is as follows:



26C3: Aorist (Assertive) Infinitive Passive

The aorist infinitive passive is formed by the addition of the active infinitive ending -ναι to the aorist passive stem: e.g.,

λεχθῆναι	>	λεχθῆναι
φιληθῆναι	>	φιληθῆναι
γραφῆναι	>	γραφῆναι

26C4: Aorist (Assertive) Participle Passive

The aorist participle passive is formed with the suffix -ντ preceded by the passive signal in the form $\theta\epsilon, \epsilon$ (See 26C2 above), and the appropriate case endings: e.g.,

ἀχ- $\theta\epsilon$ -ντ-ς	>	ἀχθεῖς
γραφ- ϵ -ντ-σα	>	γραφεῖσα
ἔρωτη- $\theta\epsilon$ -ντ	>	ἔρωτηθέν
etc.		

For fuller listing of forms see the Paradigms.

* As in 25C3. See footnote 1.

26D. SUPPLEMENTARY READINGS

26D1: Socrates and Euthyphro discuss the indictment being brought by Meletus. (See 2A1, 3A1, 5D1, 6A1, 12D1, 15D1, 21D1.)

ΕΥΘΥΦΡΩΝ. ἀλλὰ τίνα γραφήν σε ἐγράφετο ὁ Μέλητος;

ΣΩΚΡΑΤΗΣ. ἦντινα; οὐκ ἀγεννῆ, ἔμοιγε δοκεῖ·

τὸ γὰρ νέον ὄντα τοσοῦτον πρᾶγμα

ἐγνωκέναι οὐ φαῦλόν ἐστιν. ἐκεῖνος

φαῦλος - slight; mean

γάρ, ὥς φησιν, οἶδε τίνα τρόπον οἱ

νέοι διαφθείρονται καὶ τίνες οἱ

διαφθείροντες αὐτούς. καὶ κινδυνεύει

σοφός τις εἶναι, καὶ τὴν ἐμὴν ἀμαθίαν

κατιδὼν ὥς διαφθείροντος τοῦς

ἡλικιώτας αὐτοῦ ἔρχεται κατηγορήσων

μου ὥσπερ πρὸς μητέρα πρὸς τὴν πόλιν.

καὶ φαίνεται μοι τῶν πολιτικῶν μόνος

ἀρχεσθαι ὀρθῶς. ὀρθῶς γὰρ τῶν νέων

πρῶτον ἐπιμελεῖται ὅπως ἔσονται ὅτι

ἄριστοι, ὥσπερ γεωργὸς ἀγαθὸς τῶν

νέων φυτῶν πρῶτον ἐπιμελεῖται, μετὰ

δὲ τοῦτο καὶ τῶν ἄλλων. καὶ δὴ καὶ

Μέλητος ἴσως πρῶτον μὲν ἡμᾶς

ἐκκαθαίρει τοῦς τῶν νέων τὰς βλάστας

διαφθείροντας, ὥς φησιν· ἔπειτα μετὰ

τοῦτο δῆλον ὅτι τῶν **πρεσβυτέρων**

πρεσβύτερος - older

ἐπιμελήσεται καὶ πλείστων καὶ μεγίστων

ἀγαθῶν **αἴτιος** τῇ πόλει γενήσεται, ὥς γε

αἴτιος - responsible (for)

τὸ εἰκὸς συμβῆναι ἐκ τοιαύτης ἀρχῆς

τὸ εἰκὸς - probability

ἀρξαμένῳ.

συμβαίνει - happen; result

ΕΥΘΥΦΡΩΝ. βουλοίμην ἄν, ὦ Σώκρατες, ἀλλ' ὀρρωδῶ
 μὴ τούναντίον γίγνηται· ἀτεχνῶς γάρ μοι
 δοκεῖ ἀφ' ἐστίας ἄρχεσθαι κακουργεῖν τὴν
 πόλιν, ἐπιχειρῶν ἀδικεῖν σέ. καί μοι λέγε,
 τί καὶ ποιοῦντά σέ φησι διαφθεῖρειν τοὺς
 νέους;

ὀρρωδεῖ - fear

ΣΩΚΡΑΤΗΣ. ἄτοπα, ὦ θαυμάσιε, ὥς οὕτω γ' ἀκοῦσαι.

-- Plato, *Euthyphro*.

1. τίς νέος ἐστίν;
2. τί οἶδεν ὁ νέος;
3. ἄρ' ὁ νέος ἀληθῶς σοφός ἐστιν;
4. διὰ τί ἔρχεται ὁ νέος πρὸς τὴν πόλιν;
5. ἵνα τί ἔρχεται ὁ νέος πρὸς τὴν πόλιν;
6. τίνι ὁμοίᾳ ἐστὶν ἡ πόλις;
7. ἵνα τί τῶν νέων ἐπιμελεῖται;
8. πῶς ὁ Μέλητος ἀγαθῶν αἵτιος γενήσεται;
9. τί βούλοιτο ἂν ὁ Εὐθύφρων;
10. τί φοβεῖται ὁ Εὐθύφρων;
11. τίς ἀδικηθήσεται;
12. τίνα ἄτοπά ἐστιν;

26D2: Euthyphro describes his lawsuit. (See 2A1, 5D1, 6A1, 12D2, 20D1.)

ΣΩΚΡΑΤΗΣ. ἔστιν δὲ δὴ σοί, ὦ Εὐθύφρων, τίς ἡ
δίκη; φεύγεις αὐτὴν ἢ διώκεις;

ΕΥΘΥΦΡΩΝ. διώκω.

ΣΩΚΡΑΤΗΣ. τίνα;

ΕΥΘΥΦΡΩΝ. ὃν διώκων αὐτὸν δοκῶ μαίνεσθαι.

ΣΩΚΡΑΤΗΣ. τί δέ; πετόμενόν τινα διώκεις;

ΕΥΘΥΦΡΩΝ. πολλοῦ γε δεῖ πέτεσθαι, ὅς γε
τυγχάνει ὦν εὖ μάλα πρεσβύτης.

ΣΩΚΡΑΤΗΣ. τίς οὗτος;

ΕΥΘΥΦΡΩΝ. ὁ ἐμὸς πατήρ.

ΣΩΚΡΑΤΗΣ. ὁ σός, ὦ βέλτιστε;

ΕΥΘΥΦΡΩΝ. πάνυ μὲν οὔν.

ΣΩΚΡΑΤΗΣ. ἔστιν δὲ τί τὸ ἔγκλημα καὶ τίνος ἡ
δίκη;

ΕΥΘΥΦΡΩΝ. φόνου, ὦ Σώκρατες.

ΣΩΚΡΑΤΗΣ. Ἡράκλεις. ἡ που, ὦ Εὐθύφρων,
ἀγνοεῖται ὑπὸ τῶν πολλῶν ὅπη ποτὲ
ὀρθῶς ἔχει· οὐ γὰρ οἶμαί γε τοῦ
ἐπιτυχόντος [ὀρθῶς] αὐτὸ πράττειν
ἀλλὰ πόρρω που ἤδη σοφίᾳς ἐλαύνοντος.

ΕΥΘΥΦΡΩΝ. πόρρω μέντοι νῆ Δία, ὦ Σώκρατες,

-- Plato, *Euthyphro*.

1. τίς διωχθήσεται ὑπὸ τοῦ Εὐθύφρονος;
2. τίς ὁ πρεσβύτερος;
3. τίς ὁ ἀνδροφόνος;
4. τίς ὀρθῶς πράττει;

26D3: Antisthenes prides himself on wealth, which he does not have. (See 9D3.)

ΣΩΚΡΑΤΗΣ. τί γάρ σύ, ἐπὶ τίνι μέγα φρονεῖς,
ὥς Ἀντίσθενες;

ΑΝΤΙΣΘΕΝΗΣ. ἐπὶ πλούτῳ.

ὁ μὲν δὴ Ἑρμογένης ἀνῆρετο εἰ πολὺ εἶη αὐτῷ
ἀργύριον. ὁ δὲ ἀπώμωσε μηδὲ ὀβολόν.

ἀνείρεται - question, inquire of

ἀπόμνυσι - deny on oath

ΕΡΜΟΓΕΝΗΣ. ἀλλὰ γῆν πολλὴν ἔχεις;

ΑΝΤΙΣΘΕΝΗΣ. ἴσως ἂν Αὐτολύκῳ τούτῳ
ἱκανὴ εἶη ἐγκονίσασθαι.

ἐγκονίεται - sprinkle sand over oneself

ΣΩΚΡΑΤΗΣ. ἀκουστέον ἂν εἶη καὶ σοῦ.

-- Xenophon, *Symposium*.

1. πόσον ἀργύριον ἔχει ὁ Ἀντισθένης;
2. πόσην γῆν;
3. ἄρα πολλὴν γῆν ἔχει;

26D4: Callias describes his method of making men more just. (See 4A2, 10D3, 14D2, 17D3.)

ἐκ τούτου ἔλεξεν ὁ Σωκράτης.

ΣΩΚΡΑΤΗΣ. οὐκοῦν λοιπὸν ἂν εἴη ἡμῖν ἅ ἕκαστος
ὑπέσχετο ἀποδεικνύναι ὥς πολλοῦ
ἄξιός ἐστιν.

ΚΑΛΛΙΑΣ. ἀκούοιτ' ἂν ἐμοῦ πρῶτον. ἐγὼ γάρ
ἐν τῷ χρόνῳ ᾧ ὑμῶν ἀκούω
ἀπορούντων τί τὸ δίκαιον, ἐν τούτῳ
δικαιοτέρους τοὺς ἀνθρώπους ποιῶ.

ΣΩΚΡΑΤΗΣ. πῶς, ὦ λῶστέ;

ΚΑΛΛΙΑΣ. διδοὺς νῆ Δί' ἀργύριον.

καὶ ὁ Ἀντισθένης ἐπαναστὰς μάλα ἐλεγκτικῶς αὐτὸν
ἐπήρετο·

ἐπανίστησι - (intransitive) rise (to
speak)

ἐλεγκτικῶς - critically
ἐπείρεται - ask again

ΑΝΤΙΣΘΕΝΗΣ. οἱ δὲ ἄνθρωποι, ὦ Καλλίᾳ, πότερον
ἐν ταῖς ψυχαῖς ἢ ἐν τῷ βαλαντίῳ τὸ
δίκαιόν σοι δοκοῦσι ἔχειν;

ΚΑΛΛΙΑΣ. ἐν ταῖς ψυχαῖς.

ΑΝΤΙΣΘΕΝΗΣ. κἄπειτα σὺ εἰς τὸ βαλάντιον διδοὺς
ἀργύριον τὰς ψυχὰς δικαιοτέρως
ποιεῖς;

ΚΑΛΛΙΑΣ. μάλιστα.

ΑΝΤΙΣΘΕΝΗΣ. πῶς;

ΚΑΛΛΙΑΣ. ὅτι διὰ τὸ εἰδέναι ὥς ἔστιν ὅπου
 πριάμενοι τὰ ἐπιτήδεια ἔξουσιν
 οὐκ ἐθέλουσι κακουργοῦντες
 κινδυνεύειν.

πρίαται - buy
 ἐπιτήδειος - necessary

-- Xenophon, *Symposium*.

1. τί δεῖ ἕκαστον ποιεῖν;
2. διὰ τί ἄκουστέος ἐστὶν ὁ Καλλίᾱς;
3. πῶς οἱ ἄνθρωποι δικαιότεροι ποιοῦνται;
4. τίνα ἐλέγχει ὁ Ἀντισθένης;
5. ἄρα τὸ δίκαιον ἐν τῷ βαλαντίῳ ἐστίν;
6. εἰ δύνωνται τὰ ἐπιτήδεια πρίασθαι, τί οὐ ποιοῦσιν οἱ ἄνθρωποι;

26E. COMPOSITION

26Ea: *Original English*

SOCRATES. The rich are sparing in tasting of the joys of moral indignation and in dwelling aloud on the details of illness, and so they throw away the conversational opening that is given them by the wonderfully large number of operations they undergo.

PHAELON. But you say they do not feast riotously. Why should you speak of an abundance of operations?

SOCRATES. Because the rich are commonly nervous about themselves, whether as enjoying life or fearing what may come to them when it is over. But certain it is that all save the few wise men among them live under the rule of physicians, and see the knife of the surgeon poised above their heads like the sword of Damocles¹. For at each pain they consult the physician and he recommends the most costly operative treatment they can afford. Nor is the physician who does this an evil man, for he sees that each of their bodies falls short of the ideal body by whose standard he is trained to judge them, and he considers that they have nothing to lose and perhaps something to gain by the efforts of himself and his colleagues to bring them nearer the ideal.

DOUGLAS WOODRUFF, *Plato's Britannia*
(London 1932) pp. 101-102 (slightly altered)
[Reprinted by permission of the Author]

26Eb: *Recast of English*

SOCRATES. For the rich, (men) sparing¹ on-the-one-hand (as) they-are-vexed-concerning the-habits of-men, how they-behave, (and) sparing on-the-other-hand (as) they-explain accurately and with-the great voice the (things) of-diseases, so-that (they) let-slip the opportunity of-conversing about the(ir) operations (τομαί, αἱ), which they-undergo wonderful (acc. fem. pl.) how-many (acc. fem. pl.)².

PHAELON. And on-account-of what do-you-mention the operations, being *so-many*? For you-said (that) they (do) not entertain-themselves more (than) the moderate (thing) and with violence-in-drink.

SOCRATES. But the rich (are) not confident on-behalf-of themselves, you-see, whether as taking-pleasure (in) the present-circumstances (or) whether being-afraid lest they-suffer

¹ Try for a mythological parallel; curiously, Damocles seems never to have become elevated to proverb-status in classical literature.

something after-dying. But (it is) clear that they all, except if anyone happens to-be (=being) a-philosopher, obey the doctors absolutely as-if (they were) despots, seeing the knife of-those (men) placed above themselves -- (you) would compare it (i.e. the knife), I-think, to-the stone³ of-Tantalus. For whenever they-feel-pain⁴, they-call-for the doctor, and he promises (that he will), using operations, treat them on-condition-of a-fee in-accordance-with (the) reckoning of-the property of-each (man), not doing unjust (things) but having-perceived their bodies, by-how-much they-are of-poorer-quality (than) the body itself towards which looking-away (as to a standard) he-was-taught to-judge them (sc. neut., = bodies). Therefore he-thinks (that) they are-hurt on-the-one-hand not-at-all, (but) perhaps on-the-other-hand even are-benefitted at-the-hands-of himself and of-the other doctors, so-that (they) become more-like (as to) the(ir) bodies to-the best (bodies) possible⁵.

Notes:

- 1 Note the adjectival idiom in Greek, where other languages would use an adverb: cf. *ἐναγχος ἦλθον* ("I an yesterday-man came" = "I came yesterday" (*χθες ἦλθον*)).
- 2 A curious idiom by relative-pronoun "attraction" is appropriate: instead of saying "it-is remarkable about how-many" (*θαυμάσιόν ἐστιν ὅσας*) Greek transferred the adjective into the case of the relative pronoun, omitted the verb and left it like that, usually at the close of a sentence, as here. This can be extended to adverbial phrases, as e.g., *θαυμασίως ὥς* (for *θαυμάσιόν ἐστιν ὥς*).
- 3 Stone, *ὁ λίθος* (cf. lithotomy).
- 4 Feel pain, *ἀλγεῖν* (cf. analgesics, cephalgia "headache").
- 5 *ὁμοιοτέρους τοῖς ὥς ἀρίστοις*, a shortened form of comparison: in full it would be . . . *τὰ σώματα τοῖς σώμασι τοῖς τῶν ἀρίστων* sc., *ἀνδρῶν* but in fact the shortening is obligatory in such cases, as in Latin.

26F. VOCABULARY

26F1: NEW WORD LIST

- ὁ ἀγορᾶνόςμος (τοῦ ἀγορᾶνόμου) [noun] - clerk of the market (who regulated buying and selling)
- ἀζήμιος (-ον) [adjective] - free from further payment; scot-free
- * αἴτιος (αἰτίᾱ-αἴτιον) [adjective] - responsible (for)
- * ἀνείρεται (ἀνείρομαι) [verb] - (deponent) inquire of, question
- ἀντιστοιχεῖ (ἀντιστοιχῶ) [verb] - stand opposite (in rows/pairs)
- ἄνω [adverb] - upwards; on high
- * ἀπόμνυσι (ἀπόμνυμι) [verb] - deny on oath
- ὁ ἄρτος (τοῦ ἄρτου) [noun] - cake/loaf of wheat bread
- ἀφίστησι (ἀφίστημι) [verb] - put away, remove; weigh out; (intransitive) stand aloof (from)
- ἐγκλίνει (ἐγκλίνω) [verb] - bend (inwards); (passive) lean on
- * ἐγκονίεται (ἐγκονίομαι) [verb] - (deponent) sprinkle sand over oneself
- * τὸ εἰκός [neuter participle of ἔοικε, see Unit 22F] - probable; (as a noun) probability
- * ἐλεγκτικός (-ή-όν) [adjective] - fond of cross-questioning/examining; critical
- * ἐπανίστησι (ἐπανίστημι) [verb] - set up again; (intransitive) rise (to speak)
- * ἐπείρεται (ἐπείρομαι) [verb] - (deponent) ask/question (again/besides)
- * ἐπιτήδειος (ἐπιτηδείᾱ-ἐπιτήδειον) [adjective] - suitable, convenient; useful, serviceable, necessary
- ἰσοφόρος (-ον) [adjective] - equal in strength
- κάτω [adverb] - downwards; below
- * ὀρρωδεῖ (ὀρρωδῶ) [verb] - dread, shrink from; fear (because)
- παρακαλεῖ (παρακαλῶ) [verb] - call in, send for, summon; encourage
- * ὁ πρέσβυς (τοῦ πρέσβεως) [noun] - old man; (πρεσβύτερος = older)
- * πρίαται (πρίαμαι) [verb] - (deponent) buy (the present tense is not found: ὠνεῖται is used)
- προσβλέπει (προσβλέπω) [verb] - look at/upon; regard
- σπάνιος (σπανίᾱ-σπάνιον) [adjective] - rare, scarce, scanty; rarely seen, aloof
- * συμβαίνει (συμβαίνω) [verb] - come to an agreement; agree with; happen; result

- συμμανθάνει (συμμανθάνω) [verb] - learn along with, share in the knowledge
- * φαῦλος (φάυλη-φαῦλον) [adjective] - cheap, easy, slight; low, mean, common
- φωνεῖ (φωνῶ) [verb] - speak (loud), give utterance

26F2: RELATED WORDS

ἄγεννής
 ἄγνοεῖ
 ἄγνοια
 ἄγνώς
 ἄδηλος
 ἄδικεῖ
 ἄδικιά
 ἄδικος
 ἄδίκως
 ἄήμιος
 ἀηδής
 ἀμελεῖ
 ἀμεμπτος
 ἀναμφίλογος
 ἀνόσιος
 ἀνοσιότης
 ἀνωφελής
 ἀπορεῖ
 ὀσβεῖ
 ὀσείβεια
 ὀσεβής
 ὀσφαλῶς
 ὀτεχνῶς
 ὀτοπος
 ὀφρόντιστος
 ὀφύλακτος
 ὀμῦχος

ἀντιβλέπει
 ἀποβλέπει
 βλέπει
 προσβλέπει

ἀνάγει
 ἀναδίδωσι
 ἀναδύεται
 ἀνάκρισις
 ἀναρριπτεῖ
 ἀνασπᾶ
 ἀνατρέπει
 ἀνείρεται
 ἀνερυθριᾶ
 ἀνέχει
 ἐπανίστησι

ἀνείρεται
 ἐπείρεται

ἀνθίστησι
 ἀντί
 ἀντιβλέπει
 ἀντιδωρεῖται
 ἀντιλέγει
 ἀντιστοιχεῖ

ἐλεγκτικός
 ἐλέγχει

ἄπεργάζεται
 ἄπεργασίᾳ
 ἄπεστι
 ἄπέχει
 ἄπεχθάνεται
 ἄπο
 ἄποβαίνει
 ἄποβλέπει
 ἄποδεῖκνυσι
 ἄποδέχεται
 ἄποδιδράσκει
 ἄποδίδωσι
 ἄποδύει
 ἄποθυήσκει
 ἄποκρίνει
 ἄποκτείνει
 ἄπολαμβάνει
 ἄπόλλυσι
 ἄπομνυσι
 ἄποσφάττει
 ἄποτρέπει
 ἄφαιρεῖ
 ἀφίησι
 ἀφίστησι
 ἀφοσιοῖ

ἐγκλημα
 ἐγκλίνει
 ἐγκονίεται
 ἐγκωμιάζει
 ἐμπειρίᾳ
 ἐν
 ἐνδεής
 ἐνδεῖκνυσι
 ἐνιδροῖ
 ἐννοεῖ
 ἐντίθησι
 προσεννοεῖ

ἐπαίνει
ἐπ'ανίστησι
ἐπείρεται
ἐπεισι
ἐπεκιδιδάσκει
ἐπέξεισι
ἐπεξέρχεται
ἐπὶ
ἐπίγρυπος
ἐπίδειγμα
ἐπιδείκνυσι
ἐπιθυμεί
ἐπιθυμητής
ἐπικαλεῖ
ἐπιμελείται
ἐπιπόλαιος
ἐπισκοπεῖ
ἐπισκώπτει
ἐπίσταται
ἐπιστήμη
ἐπιτήδειος
ἐπιτήδευμα
ἐπιτίθησι
ἐπιτρέπει
ἐπιτυγχάνει
ἐπίφθονος
ἐπιχειρεῖ

καθεύδει
καθίζει
καθορᾷ
κατά
καταβάλλει
καταγελᾷ
καταγινώσκει
κατάδηλος
καταλαμβάνει
καταλέγει
καταλείπει
κατανοεῖ
καταπίνει
καταποικίλλει
κατέχει
κατηγορεῖ
κάτω

ἐπιτήδειος
ἐπιτήδευμα

ἐγκλημα
ἐκκλησιᾶ
ἐπικαλεῖ
καλεῖ
παρακαλεῖ

ἰσόρροπος
ἴσος
ἴσοσκελής
ἰσοφόρος
ἴσως
περιττός

ἐγκλίνει
ἐπτάκλινος

ἀντίστησι
ἀφίστησι
ἐπ'ανίστησι
ἐπίσταται
ἐπιστήμη
παρίστησι
προστατεῖ

δυσμαθής
μαθητής
μανθάνει
συμμανθάνει

ἀγορᾶνόμος
νόμος
οἰκονομικός

παρά
παράδειγμα
παρακαλεῖ
παρατίθησι
πᾶσσι
παρέχει
παρίστησι
παροινία

πρός
προσβλέπει
προσδέεται
προσεῖπε
προσεννοεῖ
προσέχει
προσφέρει
προσφιλής
πρόσωπον

συγγένεια
συγγυμναστής
συγχωρεῖ
συμμανθάνει
συμμίγνυσι
συμπίσιον
συμφέρει
σύν
συνδέει
συνδεδειπνεῖ
συνδοκεῖ
σύνεστι
συνέστιος
συνίησι
σύνοιδε
συνομολογεῖ
συντείνει
συντεκμαίρεται
συστρατεύει

διαφέρει
διαφορᾶ
εἰσφέρει
εὐφορος
ἰσοφόρος
νῆκηφόρος
προσφέρει
συμφέρει
ὑποφέρει
φέρει

φωνεῖ
φωνή

UNIT TWENTY-SEVEN

27A. BASIC DIALOGUE

27A1: Reverence is not to be found wherever fear exists. (See 7A2, 7D1, 23D2).

SOCRATES. I don't think that where there is fear there reverence is too. For many people who fear diseases and poverty and many other things of the sort, seem to me to fear them, but not to revere at all the things which they fear; don't you think so too?

ΣΩΚΡΑΤΗΣ. οὐ δοκεῖ μοι εἶναι ἵνα δέος ἔνθα καὶ αἰδώς. πολλοὶ γάρ μοι δοκοῦσι καὶ νόσους καὶ πενίαν καὶ ἄλλα πολλὰ τοιαῦτα δεδιότες δεδιέναι μὲν, αἰδεῖσθαι δὲ μηδὲν ταῦτα ἃ δεδίασιν· οὐ καὶ σοὶ δοκεῖ;

EUTHYPHRO. Certainly.

ΕΥΘΥΦΡΩΝ. πάνυ γε.

SOCRATES. But I do think that where there is reverence, there fear is too; for is there anyone who feels reverence and shame about any act and does not at the same time dread and fear a reputation for wickedness?

ΣΩΚΡΑΤΗΣ. ἀλλ' ἵνα γε αἰδώς ἔνθα καὶ δέος εἶναι· ἐπεὶ ἔστιν ὅστις αἰδούμενός τι πρᾶγμα καὶ αἰσχυνόμενος οὐ πεφόβηται τε καὶ δέδοικεν ἅμα δόξαν πονηρίας;

EUTHYPHRO. Yes, he does fear it.

ΕΥΘΥΦΡΩΝ. δέδοικε μὲν οὖν.

-- Plato, *Euthyphro*.

27A2: Socrates chides Euthyphro with arguing in circles (See 6D3, 21D3).

- | | | | |
|------------|--|-----------|---|
| SOCRATES. | But what in the world, Euthyphro, would these gifts to the gods from us be? | ΣΩΚΡΑΤΗΣ. | ἀλλὰ τί δή ποτ' ἂν εἴη, ὦ Εὐθύφρων, τὰ παρ' ἡμῶν δῶρα τοῖς θεοῖς; |
| EUTHYPHRO. | What else do you think but honour and gifts and, as I was just saying, gratitude? | ΕΥΘΥΦΡΩΝ. | τί δ' οἶει ἄλλο ἢ τιμὴ τε καὶ γέρα καί, ὅπερ ἐγὼ ἄρτι ἔλεγον, χάρις; |
| SOCRATES. | Then, Euthyphro, is the holy something which has caused gratification, but is neither helpful nor dear to the gods? | ΣΩΚΡΑΤΗΣ. | κεχαρισμένον ἄρα ἐστίν, ὦ Εὐθύφρων, τὸ ὅσιον, ἀλλ' οὐχὶ ὠφέλιμον οὐδὲ φίλον τοῖς θεοῖς; |
| EUTHYPHRO. | Why, I think it is the dearest thing of all. | ΕΥΘΥΦΡΩΝ. | οἴμαι ἔγωγε πάντων γε μάλιστα φίλον. |
| SOCRATES. | So then, the holy, as it appears, is this, what is dear to the gods. | ΣΩΚΡΑΤΗΣ. | τοῦτο ἄρ' ἐστὶν αὖ, ὥς ἔοικε, τὸ ὅσιον, τὸ τοῖς θεοῖς φίλον. |
| EUTHYPHRO. | Indeed it is. | ΕΥΘΥΦΡΩΝ. | μάλιστα γέ. |
| SOCRATES. | Well, if you say this, will you be surprised if your words seem to you not to stay put but to wander around and will you accuse me of being Daedalus and making them move, you who yourself are much more skillful than Daedalus and make things that go around in a circle? Or don't you realize that our argument, after going around, has come back to the same place? For you remember, I suppose, that in what went before the holy and the dear to the gods did not seem to us to be the same thing, but different from each other? or don't you remember? | ΣΩΚΡΑΤΗΣ. | θαυμάσῃ οὖν ταῦτα λέγων ἕάν σοι οἱ λόγοι φαίνωνται μὴ μένοντες ἀλλὰ βαδίζοντες, καὶ ἐμὲ αἰτιάσῃ τὸν Δαίδαλον βαδίζοντας αὐτοὺς ποιεῖν, αὐτὸς ὢν πολὺ γε τεχνικώτερος τοῦ Δαιδάλου καὶ κύκλῳ περιιόντα ποιῶν; ἢ οὐκ αἰσθάνῃ ὅτι ὁ λόγος ἡμῖν περιελθὼν πάλιν εἰς ταῦτόν ἤκει; μέμνησαι γάρ που ὅτι ἐν τῷ πρόσθεν τό τε ὅσιον καὶ τὸ θεοφιλὲς οὐ ταῦτόν ἡμῖν ἐφάνη ἀλλ' ἕτερα ἀλλήλων; ἢ οὐ μέμνησαι; |
| EUTHYPHRO. | I do. | ΕΥΘΥΦΡΩΝ. | ἔγωγε. |

-- Plato, *Euthyphro*.

27A3: Why don't you practise what you preach, Socrates? (See 6D4, 17D2, 24D2).

ANTISTHENES. Well, Socrates, if you feel this way, how is it that you too do not educate Xanthippe, but deal with a wife, who is the most difficult of the women of the present day, and in my opinion of the past and future as well?

ΑΝΤΙΣΘΕΝΗΣ. πῶς οὖν, ὦ Σώκρατες, οὕτω γινώσκων οὐ καὶ σὺ παιδεύεις Ξανθίππην, ἀλλὰ χρῆ γυναικὶ τῶν οὐσῶν, οἶμαι δὲ καὶ τῶν γεγεννημένων καὶ τῶν ἐσομένων χαλεπωτάτη;

SOCRATES. Because I see that even men who want to become skilled in horsemanship do not get the most docile horses but rather high-spirited ones. For they believe that if they can control horses of this kind, they will easily deal with the other horses. And so I too, since I want to deal with and associate with people, have got this woman, knowing well that if I can endure her, I will easily get along with *all* other people.

ΣΩΚΡΑΤΗΣ. ὅτι ὁρῶ καὶ τοὺς ἵππικοὺς βουλομένους γενέσθαι οὐ τοὺς εὐπειθεστάτους ἀλλὰ τοὺς θυμοειδεῖς ἵππους κτωμένους. νομίζουσι γάρ, ἂν τοὺς τοιοῦτους δύνωνται κατέχειν, ῥαδίως τοῖς γε ἄλλοις ἵπποις χρήσεσθαι. καγὼ δὲ βουλόμενος ἀνθρώποις χρήσθαι καὶ ὁμιλεῖν ταύτην κέκτημαι, εὖ εἰδὼς ὅτι εἰ ταύτην ὑποίσω, ῥαδίως τοῖς γε ἄλλοις ἅπασιν ἀνθρώποις συνέσομαι.

And this statement did not seem to have been made far from the mark.

καὶ οὗτος μὲν δὴ ὁ λόγος οὐκ ἀπὸ τοῦ σκοποῦ ἐδόξεν εἰρησθαι.

-- Xenophon, *Symposium*.

27B. DRILLS

M: MIMICRY DRILLS

M1: Purpose: To drill the forms of the present perfective (assertive) indicative middle/passive.

Directions: Drill the following question-answer sequences across each row.

M1a:

- | | |
|---|--|
| 1. ἄρ' οὕτως πεπαιδευσαι αὐτήν;
Have you had her trained this way? | 1. καὶ μάλιστα οὕτως πεπαιδευμαι.
Most certainly I have had her trained this way. |
| 2. ἄρ' οὕτως κέκλησαι αὐτήν; | 2. καὶ μάλιστα οὕτως κέκλημαι. |
| 3. ἄρ' οὕτως πεπεύρασαι αὐτῆς; | 3. καὶ μάλιστα οὕτως πεπεύραμαι. |
| 4. ἄρ' οὕτως ἀνθέστασαι αὐτήν; | 4. καὶ μάλιστα οὕτως ἀνθέσταμαι. |
| 5. ἄρ' οὕτως ἀφεῖσαι αὐτήν; | 5. καὶ μάλιστα οὕτως ἀφεῖμαι. |
| 6. ἄρ' οὕτως κεκόλασαι αὐτήν; | 6. καὶ μάλιστα οὕτως κεκόλαμαι. |
| 7. ἄρ' οὕτως δεδίδαξαι αὐτήν; | 7. καὶ μάλιστα οὕτως δεδίδαγμαί. |
| 8. ἄρ' οὕτως βέβλεψαι αὐτήν; | 8. καὶ μάλιστα οὕτως βέβλεμμαί. |

M1b:

- | | |
|--|---|
| 1. οὐ τέθυσθε ταῦτα τὰ γέρα;
Haven't you (pl.) arranged to have these gifts sacrificed? | 1. πάνυ γε· τεθύμεθα αὐτά.
Yes indeed. We've arranged to have them sacrificed. |
| 2. οὐ πεποιήσθε ταῦτα τὰ γέρα; | 2. πάνυ γε· πεποιήμεθα αὐτά. |
| 3. οὐχ ἑώρασθε ταῦτα τὰ γέρα; | 3. πάνυ γε· ἑωράμεθα αὐτά. |
| 4. οὐκ ἔσχησθε ταῦτα τὰ γέρα; | 4. πάνυ γε· ἐσχήμεθα αὐτά. |
| 5. οὐκ ἀποδέδοσθε ταῦτα τὰ γέρα; | 5. πάνυ γε· ἀποδεδόμεθα αὐτά. |
| 6. οὐκ ἀπειργασθε ταῦτα τὰ γέρα; | 6. πάνυ γε· ἀπειργάσμεθα αὐτά. |
| 7. οὐκ ἐνήνεχθε ταῦτα τὰ γέρα; | 7. πάνυ γε· ἐνήνέμεθα αὐτά. |
| 8. οὐ πέπεμφθε ταῦτα τὰ γέρα; | 8. πάνυ γε· πεπέμμεθα αὐτά. |

Mic:

1. πῶς οὖν οὐ πεπαίδευται;

How then has he not been trained?

2. πῶς οὖν οὐ πεφόβηται;

3. πῶς οὖν οὐχ εἰστίγναι;

4. πῶς οὖν οὐκ ἐπέσταται;

5. πῶς οὖν οὐ διεφθαρται;

6. πῶς οὖν οὐ δεδίσταται;

7. πῶς οὖν οὐ κεχάρισται;

8. πῶς οὖν οὐ λείπεται;

1. διότι ἤδη πεπαίδευνται οἱ ἄλλοι.

Because the others have already been trained?

2. διότι ἤδη πεφόβηται οἱ ἄλλοι.

3. διότι ἤδη εἰστίγναι οἱ ἄλλοι.

4. διότι ἤδη ἐπέστανται οἱ ἄλλοι.

5. διότι ἤδη διεφθαρμένοι εἰσὶν οἱ ἄλλοι.

6. διότι ἤδη δεδιωγμένοι εἰσὶν οἱ ἄλλοι.

7. διότι ἤδη κεχαρισμένοι εἰσὶν οἱ ἄλλοι.

8. διότι ἤδη λελειμμένοι εἰσὶν οἱ ἄλλοι.

Mld:

1. ἄρα σφῶν κέκρισθον τὸν Συρακόσιον;

Have you two judged the Syracusan for yourselves?

2. ἄρα σφῶν διαβέβλησθον τὸν Συρακόσιον;

3. ἄρα σφῶν πεπεῖρᾶσθον τοῦ Συρακοσίου;

4. ἄρα σφῶν δεδήλωσθον ὑπὸ τοῦ Συρακοσίου;

5. ἄρα σφῶν ἐγήγερσθον τὸν Συρακόσιον;

6. ἄρα σφῶν τεθαύμασθον τὸν Συρακόσιον;

7. ἄρα σφῶν κεχάρισθον τῷ Συρακοσίῳ;

8. ἄρα σφῶν ἤχθον τὸν Συρακόσιον;

1. Οὐχί, ἀλλὰ τῶ φίλῳ κέκρισθον αὐτόν.

No, but (our) two friends have.

2. Οὐχί, ἀλλὰ τῶ φίλῳ διαβέβλησθον αὐτόν.

3. Οὐχί, ἀλλὰ τῶ φίλῳ πεπεῖρᾶσθον αὐτοῦ.

4. Οὐχί, ἀλλὰ τῶ φίλῳ δεδήλωσθον ὑπ' αὐτοῦ.

5. Οὐχί, ἀλλὰ τῶ φίλῳ ἐγήγερσθον αὐτόν.

6. Οὐχί, ἀλλὰ τῶ φίλῳ τεθαύμασθον αὐτόν.

7. Οὐχί, ἀλλὰ τῶ φίλῳ κεχάρισθον αὐτῷ.

8. Οὐχί, ἀλλὰ τῶ φίλῳ ἤχθον αὐτόν.

Problems:

- α'. All the above forms are perfective. While one of the perfective markers, the κ, present in many active forms, is missing in this set, the base displays another perfective marker which you have learned to expect: i.e., _____.

- β'. The person-subject endings are the same as those occurring in the present progressive and future middle endings, but never with past tenses. They are known as _____ personal endings.

γ'. The *stem* is what is left when a form has been stripped of inflectional material. Where the theme marker is represented by Ø, base and stem may be identical in shape. That part of the perfective middle (passive) forms up to, but not including, the person-subject endings is, in all but certain 3rd person plural forms, known as the perfective middle (passive)

δ'. M1c. Nos. 1-4 show perfective middle stems which end in a vowel. In Nos. 5-8 the stems end in a consonant. Taking these forms as representative, we may say that the present perfective middle/passive form for 3rd person plural is formed with the middle participle and εῖσι, with _____ final stems.

α'. reduplication

β'. primary

γ'. stem

δ'. consonant

M2: *Purpose:* To drill the forms of the past perfective (assertive) indicative middle/passive.

Directions: Drill the following sequences across each row.

M2a:

1. ἐμέμνησο ἃ ἐλέχθη;

Had you (sg.) remembered
what was said?

2. ἐπεφόβησο ἃ ἐλέχθη;

3. ἐπεπαίδευσο ἃ ἐλέχθη;

4. ἐδεδίδαξο ἃ ἐλέχθη;

5. ἐγέγραφο ἃ ἐλέχθη;

6. συνεῖσο ἃ ἐλέχθη;

1. ναί· πάνυ γε ἐμεμνήμην.

Yes, I certainly had remembered.

2. ναί· πάνυ γε ἐπεφοβήμην.

3. ναί· πάνυ γε ἐπεπαίδεύμην.

4. ναί· πάνυ γε ἐδεδιδάγμην.

5. ναί· πάνυ γε ἐγεγράμμην.

6. ναί· πάνυ γε συνείμην.

M2b:

1. ἠπόρητο τῷ λόγῳ;

Had she been puzzled by
the account?

2. ἐσεσιώπητο τῷ λόγῳ;

3. ἐμεμίσθωτο τῷ λόγῳ;

4. ἐπέπειστο τῷ λόγῳ;

5. ἐδέδεικτο τῷ λόγῳ;

6. ἀνετέτραπτο τῷ λόγῳ;

1. πάνυ ἠπόρηντο πᾶσαι.

They had all been quite puzzled.

2. πάνυ ἐσεσιώπηντο πᾶσαι.

3. πάνυ ἐμεμίσθωντο πᾶσαι.

4. πάνυ πεπεισμένοι ἦσαν πᾶσαι.

5. πάνυ δεδειγμένοι ἦσαν πᾶσαι.

6. πάνυ ἀνατετραμμένοι ἦσαν πᾶσαι.

M2c:

- | | |
|---|--|
| 1. ἄρ' ἐπεπαίδευσθε ὑπὸ τοῦ διδασκάλου;
Had you (pl.) been trained by the teacher? | 1. ὑπ' αὐτοῦ ἐπεπαιδεύμεθα.
We had been trained by him. |
| 2. ἄρα διεβέβλησθε ὑπὸ τοῦ διδασκάλου; | 2. ὑπ' αὐτοῦ διεβεβλήμεθα. |
| 3. ἄρ' ἐπεπειράσθε ὑπὸ τοῦ διδασκάλου; | 3. ὑπ' αὐτοῦ ἐπεπειράμεθα. |
| 4. ἄρ' ἐδεδίδαχθε ὑπὸ τοῦ διδασκάλου; | 4. ὑπ' αὐτοῦ ἐδεδιδάγμεθα. |
| 5. ἄρ' ἐλέλειφθε ὑπὸ τοῦ διδασκάλου; | 5. ὑπ' αὐτοῦ ἐλελείμμεθα. |
| 6. ἄρ' ἐπέφανθε ὑπὸ τοῦ διδασκάλου; | 6. ὑπ' αὐτοῦ ἐπεφάσμεθα. |

M2d:

- | | |
|---|--|
| 1. διὰ τί σφῶ ἐπεποιήσθον ταῦτα;
Why had you two had these made? | 1. οὐ μὲν νῶ, αὐτῶ δ' ἐπεποιήσθην.
Not we two, but they two had had these made. |
| 2. διὰ τί σφῶ ἐξηύρησθον ταῦτα; | 2. οὐ μὲν νῶ, αὐτῶ δ' ἐξηυρήσθην. |
| 3. διὰ τί σφῶ ἐπέφανθον ταῦτα; | 3. οὐ μὲν νῶ, αὐτῶ δ' ἐπεφάνθην. |
| 4. διὰ τί σφῶ ἐδέδοσθον ταῦτα; | 4. οὐ μὲν νῶ, αὐτῶ δ' ἐδεδόσθην. |
| 5. διὰ τί σφῶ ἀνήχθον ταῦτα; | 5. οὐ μὲν νῶ, αὐτῶ δ' ἀνήχθην. |
| 6. διὰ τί σφῶ κατελέλειφθον ταῦτα; | 6. οὐ μὲν νῶ, αὐτῶ δ' κατελελείφθην. |

ε' The past perfective (middle) is distinguished from the present perfective by several features:

- 1) prefixed to the base is the _____ time marker;
- 2) person-subject endings are _____ as in all past tenses;
- 3) where the compound 3rd person plural of consonant-final stem uses εἰσί in the present perfective middle, the past perfective uses _____.

- ε' 1) past
2) secondary
3) ἦσαν

R: RECOGNITION DRILLS

R1: Purpose: To distinguish between middle and passive where the forms are identical (present perfective assertive indicative).

R1a: Directions: Show that you recognize whether the verbs in the following sentences are middle or passive, by replying with the proper paraphrase from the brackets: e.g.,

Recording: πεπαιδευται ὑπὸ τοῦ Συρᾶκόσιου.

Choose from { ὁ Συρᾶκόσιος πεπαιδευκεν αὐτόν.
πεπαιδευκεν τὸν Συρᾶκόσιον ἑαυτῷ. }

Reply: ὁ Συρᾶκόσιος πεπαιδευκεν αὐτόν.

The number 1 or 2 beneath each pair tells whether the first or second choice is the right reply. Keep the numbers covered.

- | | |
|---------------------------------------|---|
| 1. πεπαιδευται ὑπὸ τοῦ Συρᾶκόσιου. | 1. { ὁ Συρᾶκόσιος πεπαιδευκεν αὐτόν.
(πεπαιδευκεν τὸν Συρᾶκόσιον ἑαυτῷ.)
(1) |
| 2. κεκρίμεθα ὑπὸ τῶν δικαστῶν. | 2. { κεκρίμεθα τοὺς δικαστὰς ἡμῖν
(αὐτοῖς.)
(οἱ δικασταὶ κεκρίκασιν ἡμᾶς.)
(2) |
| 3. ἐκπέπληχθέ που τοὺς μαθητὰς. | 3. { οἱ μαθηταὶ ἐκπεπληγμένοι εἰσίν.
(ἐκπεπληγᾶσι σε οἱ μαθηταί.)
(1) |
| 4. πεπεισμένοι εἰσὶν τοῖς λόγοις. | 4. { οἱ λόγοι πεπεῖκασιν αὐτούς.
(πεπεῖκασιν λόγοις χρώμενοι.)
(1) |
| 5. καὶ μὴν οὕτως ἀνῆξαι τοῦτο. | 5. { καὶ μὴν οὕτως ἀνῆξέ σε τοῦτο.
(καὶ μὴν οὕτως ἀνήχας τοῦτο σεαυτῷ.)
(2) |
| 6. δεδήλωσθον τὸ ἔγκλημα. | 6. { δεδήλωκεν αὐτοὺς τὸ ἔγκλημα.
(δεδηλώκατον τὸ ἔγκλημα ἑαυτοῖς.)
(2) |
| 7. ὅλως διέφθαρμαι ὑπὸ τοῦ Σωκράτους. | 7. { ὅλως ἑμαυτῷ διέφθαρκα τὸν Σωκράτη.
(ὅλως με διέφθαρκεν ὁ Σωκράτης.)
(2) |
| 8. προτεθείμεθα τοῦτο. | 8. { τοῦτο προτέθεικεν ἡμᾶς.
(προτεθεικαμεν τοῦτο ἡμῖν αὐτοῖς.)
(2) |
| 9. ὑπὸ τοῦ ἀνδρὸς ὑπενήνεκται ἡ γυνή. | 9. { ὁ ἀνὴρ ὑπενήνοχεν αὐτήν.
(τὸν ἀνδρα ὑπενήνοχεν ἑαυτῇ.)
(1) |

R1b: Directions: Show that you recognize the distinction between middle and passive in the following sentences by selecting the appropriate paraphrase from the brackets, as above.

- | | |
|------------------------------------|--|
| 1. ἐδέδετο τοὺς ἐχθροὺς. | 1. (ἐδεδήκει τοὺς ἐχθροὺς ἑαυτῷ.)
(οἱ ἐχθροὶ ἐδεδήκεσαν αὐτόν.)
(1) |
| 2. εἶρητο τοῦτο ὑπὸ τοῦ σοφοῦ. | 2. (εἰρήκει τὸν σοφὸν τοῦτο φάναι.)
(εἰρήκει τοῦτο ὁ σοφός.)
(2) |
| 3. κατελείμην ὑπὸ τῶν φευγόντων. | 3. (κατελείπει τοὺς φεύγοντας)
(ἑμαυτῷ.)
(κατελείπεσάν με οἱ φεύγοντες.)
(2) |
| 4. ἐγήγερτο τὰς γυναῖκας. | 4. (ἐγηγέρκει τὰς γυναῖκας ἑαυτῷ.)
(ἐγηγέρκεσαν αὐτὸν αἱ γυναῖκες.)
(1) |
| 5. διαβέβληντο ὑπὸ σοῦ. | 5. (διαβεβλήκης αὐτούς.)
(διαβεβλήκεσάν σε.)
(1) |
| 6. τούτους δούλους ἐπεποιήμεθα. | 6. (ὑπὸ τούτων δοῦλοι ἐπεποιήμεθα.)
(τούτους δούλους ἐπεποιήκεμεν
(ἡμῖν αὐτοῖς.)
(2) |
| 7. ἀπεγέγραψο τοὺς Θηβαίους. | 7. (ἀπεγεγράψης τοὺς Θηβαίους σεαυτῷ.)
(οἱ Θηβαῖοι σε ἀπεγεγράφεσαν.)
(1) |
| 8. ὅφ' ἡμῶν οὕτως πεφασμένοι ἦσαν. | 8. (ἡμεῖς ἐπεφώνεμεν τούτους.)
(ἡμᾶς ἐπεφώνεσαν οὗτοι.)
(1) |

R2: *Purpose:* To practise recognition of the perfective in contrast with the progressive (assertive) middle/passive infinitive.

Directions: Where the infinitive is perfective, expand the statement with ἤδη; where it is progressive, with νῦν:

Recording: οὐ φημι _____ λελεῖφθαι.

Reply: οὐ φημι ἤδη λελεῖφθαι.

OR

Recording: οὐ φημι _____ λείπεσθαι.

Reply: οὐ φημι νῦν λείπεσθαι.

Cover this column

- | | |
|--|---------|
| 1. οὐ φημι _____ λελεῖφθαι. | 1. ἤδη |
| 2. οὐ φημι _____ λείπεσθαι. | 2. νῦν |
| 3. δοκεῖ θαρροῦσα ἡ γυνὴ _____ διδάσκεσθαι. | 3. νῦν |
| 4. ἀπὸ τοῦ σκοποῦ ἔδοξεν _____ εἰρῆσθαι. | 4. ἤδη |
| 5. ἄρ' οἶε ταῦτα πρὸς τὴν πόλιν _____ ἀνῆχθαι; | 5. ἤδη |
| 6. ἔφη με Ξανθίππην γυναῖκα _____ κτᾶσθαι. | 6. νῦν |
| 7. ἄρά φησι τὰ δῶρα _____ ἀποδεδόσθαι; | 7. ἤδη |
| 8. ἔφασαν _____ δεδιδάχθαι τοὺς μαθητάς. | 8. ἤδη |
| 9. οὐ φησι ταῦτα _____ γράφεσθαι. | 9. νῦν |
| 10. νομίζω τοὺς λόγους μὴ μένοντας _____ πεφάνθαι. | 10. ἤδη |
| 11. οὐ δοκοῦσί μοι τοὺς θεοὺς _____ αἰδεῖσθαι. | 11. νῦν |
| 12. ἔφη τοὺς ἵππους τοὺς θῦμοιδεῖς _____ ἀφεῖσθαι. | 12. ἤδη |

R3: Purpose: To recognize the *perfective* in contrast with the *progressive* (assertive) participle middle/passive.

Directions: Rephrase each of the following statements, choosing a perfective indicative where the participle is perfective, a progressive where it is progressive: e.g.,

Recording: πεπαιδευμένος ἀφίεται ὑπ' αὐτῶν {πεπαίδευται.)
{παιδεύεται.)

Reply: πεπαίδευται καὶ ἀφίεται ὑπ' αὐτῶν.

Cover this column

- | | |
|---|---|
| 1. πεπαιδευμένος ἀφίεται ὑπ' αὐτῶν.
(πεπαίδευται, παιδεύεται) | 1. πεπαίδευται καὶ ἀφίεται ὑπ' αὐτῶν. |
| 2. παιδευόμενοι μισθοῦνται ὑφ' ἡμῶν.
(πεπαίδευνται, παιδεύονται) | 2. παιδεύονται καὶ μισθοῦνται ὑφ' ἡμῶν. |
| 3. διεφθαρμένοι καταλέλειφθε ὑπὸ τῶν ἐχθρῶν.
(διαφθείρεσθε, διέφθαρθε) | 3. διέφθαρθε καὶ καταλέλειφθε ὑπὸ τῶν ἐχθρῶν. |
| 4. δεικνυμένη φοβοῦμαι ὑπὸ πάντων.
(δέδειγμαι, δείκνυμαι) | 4. δείκνυμαι καὶ φοβοῦμαι ὑπὸ πάντων. |
| 5. ἡδεσμένοι ἐγκωμιαζόμεθα ὑπ' αὐτοῖν.
(αἰδούμεθα, ἡδέσμεθα) | 5. ἡδέσμεθα καὶ ἐγκωμιαζόμεθα ὑπ' αὐτοῖν. |
| 6. ἐωρᾶμενος ἔσκεψο ὑπ' ἐμοῦ.
(ἐώρᾳσο, ὀρᾷ) | 6. ἐώρᾳσο καὶ ἔσκεψο ὑπ' ἐμοῦ. |
| 7. ἀπεργαζόμενος ἀποδίδοσθον ὑπὸ τοῦ τέκτονος.
(ἀπεργάζεσθον, ἀπείργασθον) | 7. ἀπεργάζεσθον καὶ ἀποδίδοσθον ὑπὸ τοῦ τέκτονος. |
| 8. τεθαυμασμένα ἐνήνεκται ὑπὸ τῶν παίδων.
(τεθαύμασται, θαυμάζεται) | 8. τεθαύμασται καὶ ἐνήνεκται ὑπὸ τῶν παίδων. |

P: PRODUCTION DRILLS

P1: Purpose: To drill different formations of the perfective middle stem.

P1a: Directions: Given a perfective active form on the recording, transform it to a passive on the pattern:

Recording: ἤδη ἐσπεύκαμεν αὐτούς.

Reply: ἀλλ' οὐκέτι ἐσπεύσμεθα ὑπ' αὐτῶν.

Cover this column

- | | |
|-------------------------------|---|
| 1. ἤδη ἐσπεύκαμεν αὐτούς, | - ἀλλ' οὐκέτι ἐσπεύσμεθα ὑπ' αὐτῶν. |
| 2. ἤδη ἀπέσφακα αὐτούς, | - ἀλλ' οὐκέτι ἀπέσφασμαι ὑπ' αὐτῶν. |
| 3. ἤδη κέκληκεν αὐτούς, | - ἀλλ' οὐκέτι κέκληται ὑπ' αὐτῶν. |
| 4. ἤδη διαβεβλήκασιν αὐτούς, | - ἀλλ' οὐκέτι διαβεβλήνται ὑπ' αὐτῶν. |
| 5. ἤδη τεθεραπεύκατε αὐτούς, | - ἀλλ' οὐκέτι τεθεράπευσθε ὑπ' αὐτῶν. |
| 6. ἤδη ἐπηνέκατον αὐτούς, | - ἀλλ' οὐκέτι ἐπήνησθον ὑπ' αὐτῶν. |
| 7. ἤδη διέφθαρκας αὐτούς, | - ἀλλ' οὐκέτι διέφθαρσαι ὑπ' αὐτῶν. |
| 8. ἤδη δεδικάκατε αὐτοῖς, | - ἀλλ' οὐκέτι δεδίκασθε ὑπ' αὐτῶν. |
| 9. ἤδη νενόμικεν αὐτούς, | - ἀλλ' οὐκέτι νενόμισται ὑπ' αὐτῶν. |
| 10. ἤδη πεπόμφαμεν αὐτούς, | - ἀλλ' οὐκέτι πεπέμμεθα ὑπ' αὐτῶν. |
| 11. ἤδη ἤχα αὐτούς, | - ἀλλ' οὐκέτι ἤγμαι ὑπ' αὐτῶν. |
| 12. ἤδη δεδιδάχατον αὐτούς, | - ἀλλ' οὐκέτι δεδιδάχθον ὑπ' αὐτῶν. |
| 13. ἤδη ἐκπέπληγας αὐτούς, | - ἀλλ' οὐκέτι ἐκπέπληξαι ὑπ' αὐτῶν. |
| 14. ἤδη ἀποβεβλέφασιν αὐτούς, | - ἀλλ' οὐκέτι ἀποβεβλεμμένοι εἰσὶν ὑπ' αὐτῶν. |
| 15. ἤδη δεδείχατε αὐτούς, | - ἀλλ' οὐκέτι δέδειχθε ὑπ' αὐτῶν. |
| 16. ἤδη πέφαγκεν αὐτούς, | - ἀλλ' οὐκέτι πέφανται ὑπ' αὐτῶν. |

P1a(2): Directions: Now, for review, do the foregoing drill in the following order:

2	1	3
11	5	4
12	6	16
13	8	
10	9	7
14		
15		

P1b: Directions: Drill as above.

Cover this column

- | | |
|--------------------------------------|-------------------------------------|
| 1. εἰς τὸ νῦν οὔτε λέλοιπα αὐτᾶς, | - οὔτε λείμμαι ὑπ' αὐτῶν. |
| 2. εἰς τὸ νῦν οὔτε συνείκατε αὐτᾶς, | - οὔτε συνείσθε ὑπ' αὐτῶν. |
| 3. εἰς τὸ νῦν οὔτε τεθείκατον αὐτᾶς, | - οὔτε τέθεισθον ὑπ' αὐτῶν. |
| 4. εἰς τὸ νῦν οὔτε ἐνήνοχε αὐτᾶς, | - οὔτε ἐνήνεκται ὑπ' αὐτῶν. |
| 5. εἰς τὸ νῦν οὔτε ἐωράκαμεν αὐτᾶς, | - οὔτε ἐωράμεθα ὑπ' αὐτῶν. |
| 6. εἰς τὸ νῦν οὔτε εἶρηκας αὐτᾶς, | - οὔτε εἶρησαι ὑπ' αὐτῶν. |
| 7. εἰς τὸ νῦν οὔτε γεγράσασιν αὐτᾶς, | - οὔτε γεγραμμένοι εἰσὶν ὑπ' αὐτῶν. |
| 8. εἰς τὸ νῦν οὔτε ἐξηύρηκα αὐτᾶς, | - οὔτε ἐξηύρημαι ὑπ' αὐτῶν. |
| 9. εἰς τὸ νῦν οὔτε ἐγνώκατε αὐτᾶς, | - οὔτε ἐγνώσθε ὑπ' αὐτῶν. |
| 10. εἰς τὸ νῦν οὔτε πέφευγεν αὐτᾶς, | - οὔτε πέφυκται ὑπ' αὐτῶν. |

P2a: Purpose: To produce middle/passive forms of the present perfective assertive indicative.

Directions: Repeat the following sentences, replacing the verb-pronoun phrase with the middle form of the verb: e.g.,

Recording: ὁ γεωργὸς ἤχεν ἑαυτῷ τοὺς ἵππους.

Reply: ὁ γεωργὸς ἤκται τοὺς ἵππους.

Cover this column

- | | |
|--|--|
| 1. ὁ γεωργὸς ἤχεν ἑαυτῷ τοὺς ἵππους. | 1. ὁ γεωργὸς ἤκται τοὺς ἵππους. |
| 2. ἤδη πεπαιδεύκαμεν τὴν ὀρχηστρίδα ἡμῖν αὐτοῖς. | 2. ἤδη πεπαιδεύμεθα τὴν ὀρχηστρίδα. |
| 3. ἄρα δέδειχας σεαυτῷ τὸν ἵππον; | 3. ἄρα δέδειξαι τὸν ἵππον; |
| 4. τελέως γέγραφα τὸ ἔγκλημα ἑμαυτῷ. | 4. τελέως γέγραμμαι τὸ ἔγκλημα. |
| 5. ἤδη πεφάγκατε τὰ δῶρα ὑμῖν αὐτοῖς. | 5. ἤδη πέφανθε τὰ δῶρα. |
| 6. οἱ Ἀθηναῖοι γέρᾱ πεφάγκασιν ἑαυτοῖς. | 6. οἱ Ἀθηναῖοι γέρᾱ πεφασμένοι εἰσίν. |
| 7. πεπειράκατον ἑαυτοῖς τοῦ λόγου. | 7. πεπείρᾱσθον τοῦ λόγου. |
| 8. προσενήνοχα τὸν λαμπτήρα ἑμαυτῷ. | 8. προσενήνεγμαι τὸν λαμπτήρα. |
| 9. ἐνθάδε τεθείκατε ὑμῖν αὐτοῖς τὴν πόλιν. | 9. ἐνθάδε τέθεισθε τὴν πόλιν. |
| 10. ἐνθάδε λελοίπατε ὑμῖν αὐτοῖς τὸ ἀργύριον. | 10. ἐνθάδε λέλειφθε τὸ ἀργύριον. |
| 11. ἐνθάδε λελοίπασιν ἑαυτοῖς τὸ ἀργύριον. | 11. ἐνθάδε λειλεμμένοι εἰσὶ τὸ ἀργύριον. |
| 12. ὁ παῖς ἀποδédωκεν ἑαυτῷ τὸν κύνα. | 12. ὁ παῖς ἀποδédεται τὸν κύνα. |

P2b: Directions: Transform the following sentences from active to passive, on the model:

Recording: ὁ διδάσκαλος ἤχεν μαθητήν.

The teacher has trained a pupil.

Reply: ὑπὸ δ' αὐτοῦ οὐκ ἤκται.

But he has not been trained by him.

Cover this column

- | | |
|---------------------------------------|--|
| 1. ὁ διδάσκαλος ἤχεν μαθητήν. | 1. ὑπὸ δ' αὐτοῦ οὐκ ἤκται. |
| 2. πεπείκαμεν τὸν δικαστήν. | 2. ὑπὸ δ' αὐτοῦ οὐ πεπείσμεθα. |
| 3. σέσωκας τοὺς παῖδας. | 3. ὑπὸ δ' αὐτῶν οὐ σέσωσαι. |
| 4. ἀκηκόατόν πως τῶν ἐχθρῶν. | 4. ὑπὸ δ' αὐτῶν οὐκ ἤκουσθόν πως. |
| 5. οὕτως γε δεδίδαχα αὐτήν. | 5. ὑπὸ δ' αὐτῆς οὐχ οὕτως γε δεδίδαγμαι. |
| 6. μάλιστα ἀνθεστήκατε αὐτά. | 6. ὑπὸ δ' αὐτῶν μάλιστα οὐκ ἀνθέστασθε. |
| 7. πολλοὶ γὰρ κεκλήκασί σε. | 7. ὑπὸ δὲ σοῦ οὐ κέκληνται. |
| 8. αἱ γυναῖκες πεφιλήκασι τήν θεάν. | 8. ὑπὸ δ' αὐτῆς οὐ πεφίληνται. |
| 9. δῆλον ὅτι δεδιώχασιν ἡμᾶς. | 9. ὑπὸ δ' ἡμῶν δῆλον ὅτι οὐ δεδιωγμένοι εἰσίν. |
| 10. οἱ ἵππικοὶ βεβλέφασι τοὺς ἵππους. | 10. ὑπὸ δ' αὐτῶν οὐ βεβλεμμένοι εἰσίν. |

P3: *Purpose:* To produce middle/passive forms of the past perfective assertive indicative.

Directions: Transform the following sentences by replacing the verb-pronoun phrase with the middle form of the verb: e.g.,

Recording: ὁ νέος ἐδεδήκει ἑαυτῷ τοὺς δούλους.

Reply: ὁ νέος ἐδέδετο τοὺς δούλους.

Cover this column

1. ὁ νέος ἐδεδήκει ἑαυτῷ τοὺς δούλους.

2. ἐπετείκης τοὺς δικαστὰς σεαυτῷ.

3. ἐληλάκεμεν τὸν ἵππον ἡμῖν αὐτοῖς.

4. ἤτηκέτην τὸν Δία ἑαυτοῖν.

5. οὐκ ἀπεδεδώκη τὰ γέρα ἑμαυτῷ.

6. οὐχ οὕτως ἐδεδίδάχης σεαυτῷ.

7. τοῦτον τὸν λόγον εἰρήκεσαν ἑαυτοῖς.

8. τοὺς μὲν ἄλλους ἀνθεστήκεσαν ἑαυτοῖς.

9. τοὺς πέπλους κατελελοίπεσαν ἑαυτοῖς.

1. ὁ νέος ἐδέδετο τοὺς δούλους.

2. ἐπέπεισο τοὺς δικαστὰς.

3. ἐληλάμεθα τὸν ἵππον.

4. ἠτήσθην τὸν Δία.

5. οὐκ ἀπεδεδόμην τὰ γέρα.

6. οὐχ οὕτως ἐδεδίδαξο.

7. τοῦτον τὸν λόγον εἰρήντο.

8. τοὺς μὲν ἄλλους ἀνθέσταντο.

9. τοὺς πέπλους καταλελειμμένοι ἦσαν.

P4: Purpose: To produce forms of the perfective infinitive middle/passive.

Directions: Transform the form of the following reported statements from ὅτι + indicative to the accusative and infinitive: e.g.,

Recording: λέγει ὅτι ταῦτα κακῶς εἴρηται.

Reply: φησὶ ταῦτα κακῶς εἰρῆσθαι.

Cover this column

- | | |
|--|---|
| 1. λέγει ὅτι ταῦτα κακῶς εἴρηται. | 1. φησὶ ταῦτα κακῶς εἰρῆσθαι. |
| 2. λέγει ὅτι οἱ νέοι ἀφεῖνται. | 2. φησὶ τοὺς νέους ἀφεῖσθαι. |
| 3. λέγει ὅτι ἡκρόανται αἱ γυναῖκες. | 3. φησὶν ἡκροῦσθαι τὰς γυναῖκας. |
| 4. λέγει ὅτι ὑμεῖς σοφοὶ γεγένησθε. | 4. φησὶν ὑμᾶς σοφοὺς γεγενῆσθαι. |
| 5. λέγει ὅτι δόξαν ἀγαθὴν κεκτήμεθα. | 5. φησὶν ἡμᾶς δόξαν ἀγαθὴν κεκτηῖσθαι. |
| 6. λέγεις ὅτι ἐγὼ τὸν λόγον γέγραμμαι; | 6. φῆς ἐμὲ τὸν λόγον γεγράφθαι; |
| 7. λέγεις ὅτι ὁ βασιλεὺς πέπεμπται τοῦτο; | 7. φῆς τὸν βασιλέα πεπέμφθαι τοῦτο; |
| 8. λέγεις ὅτι οἱ θεοὶ ἡγμένοι εἰσὶ τοὺς ἀνθρώπους; | 8. φῆς τοὺς θεοὺς ἡχθαι τοὺς ἀνθρώπους; |
| 9. λέγομεν ὅτι πεπεῖσμεθα τὸν δεσπότην. | 9. φαμέν πεπεῖσθαι τὸν δεσπότην. |
| 10. λέγετε ὅτι δεδίκασθε τῷ πατρί. | 10. φατέ δεδικάσθαι τῷ πατρί. |
| 11. λέγω ὅτι ὁ Μέλητος πέφανται ἀνόσιος. | 11. φημί τὸν Μέλητον πεφάνθαι ἀνόσιον. |
| 12. λέγω ὅτι εἰλημμένοι εἰσὶ τῶν ἵππων. | 12. φημί αὐτοὺς εἰληφθαι τῶν ἵππων. |
| 13. λέγω ὅτι διαβέβληνται τοὺς ἐχθρούς. | 13. φημί αὐτοὺς διαβεβληῖσθαι τοὺς ἐχθρούς. |
| 14. λέγω ὅτι μέμνησαι τὸ πρᾶγμα. | 14. φημί σε μεμνησθαι τὸ πρᾶγμα. |

P5: Purpose: To produce forms of the perfective (assertive) participle middle/passive.

Directions: Combine the following pairs of sentences, transforming the first verb into the corresponding participial form: e.g.,

Recording: πεπαίδευται ὑπ' αὐτῶν. ἀφίεται ὑπ' αὐτῶν.

Reply: πεπαιδευμένος ἀφίεται ὑπ' αὐτῶν.

Cover this column

- | | |
|---|--|
| 1. πεπαίδευται ὑπ' αὐτῶν.
ἀφίεται ὑπ' αὐτῶν. | 1. πεπαιδευμένος ἀφίεται ὑπ' αὐτῶν. |
| 2. κέκριμαι ὑπ' αὐτῶν.
σέσωσμαι γυνή οὔσα. | 2. κεκριμένη ὑπ' αὐτῶν σέσωσμαι γυνή οὔσα. |
| 3. διέφθαρθε ὑπὸ τῶν ἐχθρῶν.
καταλέλειφθε ὑπὸ τῶν ἐχθρῶν. | 3. διεφθαρμένοι καταλέλειφθε ὑπὸ τῶν ἐχθρῶν. |
| 4. πέφανται τοῦτο ὑπὸ τοῦ διδασκάλου.
ἔσκεπται τοῦτο ὑπὸ τοῦ διδασκάλου. | 4. πεφασμένον ἔσκεπται τοῦτο ὑπὸ τοῦ διδασκάλου. |
| 5. κέκληνται ὑπ' ἐμοῦ.
ἐγκωμιάζονται ὑπ' ἐμοῦ. | 5. κεκλημένοι ἐγκωμιάζονται ὑπ' ἐμοῦ. |
| 6. σέσωσαι ὑπὸ τῶν φίλων.
ἑωρᾶκαμέν σε. | 6. σεσωσμένον ὑπὸ τῶν φίλων ἑωρᾶκαμέν σε. |
| 7. ἔσχηνται ὑπὸ τοῦ βασιλέως.
κεκτήμεθα αὐτᾶς. | 7. ἐσχημένᾱς ὑπὸ τοῦ βασιλέως κεκτήμεθα αὐτᾶς. |
| 8. ἀδίκως κεκολάσμεθα.
νῦν πολεμοῦσιν ἡμῖν. | 8. ἀδίκως κεκολασμένοις νῦν πολεμοῦσιν ἡμῖν. |
| 9. ἑωρᾶμένοι εἰσὶν ὑφ' ἡμῶν.
ἀκηκόαμεν αὐτῶν. | 9. ἑωρᾶμένων ὑφ' ἡμῶν ἀκηκόαμεν αὐτῶν. |

27C. GRAMMAR

27C: *Uses of the Perfective*

Use of the perfective aspect, middle/passive, is governed by the same syntactic requirements as those applying to the perfective active. These may be reviewed in 22C1. Selection of the middle/passive voice is, in turn, occasioned by the same considerations as lead to its use elsewhere. See 7C and 10C.

27C1: *Perfective Middle and Passive*

You will recall that with the progressive base, middle and passive forms were identical (10C2). Middle and passive forms built on the perfective base are also distinguished only by the context in which each occurs. In the environment of *ὑπό* + *genitive* or of the *instrumental dative*, a form which might otherwise be a middle will be taken as a passive: e.g.,

κέκριται ὑπ' αὐτῶν - he has been judged by them, (Passive)

but κέκριται αὐτοῦς - he has judged them for himself. (Middle)

ἔδεδετο τοῖς δεσμοῖς - he had been bound by the fetters,

but ἔδεδετο τὰ δεσμά - he had bound the fetters for himself.

The Dative case has already been used to represent a *non-personal* instrument: e.g., τοῦτω τῷ λόγῳ "by this account" (8C1). The Dative may also, on occasion, be used for the *personal agent* in a passive construction, a use already familiar with the verbal adjective: e.g., ἡμῖν οὐκ ἀφετέος εἰ "You are not to be released by us" (11C2). The Dative as personal agent is in addition sometimes found with *perfective passives*.

To sum up: the *Dative of the Agent* occurs only with *perfective passives* and with *verbal adjectives*. *ὑπό* with the genitive is regularly used with progressive and aorist passives for the personal agent (and on occasion for the "instrument": e.g., ὑπὸ λιμοῦ etcetera), and occurs much more frequently.

In general, the *Agent* in a *perfective passive* construction is represented by:

Genitive with ὑπό

- 1) where the agent is personal;
- 2) where the subject is a person or personified;
- 3) where the verb is intransitive.

Dative

- 1) where the agent is NON-personal;
- 2) where the agent is personal, but the SUBJECT is NON-personal or is treated as such.

27C2: *Forms of the Perfective (Assertive) Middle and Passive*

22C2.b should be reread at this point.

You will have noted that the base or stem of the perfective middle is often shorter than that of the perfective active (See Pl a above). It is ordinarily the shortest form of the base, with reduplication. Person-subject endings are added directly to this formation: primary endings for the present perfective, secondary endings, with the past-time marker prefixed, for the past perfective. (You have, in fact, already met these bases. They underlie the aorist passive forms: 26C.)

The perfective middle stems of contract verbs ordinarily end in a long vowel:

	κῑνεῖ	κεκῑνῑ-ται	
	πειρᾷ	πεπειρᾷ-ται	
but	δοκεῖ	δέδοκ-ται	(<δέδογ-ται)

Where the stem ends in a consonant, this is assimilated on the normal patterns illustrated by the following:

λέλεγ-	λέλεγ-μαι
[- and stems	
ending in	λέλεκ-ται
- κ	
- σκ	λέλεχ-θε
- ττ]	
βέβλεπ-	βέβλεμ-μαι
[- and stems	
ending in	βέβλεπ-ται
- β	
- φ]	βέβλεφ-θε
πέπειθ-	πέπεισ-μαι
[- and stems	
ending in	πέπει-σαι
- δ	
- τ]	πέπεισ-ται
πέφαν-	πέφασ-μαι
	πέφαν-ται
	πέφαν-θε

Certain changes are not shown by the spelling, although they are known to have been regular. σ in πέπεισμαι is voiced (like z in English *zeal*) while σ in πέπεισται is voiceless (like s in English *seal*). Both are affected this way by the following consonant.

The evidence we have does not indicate that forms like πέφανσαι (2 sing.) ever occurred. The sequence, -νσ-, was felt to be awkward in Classical Greek, and speakers of Greek, like speakers of English, could say a thing in more than one way if they felt any awkwardness involved.

27C3: Inflectional Endings of the Perfective Assertive Middle/Passive

a. Indicative

Person-subject endings for both present and past perfective middle/passive are added directly to the perfective middle base. In the past perfective the past-time marker is prefixed. The diagram for the order of components is as follows:

Present Perfective

STEM	
Base (Aspect)	Theme-Vowel (Mood)
πεπταυ-	ϕ-
νενοη-	
πεππειρᾱ-	
τεθει-	
βεβλεπ-	
λελεγ-	
πεφαν-	
ἔσπευσ-	
etc.	

+ *INFLECTIONAL ENDINGS*

S. 1.	-μαι
2.	-σαι
3.	-ται
D. 2.	-(σ)θον
3.	-(σ)θον
P. 1.	-μεθα
2.	-(σ)θε
3.	-νται
	-participle + εἰσί*

Past Perfective

STEM		
Pre-Base (Past-Time)	Base (Aspect)	Theme-Vowel (Mood)
ἔ-, etc.	πεπταυ-	ϕ
	νενοη-	
	πεππειρᾱ-	
	τεθει-	
	βεβλεπ-	
	λελεγ-	
	πεφαν-	
	ἔσπευσ-	
	etc.	

+ *INFLECTIONAL ENDINGS*

S. 1.	-μην
2.	-σο
3.	-το
D. 2.	-(σ)θον
3.	-(σ)θην
P. 1.	-μεθα
2.	-(σ)θε
3.	-ντο
	-participle + ἦσαν*

* -νται, -ντο if the perfective middle stem ends in a vowel; -perfective participle + εἰσί (present) or ἦσαν (past), if in a consonant.

b. *Infinitive*

The perfective infinitive, middle/passive is formed by the addition of the infinitive ending *-(σ)θαί* (14C4) to the perfective base or stem, with the appropriate assimilation (27C2): e.g.,

κεκῑνη-σθαί	>	κεκῑνηῖσθαί
πεπειρᾶ-σθαί	>	πεπειρᾷσθαί
πεπειθ-σθαί	>	πεπειῖσθαί
λελεγ-θαί	>	λελέχθαί
βεβλεπ-θαί	>	βεβλέφθαί
πεφαν-θαί	>	πεφάνθαί

c. *Participle*

The perfective participle, middle/passive is formed by adding the middle/passive participial ending, *-μένος -η -ον* to the perfective middle stem, with appropriate assimilation of stem-final consonants: e.g.,

νενοημένος,	-μένη,	-μένον
τεθειμένος,	-μένη,	-μένον
ῆγμένος,	-μένη,	-μένον
βεβλεμμένος,	-μένη,	-μένον
πεπεισμένος,	-μένη,	-μένον
πεφασμένος,	-μένη,	-μένον

Note the position of the high tone on the second to last syllable of the forms above. Compare the progressive middle/passive participle in 13C3.2.

27C4: *Deponents*

You have become familiar with a number of verbs which have no active endings, although they are active in meaning. Ordinarily these verbs are middle in form (7C2), sometimes passive.

Among the perfective middle/passive forms you have met or will meet soon are a group of frequently occurring deponent verbs:

ἡτισταί	αἰτισταί
βεβούληται	βούλεται
γεγένηται	γίγνεται
ἡγωνισται	ἀγωνίζεται
εἰργασται	ἐργάζεται
etc.	

27C5: Principal Parts

In order to produce the various tenses and voices of the verb it is necessary to learn a minimum set of "base forms", that is, forms from which various others may be predicted. The members of this necessary minimal set are known as the *principal parts* of the verb. For non-deponent verbs these are assertive indicative active forms of the

present progressive: e.g.,	- γράφει
future	- γράψει
aorist (1st and/or 2nd)	- ἔγραψε
present perfective (1st and/or 2nd)	- γέγραφε
present perfective middle	- γέγραπται
aorist passive	- ἐγράφη

For *deponent* verbs, the principal parts are the

present progressive: e.g.,	- γίγνεται
future	- γενήσεται
aorist(s)	- ἐγένετο
present perfective	- γεγένηται

Every time you learn a new verb, learn its principal parts in full.

27D. SUPPLEMENTARY READINGS

27D1: Socrates praises Meletus - or does he? (See 6A1, 12D1, 26D1.)

ΣΩΚΡΑΤΗΣ. φαίνεται μοι τῶν πολιτικῶν μόνος
 ἄρχεσθαι ὀρθῶς· ὀρθῶς γάρ ἐστι τῶν
 νέων πρῶτον ἐπιμεληθῆναι ὅπως
 ἔσονται ὅτι ἄριστοι, ὥσπερ γεωργὸν
 ἀγαθὸν τῶν νέων φυτῶν εἰκὸς πρῶτον
 ἐπιμεληθῆναι, μετὰ δὲ τοῦτο καὶ τῶν
 ἄλλων. καὶ δὴ καὶ Μέλητος ἴσως πρῶτον
 μὲν ἡμᾶς ἐκκαθαίρει τοὺς τῶν νέων τὰς
 βλάβας διαφθείροντας, ὥς φησιν· ἔπειτα
 μετὰ τοῦτο δῆλον ὅτι τῶν πρεσβυτέρων
 ἐπιμεληθεῖς πλείστων καὶ μεγίστων
 ἀγαθῶν αἴτιος τῇ πόλει γενήσεται, ὥς γε
 τὸ εἰκὸς συμβῆναι ἐκ τοιαύτης ἀρχῆς
 ἄρξαμένῳ.

-- Plato, *Euthyphro*.

1. τίς τῶν νέων ἀνθρώπων ἐπεμελήθη;
2. τίς τῶν νέων φυτῶν ἐπεμελήθη;
3. τίνας πρῶτον ἐκκαθαίρεσθαι ἔδει;

27D2: Philippus shows that he can dance too.

ΦΙΛΙΠΠΟΣ. ἄγε δὴ, καὶ ἐμοὶ αὖλει, καὶ ἐγὼ
ὀρχήσομαι.

Ἐπειδὴ δ' ἀνέστη, διῆλθε μῖμούμενος τὴν τε τοῦ
παιδὸς καὶ τὴν τῆς παιδὸς ὀρχησιν. καὶ πρῶτον
μὲν ὅτι ἐπήνεσαν ὡς ὁ παῖς σὺν τοῖς σχήμασιν
ἔτι καλλίῳ ἐφαίνετο, ἀνταπαδείξεν ὅ τι κῖνοίη
τοῦ σώματος ἅπαν τῆς φύσεως γελοιότερον· ὅτι
δ' ἡ παῖς εἰς τοῦπισθεν καμπτομένη τροχοῦς
ἐμῖμεῖτο, ἐκεῖνος ταῦτα εἰς τὸ ἔμπροσθεν
ἐπικύπτων μῖμεῖσθαι τροχοῦς ἐπειράτο. τέλος
δ' ὅτι τὸν παῖδ' ἐπὶνουν ὡς ἐν τῇ ὀρχήσει ἅπαν
τὸ σῶμα γυμνάζοι, κελεύσας τὴν αὐλητρίδα
θάττονα ῥυθμὸν ἐπάγειν ἵει ἅμα πάντα καὶ
σκέλη καὶ χεῖρας καὶ κεφαλὴν.

ἀνίστησι - (intransitive) stand up
διέρχεται - go through
μῖμεῖται - imitate

ἀνταποδείκνυσι - prove in return
κῖνεῖ - set in motion
γελοῖος - amusing

ὀπισθεν - behind
κάμπτει - bend
ἔμπροσθεν - before

ἐπικύπτει - stoop over
τέλος - at last

ἐπάγει - bring on; quicken

ἡ κεφαλὴ - head

-- Xenophon, *Symposium*.

1. ἵνα τί ὁ Φίλιππος ἐκέλευσεν αὐτῷ αὐλεῖν;
2. τί ἐποίησεν ὁ ἀναστάς;
3. διὰ τί ὁ παῖς ἐπηνήθη;
4. πῶς τὸ σῶμα ἐκινήθη;
5. τίς εἰς τοῦπισθεν τρόχους ἐκάμπτετο;
6. τίς ἐμῖμήσατο τὴν καμψαμένην;
7. τί ἐγυμνάσθη ἐν τῇ ὀρχήσει;
8. τί ἐκελεύσθη ἡ αὐλητρίς; ἵνα τί;

27D3: On the value of reading Homer. (See 18D4.)

ΝΙΚΗΡΑΤΟΣ. ἀκούοιτ' ἄν καὶ ἐμοῦ ἅ ἔσσεσθε βελτίονες,
ἄν ἐμοῖ συνῆτε. ἴστε γὰρ δῆπου ὅτι
Ὅμηρος ὁ σοφώτατος πεποίηκε σχεδὸν
περὶ πάντων τῶν ἀνθρωπίνων. ὅστις
ἂν οὖν ὑμῶν βούληται ἢ οἰκονομικὸς ἢ
δημηγορικὸς ἢ στρατηγικὸς γενέσθαι ἢ
ὅμοιος Ἀχιλλεῖ ἢ Αἴαντι ἢ Νέστορι ἢ
Ὀδυσσεῖ, ἐμὲ θεραπευέτω. ἐγὼ γὰρ
ταῦτα πάντα ἐπίσταμαι.

ἀνθρώπινος - human

ΑΝΤΙΣΘΕΝΗΣ. ἦ καὶ βασιλεύειν ἐπίστασαι, ὅτι οἶσθα
ἐπαινέσαντα αὐτὸν τὸν Ἀγαμέμνονα ὡς
βασιλεὺς τε εἶη ἀγαθὸς κρατερός τ'
αἰχμητής;

ὁ Ἀγαμέμνων - Agamemnon

κρατερός - mighty

ὁ αἰχμητής - warrior

ΝΙΚΗΡΑΤΟΣ. καὶ ναὶ μὰ Δί', ἐγώ γε ὅτι ἄρματηλατοῦντα
δεῖ ἐγγὺς μὲν τῆς στήλης κάμψαι,
αὐτὸν δὲ κλινθῆναι εὐξέστου ἐπὶ δίφρου ἥκ'
ἐπ' ἀριστερὰ τοῖν, ἀτὰρ τὸν δεξιὸν ἵππον
κένσαι ὁμοκλήσαντ' εἰξαί τε οἱ ἡνία χερσί.¹
καὶ πρὸς τούτοις γε ἄλλο οἶδα, καὶ ὑμῖν
αὐτίκα μάλ' ἔξεστι πειρᾶσθαι. εἴπε γάρ
που Ὅμηρος ἐπὶ δὲ κρόμουν ποτῶ ὄψον.²

ἄρματηλατεῖ - drive a chariot

ἡ στήλη - turning-post

κλίνει - (passive) lean

εὐξέστος - polished

ὁ δίφρος - chariot (-board)

ἥκα - softly, lightly

ἀριστερός - left

τοῖν - (genitive/dative dual, Epic
form of ὁ, ἡ, τό)

ἀτὰρ - but

δεξιός - right

κεντεῖ - goad

ὁμοκλᾶ - encourage

εἵκει - yield up, slacken

τὰ ἡνία - reins

αὐτίκα - forthwith

ἔξεστι - it is possible

τὸ κρόμ<μ>ον - onion

τὸ ποτόν - drink

τὸ ὄψον - relish; cooked food

¹ Homer, *Iliad* 23.335-337

² Homer, *Iliad* 11, 630

- ΧΑΡΜΙΔΗΣ. ὦ ἄνδρες, ὁ Νικήρατος κρομμύων ὄζων
ἐπιθυμεῖ οἴκαδε ἐλθεῖν, ἵν' ἡ γυνὴ αὐτοῦ
πιστεύῃ μηδὲ διανοηθῆναι μηδένα ἂν
φιλήσαι αὐτόν.
- ΣΩΚΡΑΤΗΣ. νῆ Δί', ἀλλ' ἄλλην που δόξαν γελοῖαν
κίνδυνος ἡμῖν προσλαβεῖν. ὅσον μὲν
γὰρ δὴ ὄντως ἔοικεν εἶναι, ὥς κρόμμυόν
γε οὐ μόνον σῖτον ἀλλὰ καὶ ποτὸν
ἡδύνει. εἰ δὲ δὴ τοῦτο καὶ μετὰ δεῖπνον
τρωξόμεθα, ὅπως μὴ φῇ τις ἡμᾶς πρὸς
Καλλιᾶν ἐλθόντας ἡδυπαθεῖν.
- ΚΑΛΛΙΑΣ. μηδαμῶς, ὦ Σώκρατες. εἰς μὲν γὰρ μάχην
ὀρμωμένῳ καλῶς ἔχει κρόμμυον
ὑποτρῶγειν, ὥσπερ ἔνιοι τοὺς
ἀλεκτρυόνας σκόροδα σιτίσαντες
συμβάλλουσιν· ἡμεῖς δὲ ἴσως βουλευόμεθα
ὅπως φιλήσομέν τινα μᾶλλον ἢ μαχούμεθα.
- πιστεύει - believe that
διανοεῖται - intend
- ὁ κίνδυνος - danger, venture
προσλαμβάνειν - receive in addition
ὄντως - really
- ὁ σῖτος - food
- τρώγει - eat
ἡδυπαθεῖ - enjoy oneself
- ὀρμᾶ - (middle) set out
- ὑποτρῶγει - eat by way of preparation
ένιοι - some
ὁ ἀλεκτρύων - cock
τὸ σκόροdon - garlic
σιτίζει - feed
συμβάλλει - throw together
βουλεύει - (middle) deliberate
μάχεται - fight

-- Xenophon, *Symposium*.

1. εἴαν βελτίονες εἶναι ἐθέλωσιν, τί δεῖ ποιεῖν;
2. τί ἐποιήθη ὑπὸ τοῦ Ὀμήρου;
3. τίνα δεῖ θεραπευθῆναι εἴ τις Αἰῶς ἕτερος ἔσεσθαι μέλλει;
4. τί τὰ πάντα ἃ ὁ Νῆκῆρατος ἐπίσταται;
5. ὑπὸ τίνος ἐπηνέθη ὁ Ἀγαμέμνων;
6. τίς βασιλεὺς τε ἀγαθὸς κρατερός τ' αἰχμητῆς ἐκλήθη;
7. εἴαν τις ἄρματηλατῇ ποῦ κάμψει;
8. πόσους ἵππους ἐλαύνει ὁ ἄρματηλατῶν;
9. ποτέρῳ ἵππῳ εἰχθήσεται τὰ ἡνία;
10. ἐπὶ τίνι ἐσθίουσιν κρόμμυον;
11. ἵνα τί ὁ Νῆκῆρατος κρομμύων ὄζων οἴκαδε ἦλθεν;
12. τί ὄψον ὄντως ἐστίν;
13. τί ἡδύνεται τῷ κρομμύῳ;
14. τί δεῖ ποιεῖν τὸν πολεμήσοντα;
15. τί σῆτισθέντες ἀλεκτρυόνες συμβάλλονται;
16. τί αἰροῦνται οὗτοι οἱ ἄνδρες;

27D4: Socrates explains what he means by "procurer". (See 5D2, 18A2.)

ΣΩΚΡΑΤΗΣ. ἀμείνων δ' ἂν εἴη ὁ ἐνὶ
δυνάμενος ἀρεστοὺς ποιεῖν
ἢ ὅστις καὶ πολλοῖς;

ἐνταῦθα μέντοι ἐσχίσθησαν, καὶ οἱ μὲν εἶπον
Δῆλον ὅτι ὅστις πλείστοις, οἱ δὲ Πάνυ μὲν
οὔν. ὁ δ' εἰπὼν ὅτι καὶ τοῦτο ὁμολογεῖται
εἶπε·

σχίζει - divide

ΣΩΚΡΑΤΗΣ. εἰ δέ τις καὶ ὅλη πόλει
ἀρέσκοντας δύναιτο
ἀποδεικνύναι, οὐχ οὗτος
παντελῶς ἂν ἤδη ἀγαθὸς
μαστροπὸς εἴη;

ΠΑΝΤΕΣ. σαφῶς γε νῆ Δία.

-- Xenophon, *Symposium*.

1. ἄρα πᾶσι τὸ αὐτὸ ἐφάνη;
2. πῶς τις ἀγαθὸς μαστροπὸς ἂν εἴη;
3. ἄρα πᾶσι τοῦτο δοκεῖ;

27D5: The Syracusan interrogates Socrates. (See 16A3, 16D3.)

ΣΩΚΡΑΤΗΣ. οἶσθα οὖν μετεωρότερόν τι τῶν
θεῶν;

ΣΥΡΑΚΟΣΙΟΣ. ἀλλ' οὐ μὰ Δί', οὐ τούτων σε
λέγουσιν ἐπιμελεῖσθαι, ἀλλὰ τῶν
ἀνωφελεστάτων.

ΣΩΚΡΑΤΗΣ. οὐκοῦν καὶ οὕτως ἂν θεῶν
ἐπιμελοίμην· ἄνωθεν μὲν γε
ὔοντες ὠφελοῦσιν, ἄνωθεν δὲ
φῶς παρέχουσιν. εἰ δὲ ψυχρὰ
λέγω, σὺ αἵτιος, πράγματά μοι
παρέχων.

ἄνωθεν - from above

ὔει - rain

τὸ φῶς - light

ψυχρός - vain

ΣΥΡΑΚΟΣΙΟΣ. ταῦτα μὲν ἔα· ἀλλὰ λέγε μοι
πόσους ψύλλης πόδας ἔμοῦ
ἀπέχεις· ταῦτα γὰρ σέ φασι
γεωμετρεῖν.

-- Xenophon, *Symposium*.

1. ἄρα ἔστι τί μετεωρότερον τῶν θεῶν;
2. ἄρ' ὁ Σωκράτης τῶν θεῶν ἐπιμελεῖται, κατὰ τὸν τοῦ Συρακοσίου λόγον;
3. πῶς οἱ θεοὶ ἄνωθεν ὠφελοῦσιν;
4. τίς τῶν ψυχρῶν λεχθέντων αἵτιος;
5. τί ἐκέλευσεν ὁ Συρακόσιος; διὰ τί;

27E. COMPOSITION

27Ea: *Original English*

But youth, Sir, is not my only crime. I am accused of playing a theatrical part. A theatrical part may imply some peculiarities of gesture, or a dissimulation of my real sentiments and an adoption of the opinions and language of another man. In the first sense, Sir, the charge is too trifling to be repeated, and deserves to be mentioned only that it may be despised. I am at liberty, like any other man, to use my own language, and though perhaps I may have more ambition to please this gentleman, I shall not lay myself under any restraint, nor very solicitously copy his diction or his mien, however modelled by experience. But if any man shall, by charging me with theatrical behaviour, imply that I utter any sentiments but my own, I shall treat him as a calumniator and a villain, nor shall any protection shield him from the treatment he deserves.

WILLIAM PITT (the Younger)

27Eb: *Recast of English*

But not only, o Critobulus, as being (a) young-man (do I) do-wrong, you-see. <For> some (people) have-accused me as doing the (thing) of-the actors. <And> *that* (thing) would present (to)-(the minds of)-the (people) hearing that (I) either gesticulate oddly in some-way or whatever (things) on-the-one-hand I-myself happen (to be) thinking actually, these (things) I-pass-over, but-on-the-other-hand whatever some other (person) thinks and says, I-seize-on as my-own (things). <And> in-regard-to the-(fact-of) gesticulating, the charge is trivial, such-as a-man would only mention for this (reason) in-order-that all listening at-once may-despise (it). For it-is-legitimate also for-me,¹ just-as even for-anyone-whomever else, to-use his-own words; and although perhaps being-keen the-more to-oblige (+ dative) this (gentle)man, (I will) not check myself, nor (will I) very-much take-care how-that (I) shall-copy the ways of-him either (= neither) (those) in accordance-with which (ways) he-conducts-himself or speaks,² even if he-happens-to have-been-finished-off (perfective passive participle) perfectly by-the experience of-affairs, as (is) likely for-the (man) already far gone (in respect of) age (ἡ ἡλικία). But if anyone calumniating me (to the effect) that³ I-do the (things) of-the actors has this suggestion, that what (things) other (people) think, I-speak-forth, but what (things) I (think), not, this (man, dat.) I-will-follow-up as being a-sycophant⁴ and evil-doing, so that even-if he-puts-forward whatever-you-please defending-himself (ἀπολογεῖται; cf. Engl. "apologize")

(he shall) not escape (fut. Ind.) <not> to-suffer (the things) of-which (he) is worthy (to suffer).

Notes:

- 1 ἔξεστι γὰρ καὶ ἐμοί or ἐμοὶ γὰρ καὶ ἔξεστι according to your choice of where to put the emphasis: *I am-at-liberty . . .* or *I am at-liberty . . .* Read the English words aloud unselfconsciously, and find out your own response to this.
- 2 λέγει here is slightly *ad sensum* (= κατὰ σύνεσιν cf. συνίησι) but probably acceptable (possibly even idiomatic) in context here: sc. καθ' οὗς λέγει.
- 3 either ὅτι + Indicative or ὥς + participle.
- 4 ὁ σῦκοφάντης, literally "an informer", said to be derived from σῦκον (= fig) + φαίνειν (= to show), the informer being compared to one who pulled back the leaves to show the ripe figs of the tree. This is probably, as the older editions of Liddell and Scott used to say, a "figment".

27F. VOCABULARY

27F1: NEW WORD LIST

- * ὁ Ἀγαμέμνων (τοῦ Ἀγαμέμνονος) [noun] - Agamemnon (king of Mycenae, leader of the Greeks in their expedition against Troy)
- αἰτιῶται (αἰτιῶμαι) [verb] - (deponent) accuse, censure, allege as cause
- * ὁ αἰχμητής (τοῦ αἰχμητοῦ) [noun] - spearman, warrior
- * ὁ ἀλεκτρυών (τοῦ ἀλεκτρυόνος) [noun] - cock, rooster
- * ἀνθρώπινος (ἀνθρωπίνη - ἀνθρώπινον) [adjective] - human
- * ἀνίστησι (ἀνίστημι) [verb] - make to stand up; (intransitive) stand up
- * ἀνταποδείκνυσι (ἀνταποδείκνυμι) [verb] - prove in return
- * ἄνωθεν [adverb] - from above; from the beginning
- * ἀριστερός (-ᾶ -όν) [adjective] - (on the) left, boding ill
- * ἄρματηλατεῖ (ἄρματηλατῶ) [verb] - go in/drive a chariot
- * ἀλλά [conjunction] - but, nevertheless
- * αὐτίκα [adverb] - forthwith, at once, in a moment
- βαδίζει (βαδίζω) [verb] - walk; go, proceed
- * βουλευέει (βουλεύω) [verb] - take counsel, deliberate; (middle - more frequent in Attic prose) deliberate, take counsel with oneself
- * γελοῖος (γελοῖᾶ - γελοῖον) <also γέλοιος> [adjective] - amusing; ludicrous
- * δεξιός (-ᾶ -όν) [adjective] - (on the) right; fortunate
- * διανοεῖται (διανοοῦμαι) [verb] - (usually deponent) have in mind, intend
- * δίεισι/διέρχεται (δίειμι/διέρχομαι) [verb] - go through; recount
- * ὁ δίφρος (τοῦ δίφρου) [noun] - chariot (-board)
- * εἵκει (εἵκω) [verb] - give way, retire; yield up
- * ἔμπροσθε(ν) [adverb] - before; [prep.] (+ genitive) before; in front of
- * ἔνιοι (-αι -α) [adjective] - some
- * ἔξεστι [verb] - (used impersonally) it is allowed/possible
- * ἐπάγει (ἐπάγω) [verb] - bring on; urge on; quicken
- * ἐπικύπτει (ἐπικύπτω) [verb] - stoop over
- * εὖξεστος (εὐξέστη - εὖξεστον) <also εὐξεστος> [adjective] - well-planed/polished
- * ἡδυπαθεῖ (ἡδυπαθῶ) [verb] - live pleasantly, enjoy oneself

- * ἥκα [adverb] - slightly; softly
- * τὰ ἡνία (τῶν ἡνίων) [noun] - reins
- * κάμπτει (κάμπτω) [verb] - bend, curve; (passive) bend oneself
- * κεντεῖ (κεντῶ) [verb] - spur on, goad
- * ἡ κεφαλή (τῆς κεφαλῆς) [noun] - head
- * ὁ κίνδυνος (τοῦ κινδύνου) [noun] - danger, venture
- * κινεῖ (κινῶ) [verb] - set in motion, disturb
- * κλίνει (κλίνω) [verb] - cause to lean; (passive) lean
- * κρατερός (-ᾶ -όν) [adjective] - strong; mighty
- * τὸ κρόμμυον (τοῦ κρομμύου) <epic τὸ κρόμμυον> [noun] - onion
- * μάχεται (μάχομαι) [verb] <also μαχεῖται> - (deponent) fight
- * μιμνεῖται (μιμοῦμαι) [verb] - (deponent) imitate; represent
- μιμνήσκει (μιμνήσκω) [verb] - remind; (middle/passive) remember
- * ὁμοκλᾷ (ὁμοκλῶ) [verb] - call to, encourage
- * ὄντως [adverb] - really, actually
- * ὀπίσθε(ν) [adverb] - behind; after; [prep.] (+ genitive) behind
- * ὀρμᾷ (ὀρμῶ) [verb] - set in motion, urge on; start; (middle) rush, be eager; start
- * τὸ ὄψον (τοῦ ὄψου) [noun] - cooked food; relish
- * πιστεύει (πιστεύω) [verb] - trust, rely on; believe that; entrust
- * τὸ ποτόν (τοῦ ποτοῦ) [noun] - what one drinks; drink
- πρόσθεν [adverb] - before; [prep.] (+ genitive) before
- * προσλαμβάνει (προσλαμβάνω) [verb] - take/receive in addition
- * σιτίζει (σιτίζω) [verb] - feed
- * ὁ σῖτος (τοῦ σίτου) [noun] - grain; food made from grain; food
- ὁ σκοπός (τοῦ σκοποῦ) [noun] - guardian; scout; aim, object
- * τὸ σκόροδον (τοῦ σκορόδου) [noun] - garlic
- * ἡ στήλη (τῆς στήλης) [noun] - block of stone; monument; boundary-post; turning-post
- * συμβάλλει (συμβάλλω) [verb] - throw together; collect; compare
- * σχίζει (σχίζω) [verb] - split; separate, divide
- * ταχύς (-ταχεῖα -ταχύ) [adjective] - swift; quick

- * **τὸ τέλος** (τοῦ τέλους) [noun] - performance, consummation
- τεχνικός** (-ή -όν) [adjective] - artistic; technical
- * **τρώγει** (τρώγω) [verb] - eat (future uses middle)
- * **ῥεῖ** (ῥέω) [verb] - rain
- * **ὑποτρώγει** (ὑποτρώγω) [verb] - eat by way of preparation
- * **τὸ φῶς** (τοῦ φωτός) [noun] - light
- χαρίζεται** (χαρίζομαι) [verb] - (usually in middle) gratify
- * **ψυχρός** (-ῆ -όν) [adjective] - cold; ineffectual, vain

27F2: RELATED WORDS

ἄγει
ἄγων
ἄγωνίζεται
ἀνάγει
διάγει
ἐπάγει
στρατηγικός
στρατηγός
ὑπάγει

αἰτέῖ
αἵτησις
αἵτιᾷται
αἵτιος

ἀνάγει
ἀναδίδωσι
ἀναδύεται
ἀνὰκρισις
ἀναρριπτεῖ
ἀνασπᾷ
ἀνατρέπει
ἀνείρεται
ἀνεθυθριᾷ
ἀνέχει
ἀνίστησι
ἐπανίστησι

ἄνθρωπινος
ἄνθρωπος

ἀνθίστησι
ἀνταποδείκνυσι
ἀντί
ἀντιβλέπει
ἀντιδωρεῖται
ἀντιλέγει
ἀντιστοιχεῖ

ἄνω
ἄνωθεν

ἀνταποδείκνυσι
ἀπεργάζεται
ἀπεργασιᾷ
ἄπεισι
ἀπέχει
ἀπεχθάνεται
ἀπό
ἀποβαίνει
ἀποβλέπει
ἀποδείκνυσι
ἀποδέχεται
ἀποδιδράσκει
ἀποδίδωσι
ἀποδύει
ἀποθνήσκει
ἀποκρίνει
ἀποκτείνει
ἀπολαμβάνει
ἀπόλλυσι
ἀπόμνυσι
ἀποσφάττει
ἀποτρέπει
ἀφαιρεῖ
ἀφίησι
ἀφίστησι
ἄφροιοι

ἀποβαίνει
συμβαίνει

διαβάλλει
εὐδιάβολος
καταβάλλει
συμβάλλει

βούλεται
βουλεύει

γελαῖ
γελοῖος
γελωτοποιεῖ
καταγελαῖ

ἄγνοεῖ
ἄγνοια
ἄγνώς
γιγνώσκει
γνώμη
διανοεῖται
ἐννοεῖ
καταγιγνώσκει
κατανοεῖ
νοεῖ
νοῦς
προσεννοεῖ
ὑπόνοια

ἀνταποδείκνυσι
ἀποδείκνυσι
δείκνυσι
ἐνδείκνυσι
ἐπιδείγμα
ἐπιδείκνυσι
παράδειγμα

ἐκ
ἐκκαθαίρει
ἐκκλησιᾶ
ἐκκυβιστᾷ
ἐκπλήττει
ἐκτέμνει
ἐξαμαρτάνει
ἐξεργάζεται
ἔξεστι
ἐξευρίσκει
ἐξηγεῖται
ἐξηγητής
ἐπεκδιδάσκει
ἐπέξεισι
ἐπεξέρχεται

διά
διαβάλλει
διάγει
διακελεύεται
διαλέγει
διανοεῖται
διαπονεῖ
διαπραττει
διατρίβει
διατριβή
διαφέρει
διαφθείρει
διαφορᾷ
δίεισι
διέρχεται
διηγεῖται
διϊσχυρίζεται
διό
διότι
εὐδιάβολος

ἄρματηλατεῖ
βοηλατικός
ἐλαύνει

εἰκάζει
εἰκός
εἰκε

ἐγκλημα
ἐγκλίνει
ἐγκονίεται
ἐγκωμιάζει
ἐμπειρίᾳ
ἐμπροσθεν
ἐν
ἐνδεής
ἐνδείκνυσι
ἐνιδροῖ
ἐννοεῖ
ἐντίθησι
προσεννοεῖ

δίεισι
εἶσι
ἐπείσι
ἐπέξεισι
περίεισι

ἐπάγει
ἐπαινέϊ
ἐπανίστησι
ἐπείρεται
ἐπείσι
ἐπεκιδάσκει
ἐπέξεισι
ἐπεξέρχεται
ἐπί
ἐπίγρυπος
ἐπίδειγμα
ἐπιδείκνυσι
ἐπιθυμέϊ
ἐπιθυμητής
ἐπικαλεῖ
ἐπικύπτει
ἐπιμελεῖται
ἐπιπόλαιος
ἐπισκοπεῖ
ἐπισκώπτει
ἐπίσταται
ἐπιστήμη
ἐπιτήδειος
ἐπιτήδευμα
ἐπιτίθησι
ἐπιτρέπει
ἐπιτυγχάνει
ἐπίφθονος
ἐπιχειρεῖ

ἀηδής
ἡδεταί
ἡδύνει
ἡδυπαθεῖ
ἡδύς

κινδυνεύει
κίνδυνος

μιμνήσκει
μνημονεύει

διέρχεται
ἐπεξέρχεται
ἐπέρχεται
έρχεται
περιέρχεται

ἄνωθεν
ἐμπροσθεν
έντεῦθεν
ἔωθεν
ὀπισθεν
πρόσθεν

ἐγκλίνει
ἐπτάκλινος
κλίνει

ὁμιλεῖ
ὁμοιος
ὁμοκλᾷ
ὁμολογεῖ
ὁμόσε
ὁμοτράπεζος
συνομολογεῖ

ἄπεστι
ἔξεστι
ἐστί
πάρεστι
σύνεστι

ἀντίστησι
ἀνίστησι
ἀφίστησι
ἐπανίστησι
ἐπίσταται
ἐπιστήμη
παρίστησι
προστατεῖ
στήλη

ἀπολαμβάνει
καταλαμβάνει
λαμβάνει
προσλαμβάνει

ἡδυπαθεῖ
πάθος
πάσχει

εὖ
εὐδιάβολος
εὐδοκιμεῖ
εὐξεστος
εὐπειθής
εὐσεβεία
εὐσεβής
εὐφορος
εὐφραίνει
εὐχάριτος
εὐωδίᾳ

κεφάλαιος
κεφαλή

μάχαιρα
μάχεται
μάχη
περιμάχητος

καταπίνει
ποτόν
συμπόσιον

πρέσβυς
πρεσβύτης

ἐπισκοπεῖ
σκοπεῖ
σκοπός

τρώγει
ὑποτρώγει

ἐμπρόσθεν
προαγορεύει
πρόγονος
πρόθυμος
προλέγει
προορᾷ
πρόσθεν
προστατεῖ
πρότερος
προτίθησι
πρόχειρος

συγγένεια
συγγυμναστής
συγχωρεῖ
συμβαίνει
συμβάλλει
συμμανθάνει
συμμίγνυσι
συμπόσιον
συμφέρει
σύν
συνδέει
συνδεδεῖται
συνδοκεῖ
σύνεστι
συνέστιος
συνίησι
σύνοιδε
συνομολογεῖ
συντείνει
συντεκμαίρεται
συστρατεύει

ὑπάγει
ὑπηρεσιᾶ
ὑπηρετής
ὑπηρετικός
ὑπισχνεῖται
ὑπό
ὑπόθεσις
ὑποκριτής
ὑπόνοια
ὑπόσχεται
ὑποτίθησι
ὑποτρώγει
ὑποφέρει

πρός
προσβλέπει
προσδέεται
προσεῖπε
προσεννοεῖ
προσέχει
προσλαμβάνει
προσφέρει
προσφιλῆς
πρόσωπον

παντελῶς
τελέως
τέλος

εὐχάριτος
χαρίζεται
χάρις

σῖτιζεν
σῖτος

ἄτεχνως
τέχνη
τεχνικός

27F3: *IDIOMATIC EXPRESSIONS*

ἀπὸ σκοποῦ - away from the mark

ἐπ' ἄριστερά - towards/on the left

κίνδυνός ἐστι + infinitive - risk of (doing something)

τέλος - at last

τὸ εἶκός - probably

DERIVATIVES

ἀνθρώπινος

κεφαλή

κίνει

κλίνει

μιμεῖται

πρέσβυς

σκοπός

σχίζει

τεχνικός

UNIT TWENTY-EIGHT

28A. BASIC DIALOGUE

28A1: Let us investigate what is being said. (See 17A2)

- | | | | |
|------------|---|-----------|---|
| SOCRATES. | Or should we examine what the speaker is saying? | ΣΩΚΡΑΤΗΣ. | ἢ σκεπτέον τί λέγει ὁ λέγων; |
| EUTHYPHRO. | We should; but I think that this is now being defined correctly. | ΕΥΘΥΦΡΩΝ. | σκεπτέον· οἷμαι μέντοι ἔγωγε τοῦτο νῦν ἰ καλῶς λέγεσθαι. |
| SOCRATES. | Soon, my friend, we will know better. For consider something of this sort: is the holy loved by the gods because it is holy, or is it holy because it is loved? | ΣΩΚΡΑΤΗΣ. | τάχ', ὦγαθέ, βέλτιον εἰσόμεθα. ἐννόησον γάρ τὸ τοιόνδε· ἄρα τὸ ὅσιον ὅτι ὁσιόν ἐστιν φιλεῖται ὑπὸ τῶν θεῶν, ἢ ὅτι φιλεῖται ὁσιόν ἐστιν; |
| EUTHYPHRO. | I don't know what you mean, Socrates. | ΕΥΘΥΦΡΩΝ. | οὐκ οἶδ' ὅτι λέγεις, ὦ Σώκρατες. |
| SOCRATES. | Well, I'll try to put it more clearly. | ΣΩΚΡΑΤΗΣ. | ἀλλ' ἐγὼ πειράσομαι σαφέστερον φράσαι. |

-- Plato, *Euthyphro*.

28A2: What do the gods perform with the help of humanity? (See 6D2, 7D2, 9D1, 19D1)

- | | | | |
|------------|--|-----------|--|
| SOCRATES. | Tell me then, my good man, the service to the gods, to the accomplishment of what task would it be a service? For it is clear that you know, since you claim to have the best knowledge of all men concerning religious matters. | ΣΩΚΡΑΤΗΣ. | εἰπὲ δὴ, ὦ ἄριστε· ἡ δὲ θεοῖς ὑπηρετικὴ εἰς τίνος ἔργου ἀπεργασίαν ὑπηρετικὴ ἂν εἴη; δῆλον γὰρ ὅτι σὺ οἶσθα, ἐπειδὴ περὶ τὰ γε θεῖα κάλλιστα φῆς εἰδέναι ἀνθρώπων. |
| EUTHYPHRO. | And what I say is true, Socrates. | ΕΥΘΥΦΡΩΝ. | καὶ ἀληθῆ γέ λέγω, ὦ Σώκρατες. |
| SOCRATES. | Then, by Zeus, tell me what in the world is that wonderful task which the gods accomplish by using us as their servants? | ΣΩΚΡΑΤΗΣ. | εἰπὲ δὴ πρὸς Διὸς τί ποτέ ἐστιν ἐκεῖνο τὸ πάγκαλον ἔργον ὃ οἱ θεοὶ ἀπεργάζονται ἡμῖν ὑπηρεταῖς χρώμενοι; |
| EUTHYPHRO. | They accomplish many fine things, Socrates. | ΕΥΘΥΦΡΩΝ. | πολλὰ καὶ καλά, ὦ Σώκρατες. |

-- Plato, *Euthyphro*.

28A3: Philippus dances and then calls for wine. (See 3D4, 4D3, 15D4, 27D2)

PHILIPPUS. Come then, let her play the flute for me too.

ΦΙΛΙΠΠΟΣ. ἄγε δὴ, καὶ ἐμοὶ αὐλησάτω.

When he stood up, he went through a detailed imitation of the dancing of both the boy and the girl. When he had sunk down exhausted, he reclined and said:

ἔπειδ' ὃν ἀνέστη, διήλθε μιμούμενος τὴν τε τοῦ παιδὸς καὶ τὴν τῆς παιδὸς ὀρχησιν. ἔπειδ' ὃν ἀπείρηκε, κατακλινόμενος εἶπε·

PHILIPPUS. Gentlemen, here is proof that my dancing also provides good exercise. At any rate I'm thirsty; let the boy fill the large bowl for me.

ΦΙΛΙΠΠΟΣ. τεκμήριον, ὦ ἄνδρες, ὅτι καλῶς γυμνάζει καὶ τὰ ἐμὰ ὀρχήματα. ἐγὼ γοῦν διψῶ· καὶ ὁ παῖς ἐγγεάτω μοι τὴν μεγάλην φιάλην.

CALLIAS. By Zeus, for us too, since we're also thirsty from laughing at you.

ΚΑΛΛΙΑΣ. νῆ Δία, καὶ ἡμῖν γε, ἔπει καὶ ἡμεῖς διψῶμεν ἐπὶ σοὶ γελῶντες.

-- Xenophon, *Symposium*.

28B. DRILLS

M: MIMICRY DRILLS

M1: Purpose: To learn the Aorist (assertive) imperative active person-subject endings.

M1a: Directions: Repeat the recorded statements across each row.

A.	B.	C.
1. γράψον τοῦτο σύ. You write this!	1. μᾶλλον δὲ γράψατον. In fact, both of you write.	1. καὶ ἔπειτα γράψατε πάντες. Then, all of you, write.
2. κρίνον τοῦτο σύ.	2. μᾶλλον δὲ κρίνατον.	2. καὶ ἔπειτα κρίνατε πάντες.
3. ἐννόησον τοῦτο σύ.	3. μᾶλλον δὲ ἐννόησατον.	3. καὶ ἔπειτα ἐννόησατε πάντες.
4. τόλμησον τοῦτο σύ.	4. μᾶλλον δὲ τολμήσατον.	4. καὶ ἔπειτα τολμήσατε πάντες.
5. δῆλωσον τοῦτο σύ.	5. μᾶλλον δὲ δηλώσατον.	5. καὶ ἔπειτα δηλώσατε πάντες.
6. πρόθεξ τοῦτο σύ.	6. μᾶλλον δὲ πρόθετον.	6. καὶ ἔπειτα πρόθετε πάντες.
7. ἄφεξ τοῦτο σύ.	7. μᾶλλον δὲ ἄφετον.	7. καὶ ἔπειτα ἄφετε πάντες.
8. δὸς τοῦτο σύ.	8. μᾶλλον δὲ δότον.	8. καὶ ἔπειτα δότε πάντες.
9. βάλε τοῦτο σύ.	9. μᾶλλον δὲ βάλετον.	9. καὶ ἔπειτα βάλετε πάντες.
10. εἰπὲ τοῦτο σύ.	10. μᾶλλον δὲ εἵπετον.	10. καὶ ἔπειτα εἵπετε πάντες.
11. γνῶθι τοῦτο σύ.	11. μᾶλλον δὲ γνῶτον.	11. καὶ ἔπειτα γνῶτε πάντες.
12. στήθι σύ.	12. μᾶλλον δὲ στήθον.	12. καὶ ἔπειτα στήθε πάντες.

Problems:

- α'. γνῶθι τοῦτο, in no. 11 above; means, *Know this*. The Delphic precept, γνῶθι σεαυτόν, means _____ .
- β'. The forms for *both of you* (dual) and *all of you* (plural) display a regular pattern of person-subject endings. Among the endings for *you* (singular), the forms may be grouped into _____ different patterns. These are represented by nos. ___to___, ___to___, ___ & ___, and ___ & ___.
- γ'. Items 1-5 in the left-hand column are all first aorists. Instead of the α vowel and ending, the first aorist base is followed by the compound second person singular ending _____ .
- δ'. The ending in nos. 6 to 8 is ___ ; 9 and 10 is ___ ; 11 and 12 is ___ .

- α'. know thyself
- β'. four; 1-5, 6-8, 9 and 10, 11 and 12.
- γ'. -ov
- δ'. -ς (6 to 8); -ϕ (9 to 10); -.θι (11 and 12).

M1b: *Directions:* Repeat the recorded statements across each row.

A.	B.	C.
1. ἄγε δὴ, σκωψάτω. Come then, let him joke.	1. καὶ μὴν σκωψάτων ἄμφω. More than that, let them both joke.	1. πρὸς Διὸς σκωψάντων πάντες. In the name of Zeus, let them all joke.
2. ἄγε δὴ, μεινάτω.	2. καὶ μὴν μεινάντων ἄμφω.	2. πρὸς Διὸς μεινάντων πάντες.
3. ἄγε δὴ, αὐλησάτω.	3. καὶ μὴν αὐλησάτων ἄμφω.	3. πρὸς Διὸς αὐλησάντων πάντες.
4. ἄγε δὴ, σιωπησάτω.	4. καὶ μὴν σιωπησάτων ἄμφω.	4. πρὸς Διὸς σιωπησάντων πάντες.
5. ἄγε δὴ, δηλωσάτω.	5. καὶ μὴν δηλωσάτων ἄμφω.	5. πρὸς Διὸς δηλωσάντων πάντες.
6. ἄγε δὴ, ὑποθέτω.	6. καὶ μὴν ὑποθέτων ἄμφω.	6. πρὸς Διὸς ὑποθέτων πάντες.
7. ἄγε δὴ, ἀφέτω.	7. καὶ μὴν ἀφέτων ἄμφω.	7. πρὸς Διὸς ἀφέντων πάντες.
8. ἄγε δὴ, ἀποδότω.	8. καὶ μὴν ἀποδότων ἄμφω.	8. πρὸς Διὸς ἀποδόντων πάντες.
9. ἄγε δὴ, μαθέτω.	9. καὶ μὴν μαθέτων ἄμφω.	9. πρὸς Διὸς μαθόντων πάντες.
10. ἄγε δὴ, εἰπέτω.	10. καὶ μὴν εἰπέτων ἄμφω.	10. πρὸς Διὸς εἰπόντων πάντες.
11. ἄγε δὴ, στήτω.	11. καὶ μὴν στήτων ἄμφω.	11. πρὸς Διὸς στάντων πάντες.
12. ἄγε δὴ, γνώτω.	12. καὶ μὴν γνώτων ἄμφω.	12. πρὸς Διὸς γνόντων πάντες.

Problem:

- ε' In the past aorist assertive *indicative*, the past time marker is prefixed to the base: e.g., ἔγραψα. The indicative state, it has been noted, is the proper province of time distinctions. One of the consequent characteristics is that forms of the aorist imperative do not have the _____ ,

ε' past time marker.

M2: *Purpose:* To learn the *aorist* (assertive) *imperative middle* person-subject endings.

M2a: *Directions:* Repeat the following exchanges after the recording.

1. ἄπαξ τοῦτο ἐδείξω.

You explained this once.

2. ἄπαξ τοῦτο ἐτολήμῃσω.

3. ἄπαξ τοῦτο ἔθου.

4. ἄπαξ τοῦτο ἀπέδου.

5. ἄπαξ τοῦτο ἐλάβου.

6. ἄπαξ τοῦτο ὑπέσχου.

7. ἄπαξ τοῦτο ἐπρίω. (bought)

1. αὖθις νῦν δεῖξαι.

Now explain it again.

2. αὖθις νῦν τολήμῃσαι.

3. αὖθις νῦν θοῦ.

4. αὖθις νῦν ἀπόδου.

5. αὖθις νῦν λαβοῦ.

6. αὖθις νῦν ὑπόσχου.

7. αὖθις νῦν πρίω.

M2b:

1. τότε μὲν σφῶ ἠκροῶσασθον.

At that time you both listened.

2. τότε μὲν σφῶ ἐσκέψασθον.

3. τότε μὲν σφῶ ἀπεκρίναςθον.

4. τότε μὲν σφῶ ἔθεσθον.

5. τότε μὲν σφῶ ἀπέδοσθον.

6. τότε μὲν σφῶ ἐλίπεσθον.

7. τότε μὲν σφῶ ὑπέσχεσθον.

8. τότε μὲν σφῶ ἐπρίασθον.

1. νῦν δὲ αὖθις ἀκροῶσασθον.

Now the two of you listen once more.

2. νῦν δὲ αὖθις σκέψασθον.

3. νῦν δὲ αὖθις ἀποκρίναςθον.

4. νῦν δὲ αὖθις θέσθον.

5. νῦν δὲ αὖθις ἀπόδοσθον.

6. νῦν δὲ αὖθις λίπεσθον.

7. νῦν δὲ αὖθις ὑπόσχεσθον.

8. νῦν δὲ αὖθις πρίασθον.

M2c:

1. κακῶς ἐγράψασθε ταῦτα.
You (pl.) wrote this up badly.
2. κακῶς ἐποιήσασθε ταῦτα.
3. κακῶς ἀπεκρίνασθε ταῦτα.
4. κακῶς ἀφεῖσθε ταῦτα.
5. κακῶς ἀπέδοσθε ταῦτα.
6. κακῶς ἐλίπεσθε ταῦτα.
7. κακῶς ὑπέσχεσθε ταῦτα.
8. κακῶς ἐπρίασθε ταῦτα.

1. ὕστερον αὖθις γράψασθε.
Write it up again later.
2. ὕστερον αὖθις ποιήσασθε.
3. ὕστερον αὖθις ἀποκρίνασθε.
4. ὕστερον αὖθις ἄφεσθε.
5. ὕστερον αὖθις ἀπόδοσθε.
6. ὕστερον αὖθις λίπεσθε.
7. ὕστερον αὖθις ὑπόσχεσθε.
8. ὕστερον αὖθις πρίασθε.

M2d:

1. ἐδιώξατό γε αὐτούς.
He chased right after them.
2. ἐγράψατό γε αὐτούς.
3. ἀπεκρίνατό γε αὐτοῖς.
4. ἀφεῖτό γε αὐτούς.
5. ἀπέδοτό γε αὐτούς.
6. κατεβάλετό γε αὐτούς.
7. ὑπέσχετό γε αὐτούς.
8. ἐπρίατό γε αὐτούς.

1. πρὸς Διὸς διωξάσθω δῆ.
In the name of Zeus then let him chase them.
2. πρὸς Διὸς γραψάσθω δῆ.
3. πρὸς Διὸς ἀποκρίνάσθω δῆ.
4. πρὸς Διὸς ἀφέσθω δῆ.
5. πρὸς Διὸς ἀποδόσθω δῆ.
6. πρὸς Διὸς καταβάλēsθω δῆ.
7. πρὸς Διὸς ὑποσχέσθω δῆ.
8. πρὸς Διὸς πριάσθω δῆ.

M2e:

1. πάνυ μὲν ἡδέως ὤρχησάσθην.
The pair of them danced quite happily.
2. πάνυ μὲν ἡδέως ἐθεῶσάσθην.
3. πάνυ μὲν ἡδέως ἐδειξάσθην.
4. πάνυ μὲν ἡδέως παρεθέσθην.
5. πάνυ μὲν ἡδέως ἀπεδόσθην.
6. πάνυ μὲν ἡδέως ᾤσθέσθην.
7. πάνυ μὲν ἡδέως ὑπεσχέσθην.
8. πάνυ μὲν ἡδέως ἐπριάσθην.

1. ἀλλ' οὖν ὀρχησάσθων.
Well then, let the pair of them dance.
2. ἀλλ' οὖν θεῶσάσθων.
3. ἀλλ' οὖν δειξάσθων.
4. ἀλλ' οὖν παραθέσθων.
5. ἀλλ' οὖν ἀποδόσθων.
6. ἀλλ' οὖν αἰσθέσθων.
7. ἀλλ' οὖν ὑποσχέσθων.
8. ἀλλ' οὖν πριάσθων.

M2f:

1. ἅπαξ τοῦτο ἐδείξαντο.
They explained this once.
2. ἅπαξ τοῦτο ἐσκέψαντο.
3. ἅπαξ τοῦτο ἀπεκρίναντο.
4. ἅπαξ τοῦτο παρέθεντο.
5. ἅπαξ τοῦτο ἀνέδοντο.
6. ἅπαξ τοῦτο ὑπέσχοντο.
7. ἅπαξ τοῦτο ἐλίποντο.
8. ἅπαξ τοῦτο ἐπρίαντο.

1. ἀλλ' οὖν ἄμεινον δειξάσθων.
Well, let them explain it better.
2. ἀλλ' οὖν ἄμεινον σκεψάσθων.
3. ἀλλ' οὖν ἄμεινον ἀποκρίνάσθων.
4. ἀλλ' οὖν ἄμεινον παραθέσθων.
5. ἀλλ' οὖν ἄμεινον ἀναδόσθων.
6. ἀλλ' οὖν ἄμεινον ὑποσχέσθων.
7. ἀλλ' οὖν ἄμεινον λιπέσθων.
8. ἀλλ' οὖν ἄμεινον πριάσθων.

M3: Purpose: To learn the *aorist* (assertive) *imperative passive* person-subject endings.

M3a: Directions: Repeat the recorded statements across each row.

A.	B.	C.
1. ταχὺ ἐγέρθητι σύ. You, get wakened quickly!	1. μᾶλλον δὲ ἐγέρθητον. Rather, both of you get awakened.	1. καὶ ἔπειτα ἐγέρθητε πάντες. Then, all of you get wakened.
2. ταχὺ ἀκούσθητι σύ.	2. μᾶλλον δὲ ἀκούσθητον.	2. καὶ ἔπειτα ἀκούσθητε πάντες.
3. ταχὺ ἄχθητι σύ.	3. μᾶλλον δὲ ἄχθητον.	3. καὶ ἔπειτα ἄχθητε πάντες.
4. ταχὺ ὄφθητι σύ.	4. μᾶλλον δὲ ὄφθητον.	4. καὶ ἔπειτα ὄφθητε πάντες.
5. ταχὺ φάνητι σύ.	5. μᾶλλον δὲ φάνητον.	5. καὶ ἔπειτα φάνητε πάντες.
6. ταχὺ διαφθάρητι σύ.	6. μᾶλλον δὲ διαφθάρητον.	6. καὶ ἔπειτα διαφθάρητε πάντες.
7. ταχὺ ἀνατράπητι σύ.	7. μᾶλλον δὲ ἀνατράπητον.	7. καὶ ἔπειτα ἀνατράπητε πάντες.
8. ταχὺ ἀπογράφητι σύ.	8. μᾶλλον δὲ ἀπογράφητον.	8. καὶ ἔπειτα ἀπογράφητε πάντες.

Problems:

- ς'. The endings in columns B and C above are like those in columns B and C of M1a. This recalls the fact that the aorist passive has no passive endings of its own. It takes only _____ endings.
- ζ'. The passive endings in column A, for person-subject σύ, occur in two shapes: _____ and _____.
- η'. In forms such as ἄχθητι the -τι shape of the suffix for σύ appears after the passive marker, θη. In this case, the next consonant preceding the -τι is _____. The preceding θ leads to the -θι becoming -τι by dissimilation. Elsewhere the shape of the σύ ending is _____.

- ς'. active
ζ'. -τι (e.g., ἄχθητι) and -θι
η'. θ; -θι.

M3b: Directions: Repeat the recorded statements across each row.

A.	B.	C.
1. ἄγε δὴ, ἀκουσθήτω.	1. καὶ μὴν ἀκουσθήτων ἄμφω.	1. ἀκουσθέντων καὶ πάντες. οἱ ἀκουσθήτωσαν καὶ πάντες. Let them all be heard.
Come, let him be heard.	Indeed, let them both be heard.	
2. ἄγε δὴ, βοηθήτω.	2. καὶ μὴν βοηθήτων ἄμφω.	2. βοηθέντων καὶ πάντες. οἱ βοηθήτωσαν καὶ πάντες.
3. ἄγε δὴ, ἐνεχθήτω.	3. καὶ μὴν ἐνεχθήτων ἄμφω.	3. ἐνεχθέντων καὶ πάντες. οἱ ἐνεχθήτωσαν καὶ πάντες.
4. ἄγε δὴ, πεμφθήτω.	4. καὶ μὴν πεμφθήτων ἄμφω.	4. πεμφθέντων καὶ πάντες. οἱ πεμφθήτωσαν καὶ πάντες.
5. ἄγε δὴ, ἀποσφαγήτω.	5. καὶ μὴν ἀποσφαγήτων ἄμφω.	5. ἀποσφαγέντων καὶ πάντες. οἱ ἀποσφαγήτωσαν καὶ πάντες.
6. ἄγε δὴ, φανήτω.	6. καὶ μὴν φανήτων ἄμφω.	6. φανέντων καὶ πάντες. οἱ φανήτωσαν καὶ πάντες.
7. ἄγε δὴ, ἀποτραπήτω.	7. καὶ μὴν ἀποτραπήτων ἄμφω.	7. ἀποτραπέντων καὶ πάντες. οἱ ἀποτραπήτωσαν καὶ πάντες.
8. ἄγε δὴ, διαφθαρήτω.	8. καὶ μὴν διαφθαρήτων ἄμφω.	8. διαφθαρέντων καὶ πάντες. οἱ διαφθαρήτωσαν καὶ πάντες.

M4: Note: Apart from a few rare forms, *perfective active imperatives* do not occur.* One set occurs, however, with the intransitive perfective ἔστηκε - he stands. The forms are as follows (with the 2nd aorist in brackets for comparison): -

M4a: Directions: Repeat after the recording:

(στέθι)	ἔσταθι	- you stand! (poetic only).
(στέτον)	ἔστατον	- both of you stand!
(στέτε)	ἔστατε	- (all of) you stand!
(στήτω)	ἐστάτω	- let him stand.
(στήτων)	ἐστάτων	- let them both stand.
(στάντων)	ἐστάντων	- let them (all) stand.

* For further details see W. W. Goodwin, *A Greek Grammar*, Ginn & Co., (New Edition: reprinted 1968), Sections 748, 758; 1274 and Section 751.

See also H. W. Smyth, *Greek Grammar*, Harvard U.P., (1959), Sections 599g, 697, 712-714, et al.

M4b: Note: In the *perfective assertive imperative middle*, simple* forms occur only for the singular and for second person plural.

Purpose: To learn the *perfective (assertive) imperative middle/passive* person subject endings.

Directions: Drill the following after the recording.

1. οὕτως κείσο σύ.

You lie this way.

2. οὕτως πεποιήσο σύ.

3. οὕτως μέμνησο σύ.

4. οὕτως πεφόβησο σύ.

5. οὕτως πέπαισο σύ.

1. καὶ μὴν οὕτως κείσθε πάντες.

In fact, all of you lie this way.

2. καὶ μὴν οὕτως πεποιήσθε πάντες.

3. καὶ μὴν οὕτως μέμνησθε πάντες.

4. καὶ μὴν οὕτως πεφόβησθε πάντες.

5. καὶ μὴν οὕτως πέπαισθε πάντες.

M4c:

1. οὕτως εἴρηται.

It has been said this way.

2. οὕτως πέπαισται.

3. οὕτως πέφασται.

4. οὕτως τετόλμηται.

5. οὕτως ἀποκέκριται.

6. οὕτως ὥρισται.

7. οὕτως πέπρακται.

1. ἀλλ' οὖν οὕτως εἰρήσθω.

Well, let it have been said this way.

2. ἀλλ' οὖν οὕτως πεπαίσθω.

3. ἀλλ' οὖν οὕτως πεφάσθω.

4. ἀλλ' οὖν οὕτως τετολήσθω.

5. ἀλλ' οὖν οὕτως ἀποκεκρίσθω.

6. ἀλλ' οὖν οὕτως ὠρίσθω.

7. ἀλλ' οὖν οὕτως πεπράσθω.

* See 28C., below.

M4d: Purpose: To illustrate a form of the *perfective imperative* usable in all voices.

Directions: Drill after the recording:

1. τοῦτο γεγραφώς ἴσθι σύ.

See that you have finished
writing this.

2. τοῦτο πεπαυκώς ἴσθι σύ.

3. τοῦτο εἰρηκυῖα ἔστω.

4. τοῦτο πεποικυῖα ἔστω.

5. τοῦτον κεκληκότες ἔστων.

6. τοῦτον δεδιωχότες ἔστων.

7. ὑμᾶς πεπομφώς ἔστω.

8. ὑμᾶς πεφιληκώς ἔστω.

9. αὐτοὺς νενομικώς ἔστω.

1. γεγραμμένον ἔστω τοῦτο.

Let this have been written.

2. πεπαυμένον ἔστω τοῦτο.

3. εἰρημένον ἔστω τοῦτο.

4. πεποικημένον ἔστω τοῦτο.

5. κεκλημένος ἔστω οὗτος.

6. δεδιωγμένος ἔστω οὗτος.

7. πεπεμμένοι ἔστε ὑμεῖς.

8. πεφιλημένοι ἔστε ὑμεῖς.

9. νενομισμένοι ἔστων/ἔστωσαν
αὐτοί.

Problem:

θ'. In the above, the perfective imperative consists of the perfective _____, plus the appropriate progressive assertive imperative of _____.

θ'. participle; ἐστί.

R: RECOGNITION DRILLS

R1: Purpose: To recognize imperative as contrasted with indicative forms of the aorist (assertive) active.

Directions: Repeat each verb, prefixing forms of the imperative state with εὐθύς - "straightway", and forms of the indicative state with ἐχθές - "yesterday".

R1a:

Cover this column

- | | |
|--------------|---------------------|
| 1. παῦσον | 1. εὐθύς παῦσον. |
| 2. ἔλαβον | 2. ἐχθές ἔλαβον. |
| 3. ἔβαλε | 3. ἐχθές ἔβαλε. |
| 4. ἔνεγκε | 4. εὐθύς ἔνεγκε. |
| 5. ἐμάθετε | 5. ἐχθές ἐμάθετε. |
| 6. ἀκούσατον | 6. εὐθύς ἀκούσατον. |
| 7. ἶδέ | 7. εὐθύς ἶδέ. |
| 8. ἠτήσατε | 8. ἐχθές ἠτήσατε. |
| 9. μάθετε | 9. εὐθύς μάθετε. |
| 10. ἴστε | 10. εὐθύς ἴστε. |

R1b:

- | | |
|-------------------|--------------------------|
| 1. ἐμείνατε | 1. ἐχθές ἐμείνατε. |
| 2. ἐγειράτω | 2. εὐθύς ἐγειράτω. |
| 3. ἐβοήθησαν | 3. ἐχθές ἐβοήθησαν. |
| 4. γραψάντων | 4. εὐθύς γραψάντων. |
| 5. γινῶθι σεαυτόν | 5. εὐθύς γινῶθι σεαυτόν. |
| 6. εἶπε | 6. ἐχθές εἶπε. |
| 7. ἔδοσαν | 7. ἐχθές ἔδοσαν. |
| 8. ἀνατρεψάτων | 8. εὐθύς ἀνατρεψάτων. |
| 9. ἐλθέτω | 9. εὐθύς ἐλθέτω. |
| 10. συνῆκε | 10. ἐχθές συνῆκε. |

R1c: Purpose: To recognize the person-subject endings, active, of aorist imperative forms.

Directions: Repeat the imperative after the recording, adding the appropriate personal pronoun. Use a form of αὐτός for third person subject.

Cover this column

- | | |
|------------------------|-------------------------------|
| 1. ἐλθόντων | 1. ἐλθόντων αὐτοί. |
| 2. στήθι | 2. στήθι σύ. |
| 3. δηλώσατον | 3. δηλώσατον σφώ. |
| 4. παραδότω | 4. παραδότω αὐτός. |
| 5. σιωπήσατε | 5. σιωπήσατε ὑμεῖς. |
| 6. ἰδέτων | 6. ἰδέτων αὐτώ. |
| 7. δός μοι | 7. δός μοι σύ. |
| 8. γνώτω τοῦτο | 8. γνώτω τοῦτο αὐτός. |
| 9. εὐθύς ὑποθέντων | 9. ὑποθέντων αὐτοί. |
| 10. μάλλον δὲ λάβετον | 10. μάλλον δὲ λάβετον σφώ. |
| 11. νῦν μὲν ἀποκρίνάτω | 11. νῦν μὲν ἀποκρίνάτω αὐτός. |
| 12. ἐνθάδε στήτε | 12. ἐνθάδε στήτε ὑμεῖς. |

R2: *Purpose:* To recognize imperative as contrasted with indicative forms of the aorist assertive middle.

Directions: Repeat each verb, prefixing forms of the imperative state with αὐτίκα - "at once", and forms of the indicative state with τὸ πρὶν - "formerly".

Cover this column

R2a:

- | | |
|------------------|---------------------------|
| 1. ἐπρίω | 1. τὸ πρὶν ἐπρίω. |
| 2. λίπεσθον | 2. αὐτίκα λίπεσθον. |
| 3. ἀποβλέψαι | 3. αὐτίκα ἀποβλέψαι. |
| 4. ἀπώλεσας | 4. τὸ πρὶν ἀπώλεσας. |
| 5. ἀπέδοσθον | 5. τὸ πρὶν ἀπέδοσθον. |
| 6. λάβεσθε | 6. αὐτίκα λάβεσθε. |
| 7. ἐκαλέσασθε | 7. τὸ πρὶν ἐκαλέσασθε. |
| 8. ἐλέγξασθε | 8. αὐτίκα ἐλέγξασθε. |
| 9. παρέθου τοῦτο | 9. τὸ πρὶν παρέθου τοῦτο. |
| 10. ὑπόσχου | 10. αὐτίκα ὑπόσχου. |
| 11. δέξασθον | 11. αὐτίκα δέξασθον. |
| 12. ἡὔξω | 12. τὸ πρὶν ἡὔξω. |

R2b:

- | | |
|----------------|-------------------------|
| 1. ποιησάσθων | 1. αὐτίκα ποιησάσθων. |
| 2. ἐποιήσασθον | 2. τὸ πρὶν ἐποιήσασθον. |
| 3. ἐλίπεσθε | 3. τὸ πρὶν ἐλίπεσθε. |
| 4. πριάσθων | 4. αὐτίκα πριάσθων. |
| 5. πεισάσθων | 5. αὐτίκα πεισάσθων. |
| 6. ἀφεῖσθον | 6. τὸ πρὶν ἀφεῖσθον. |
| 7. ἀποδόσθων | 7. αὐτίκα ἀποδόσθων. |
| 8. ἠκροᾷσάσθην | 8. τὸ πρὶν ἠκροᾷσάσθην. |
| 9. ὑπεθέσθην | 9. τὸ πρὶν ὑπεθέσθην. |
| 10. παθέσθω | 10. αὐτίκα παθέσθω. |
| 11. δειξάσθων | 11. αὐτίκα δειξάσθων. |
| 12. ἐλαβέσθην | 12. τὸ πρὶν ἐλαβέσθην. |

R2c: Purpose: To recognize the person-subject endings, middle, of aorist imperative forms.

Directions: Repeat the imperative after the recording, adding the appropriate personal pronoun. Use a form of αὐτός for third person subject.

Cover this column

- | | |
|-------------------------|-------------------------------------|
| 1. διωξάσθω δῆ. | 1. διωξάσθω δὲ αὐτός. |
| 2. γράψασθε. | 2. γράψασθε ὑμεῖς. |
| 3. ὅσιος γενοῦ. | 3. ὅσιος γενοῦ σύ. |
| 4. τὰ γέρᾱ ἀποδόσθων. | 4. τὰ γέρᾱ ἀποδόσθων αὐτῷ οἱ αὐτοί. |
| 5. πριάσθων ταῦτα. | 5. πριάσθων ταῦτα αὐτῷ οἱ αὐτοί. |
| 6. ἐνθάδε δείξασθον. | 6. ἐνθάδε δείξασθον σφῶ. |
| 7. τοῦτο σαφῶς γινῶθι. | 7. τοῦτο σαφῶς γινῶθι σύ. |
| 8. πρόθεσθε τὸ ἐγκλήμα. | 8. πρόθεσθε τὸ ἐγκλήμα ὑμεῖς. |
| 9. αὐθις ἐρέσθων. | 9. αὐθις ἐρέσθων αὐτῷ οἱ αὐτοί. |
| 10. νῦν ἐννοησάτω. | 10. νῦν ἐννοησάτω αὐτός. |
| 11. καταβαλέσθων. | 11. καταβαλέσθων αὐτῷ οἱ αὐτοί. |
| 12. εὐθὺς αἵσθεσθον. | 12. εὐθὺς αἵσθεσθον σφῶ. |

R3: *Purpose:* To drill recognition of the forms of the aorist imperative passive as contrasted with those of the active.

Directions: Repeat the imperative form. Where it is active, add the pronoun for person subject; where it is passive, add the pronoun plus ὑπ' ἄλλων:

Recording: παῦσον

Reply: παῦσον σύ.

but Recording: διώχθητι

Reply: διώχθητι σὺ ὑπ' ἄλλων.

Cover this column

1. διώχθητι

1. διώχθητι σὺ ὑπ' ἄλλων.

2. παῦσον

2. παῦσον σύ.

3. μαθέτων

3. μαθέτων αὐτῶ.

4. τυθέντων

4. τυθέντων αὐτοῖ ὑπ' ἄλλων.

5. ἀνατραπήτω

5. ἀνατραπήτω αὐτὸς ὑπ' ἄλλων.

6. διώξατον

6. διώξατον σφῶ.

7. ἀχθήτωσαν

7. ἀχθήτωσαν αὐτοῖ ὑπ' ἄλλων.

8. βλέψατε

8. βλέψατε ὑμεῖς.

9. διαφθάρητον

9. διαφθάρητον σφῶ ὑπ' ἄλλων.

10. ἀποσφάγητε

10. ἀποσφάγητε ὑμεῖς ὑπ' ἄλλων.

11. ἐλθέτω

11. ἐλθέτω αὐτός.

12. ἀγάγετε

12. ἀγάγετε ὑμεῖς.

13. κληθήτων

13. κληθήτων αὐτῶ ὑπ' ἄλλων.

14. φανήτωσαν

14. φανήτωσαν αὐτοῖ ὑπ' ἄλλων.

R4: Purpose: To practise recognition of the perfective imperative middle/passive as contrasted with the aorist imperative.

Directions: Repeat the imperative forms. Where they are perfective expand the statement by prefixing *τελέως*; where they are aorist, by adding *αὐθις*.

Cover this column

- | | |
|----------------|-------------------------------|
| 1. πεποιήσθε | 1. <i>τελέως</i> πεποιήσθε. |
| 2. ὑπόθεσθε | 2. <i>αὐθις</i> ὑπόθεσθε. |
| 3. εἰρήσθω | 3. <i>τελέως</i> εἰρήσθω. |
| 4. πέπαυσο | 4. <i>τελέως</i> πέπαυσο. |
| 5. ἀπόδου | 5. <i>αὐθις</i> ἀπόδου. |
| 6. ἀποκεκρίσθω | 6. <i>τελέως</i> ἀποκεκρίσθω. |
| 7. σκεψάσθω | 7. <i>αὐθις</i> σκεψάσθω. |
| 8. μέμνησθε | 8. <i>τελέως</i> μέμνησθε. |
| 9. ἐνέγκεσθε | 9. <i>αὐθις</i> ἐνέγκεσθε. |
| 10. πεφόβησο | 10. <i>τελέως</i> πεφόβησο. |
| 11. ποιησάσθω | 11. <i>αὐθις</i> ποιησάσθω. |
| 12. ἔροῦ | 12. <i>αὐθις</i> ἔροῦ. |

P: PRODUCTION DRILLS

P1: Purpose: To produce forms of the aorist imperative active.

P1a: Directions: Transform each of the following statements into the corresponding imperative on the model:

Recording: ἤδη ἐνέχεας τὴν φιάλην.

Reply: ἐγγέον τὴν φιάλην.

Cover this column

- | | |
|------------------------------------|--------------------------------------|
| 1. ἤδη ἐνέχεας τὴν φιάλην. | 1. ἐγγέον τὴν φιάλην. |
| 2. ἀκρίβῳς ἐφρόντισεν. | 2. ἀκρίβῳς φροντισάτω. |
| 3. ἔμεινας ἐν τῇ στοᾷ. | 3. μεῖνον ἐν τῇ στοᾷ. |
| 4. ἀπέδωκεν τὰ γέρα. | 4. ἀποδότω τὰ γέρα. |
| 5. εἶδεν τὸ πάγκαλον ἔργον. | 5. ιδέτω τὸ πάγκαλον ἔργον. |
| 6. ἀφῆκας τοὺς πελάτας. | 6. ἄφες τοὺς πελάτας. |
| 7. ἔγνωσ σεαυτόν. | 7. γνῶθι σεαυτόν. |
| 8. ἡμῖν παρέστη. | 8. ἡμῖν παραστήτω. |
| 9. ἔλαβες τὸ ἀργύριον. | 9. λαβὲ τὸ ἀργύριον. |
| 10. ἔγνω τοὺς ἑαυτοῦ οἰκέτας. | 10. γνώτω τοὺς ἑαυτοῦ οἰκέτας. |
| 11. παρέθηκες τοὺς ἄρτους. | 11. παράθες τοὺς ἄρτους. |
| 12. καλῶς ἔμαθες ὃ νῦν δὴ ἔλεγον. | 12. καλῶς μάθε ὃ νῦν δὴ ἔλεγον. |
| 13. ἐνέχεέ μοι τὴν φιάλην. | 13. ἐγγεάτω μοι τὴν φιάλην. |
| 14. σοὶ δὲ δίκην ἐπέθηκεν. | 14. σοὶ δὲ δίκην ἐπιθέτω. |
| 15. ἀντέστης τοῖς σεαυτοῦ ἐχθροῖς. | 15. ἀντιστήθι τοῖς σεαυτοῦ ἐχθροῖς. |
| 16. διῆλθε μῖμούμενος τὴν ὄρχησιν. | 16. διελθέτω μῖμούμενος τὴν ὄρχησιν. |

P1b: Directions: The recording will provide sentences of the type:

Recording: γράψατον τοῦτο σφώ.

Repeat the sentence, then transform it on the model:

Reply: μᾶλλον δὲ γράψατε πάντες.

Cover this column

- | | |
|----------------------------|--|
| 1. γράψατον τοῦτο σφώ. | 1. μᾶλλον δὲ γράψατε πάντες. |
| 2. ζητήσατον τοῦτο σφώ. | 2. μᾶλλον δὲ ζητήσατε πάντες. |
| 3. διαφθείρατον τοῦτο σφώ. | 3. μᾶλλον δὲ διαφθείρατε πάντες. |
| 4. ἄφετον τοὺς ἵππους σφώ. | 4. μᾶλλον δ' ἄφετε τοὺς ἵππους πάντες. |
| 5. ἀπόδοτον τᾶς φιλάῳ σφώ. | 5. μᾶλλον δ' ἀπόδοτε τᾶς φιλάῳ πάντες. |
| 6. εἶπετον ταῦτα σφώ. | 6. μᾶλλον δ' εἶπετε ταῦτα πάντες. |
| 7. γνῶτον ταῦτα σφώ. | 7. μᾶλλον δὲ γνῶτε ταῦτα πάντες. |
| 8. στῆτον σφώ ἐν τῇ στοᾷ. | 8. μᾶλλον δὲ στῆτε πάντες ἐν τῇ στοᾷ. |

P1c: Directions: Drill the following exchanges on the pattern:

Recording: φέρε δὴ, βλεψάτων ἄμφω.

Reply: πρὸς Διὸς βλεψάντων πάντες.

Cover this column

- | | |
|------------------------------|----------------------------------|
| 1. φέρε δὴ, βλεψάτων ἄμφω. | 1. πρὸς Διὸς βλεψάντων πάντες. |
| 2. φέρε δὴ, μεινάτων ἄμφω. | 2. πρὸς Διὸς μεινάντων πάντες. |
| 3. φέρε δὴ, βοηθησάτων ἄμφω. | 3. πρὸς Διὸς βοηθησάντων πάντες. |
| 4. φέρε δὴ, αὐλησάτων ἄμφω. | 4. πρὸς Διὸς αὐλησάντων πάντες. |
| 5. φέρε δὴ, στήτων ἄμφω. | 5. πρὸς Διὸς στάντων πάντες. |
| 6. φέρε δὴ, ὑποθέτων ἄμφω. | 6. πρὸς Διὸς ὑποθέντων πάντες. |
| 7. φέρε δὴ, μαθέτων ἄμφω. | 7. πρὸς Διὸς μαθόντων πάντες. |
| 8. φέρε δὴ, γνόντων ἄμφω. | 8. πρὸς Διὸς γνόντων πάντες. |

P2: Purpose: To produce forms of the aorist imperative middle.

Directions: Turn back to Drill M2. Cover the right hand column of each section, and anticipate the response made by the recording.

P2a = M2a

P2b = M2b

etc.

P3: Purpose: To produce forms of the aorist imperative passive.

P3a: Directions: Drill the following sequence on the pattern:

Recording: ὕστερος ἠγέρθην.

I was awakened too-late.

Reply: αὐριον ἔωθεν ἐγέρθητι σύ.

Tomorrow be awakened early.

Cover this column

- | | |
|-----------------------|--------------------------------|
| 1. ὕστερος ἠγέρθην. | 1. αὐριον ἔωθεν ἐγέρθητι σύ. |
| 2. ὕστερος ἠκούσθην. | 2. αὐριον ἔωθεν ἀκούσθητι σύ. |
| 3. ὕστερος ἐφάνην. | 3. αὐριον ἔωθεν φάνηθι σύ. |
| 4. ὕστερος ἀνετράπην. | 4. αὐριον ἔωθεν ἀνατράπηθι σύ. |
| 5. ὕστερος ἐδιώχθην. | 5. αὐριον ἔωθεν διώχθητι σύ. |
| 6. ὕστερος ὤφθην. | 6. αὐριον ἔωθεν ὀφθητι σύ. |
| 7. ὕστερος ἀπεγράφην. | 7. αὐριον ἔωθεν ἀπογράφηθι σύ. |
| 8. ὕστερος ἐπέμφθην. | 8. αὐριον ἔωθεν πέμφθητι σύ. |

P3b: Directions: The recording will produce the forms of Column A of *M3a*. You reply with the corresponding forms in Column C. Cover Column C.

P3c: Directions: The recording will produce the forms in Column C of *M3a*: e.g., ἐγέρθητε πάντες. You reply with the corresponding forms in Column B: e.g., μᾶλλον δὲ ἐγέρθητον. Cover Column B.

P4: Purpose: To produce the simple forms of the perfective imperative middle/passive.

P4a: Directions: Drill the following exchanges on the model:

Recording: οὕτως γε πέπρᾱκται ὁ Γλαύκων.

Reply: οὕτως γε πέπρᾱξο καὶ σύ.

Cover this column

1. οὕτως γε πέπρᾱκται ὁ Γλαύκων.

2. οὕτως γε λέλεκται ὁ Γλαύκων.

3. οὕτως γε πεποιήται ὁ Γλαύκων.

4. οὕτως γε μέμνηται ὁ Γλαύκων.

5. οὕτως γε πεφόβηται ὁ Γλαύκων.

6. οὕτως γε τετόλμηται ὁ Γλαύκων.

7. οὕτως γε ἀποκέκριται ὁ Γλαύκων.

8. οὕτως γε ὥρισται ὁ Γλαύκων.

1. οὕτως γε πέπρᾱξο καὶ σύ.

2. οὕτως γε λέλεξο καὶ σύ.

3. οὕτως γε πεποιήσο καὶ σύ.

4. οὕτως γε μέμνησο καὶ σύ.

5. οὕτως γε πεφόβησο καὶ σύ.

6. οὕτως γε τετόλμησο καὶ σύ.

7. οὕτως γε ἀποκέκρισο καὶ σύ.

8. οὕτως γε ὥρισο καὶ σύ.

P4b: Directions: On the recording you will hear the forms repeated from the right-hand column above. Produce the corresponding plural imperative in each case: e.g.,

Recording: οὕτως γε πεποιήσο σύ.

Reply: καὶ οὕτως πεποιήσθε ὑμεῖς.

Cover this column

- | | |
|---------------------------|--------------------------------|
| 1. οὕτως γε πεποιήσο σύ. | 1. καὶ οὕτως πεποιήσθε ὑμεῖς. |
| 2. οὕτως γε τετόλμησο σύ. | 2. καὶ οὕτως τετόλμησθε ὑμεῖς. |
| 3. οὕτως γε μέμνησο σύ. | 3. καὶ οὕτως μέμνησθε ὑμεῖς. |
| 4. οὕτως γε πεφόβησο σύ. | 4. καὶ οὕτως πεφόβησθε ὑμεῖς. |
| 5. οὕτως γε ἔψευσο σύ. | 5. καὶ οὕτως ἔψευσθε ὑμεῖς. |
| 6. οὕτως γε λέλεξο σύ. | 6. καὶ οὕτως λέλεχθε ὑμεῖς. |
| 7. οὕτως γε ὥρισο σύ. | 7. καὶ οὕτως ὥρισθε ὑμεῖς. |
| 8. οὕτως γε πέπαισο σύ. | 8. καὶ οὕτως πέπαισθε ὑμεῖς. |

P4c: Directions: In each of the following exchanges, anticipate the recorded reply, on the pattern:

Recording: καλῶς εἴρηται.

Reply: καὶ δὴ καλῶς εἰρήσθω.

Cover this column

- | | |
|-----------------------|------------------------------|
| 1. καλῶς εἴρηται. | 1. καὶ δὴ καλῶς εἰρήσθω. |
| 2. καλῶς πέφασται. | 2. καὶ δὴ καλῶς πεφάσθω. |
| 3. καλῶς ἀποκέκριται. | 3. καὶ δὴ καλῶς ἀποκεκρίσθω. |
| 4. καλῶς πέπρᾶκται. | 4. καὶ δὴ καλῶς πεπρᾶσθω. |
| 5. καλῶς ὥρισται. | 5. καὶ δὴ καλῶς ὥρίσθω. |
| 6. καλῶς τετόλμηται. | 6. καὶ δὴ καλῶς τετολμήσθω. |
| 7. καλῶς πέπαισται. | 7. καὶ δὴ καλῶς πεπαίσθω. |

P5: Purpose: To produce forms of the compound perfective imperative.

P5a: Directions: Transform each verb from the indicative state to the corresponding imperative form with the participle: e.g.,

Recording: τοῦτο ἀκριβῶς γέγραφας.

Reply: τοῦτο ἀκριβῶς γεγραφῶς ἴσθι.

Cover this column

- | | |
|--------------------------------------|--|
| 1. τοῦτο ἀκριβῶς γέγραφας. | 1. τοῦτο ἀκριβῶς γεγραφῶς ἴσθι. |
| 2. τοῦτο ἀκριβῶς πεποίηκας. | 2. τοῦτο ἀκριβῶς πεποιηκῶς ἴσθι. |
| 3. τοῦτο ἀκριβῶς πεπαύκατε. | 3. τοῦτο ἀκριβῶς πεπαυκότες ἔστε. |
| 4. τοῦτο ἀκριβῶς τετολμήκατε. | 4. τοῦτο ἀκριβῶς τετολμηκότες ἔστε. |
| 5. τοῦτο ἀκριβῶς δεδήλωκεν. | 5. τοῦτο ἀκριβῶς δεδηλωκῶς ἔστω. |
| 6. τοῦτο ἀκριβῶς δέδειχεν αὕτη. | 6. τοῦτο ἀκριβῶς δεδειχυῖα ἔστω αὕτη. |
| 7. τοῦτο ἀκριβῶς εἴρηκεν αὕτη. | 7. τοῦτο ἀκριβῶς εἰρηκυῖα ἔστω αὕτη. |
| 8. τοῦτο ἀκριβῶς εἰλήφασιν. | 8. τοῦτο ἀκριβῶς εἰληφότες ἔστων. |
| 9. οὕτως ἀκριβῶς βεβλέφασιν. | 9. οὕτως ἀκριβῶς βεβλεφότες ἔστων. |
| 10. τοῦτο ἀκριβῶς μεμαθήκασιν αὗται. | 10. τοῦτο ἀκριβῶς μεμαθηκυῖαι ἔστων αὗται. |

P5b: Directions: Transform the verbs in the following from the indicative to the imperative form with the participle: e.g.,

Recording: ἤδη γέγραπται τοῦτο.

Reply: καὶ δὴ γεγραμμένον ἔστω τοῦτο.

Cover this column

- | | |
|---------------------------|------------------------------------|
| 1. ἤδη γέγραπται τοῦτο. | 1. καὶ δὴ γεγραμμένον ἔστω τοῦτο. |
| 2. ἤδη εἴρηται τοῦτο. | 2. καὶ δὴ εἰρημένον ἔστω τοῦτο. |
| 3. ἤδη ἀποκρίνεται οὗτος. | 3. καὶ δὴ ἀποκριμένος ἔστω οὗτος. |
| 4. ἤδη βλέπεται οὗτος. | 4. καὶ δὴ βεβλεμμένος ἔστω οὗτος. |
| 5. ἤδη δίδασκεται αὕτη. | 5. καὶ δὴ δεδιδασμένη ἔστω αὕτη. |
| 6. ἤδη τεθεῖται αὕτη. | 6. καὶ δὴ τεθεῖμένη ἔστω αὕτη. |
| 7. ἤδη πεποιήται ταῦτα. | 7. καὶ δὴ πεποιημένα ἔστω ταῦτα. |
| 8. ἤδη μεμάθηται ταῦτα. | 8. καὶ δὴ μεμαθημένα ἔστω ταῦτα. |
| 9. ἤδη μεμίσθηνται οὗτοι. | 9. καὶ δὴ μεμίσθηνται ἔστων οὗτοι. |
| 10. ἤδη πεπεμμένοι εἰσίν. | 10. καὶ δὴ πεπεμμένοι ἔστων. |
| 11. ἤδη κέκληνται αὗται. | 11. καὶ δὴ κεκλημέναι ἔστων αὗται. |
| 12. ἤδη ἔσκεμμένοι εἰσίν. | 12. καὶ δὴ ἔσκεμμένοι ἔστων. |

28C. GRAMMAR

28C: *Uses of the Aorist and Perfective Imperative*

The *imperative*, whether built on the aorist or perfective base like the forms of this unit, or on the progressive base (16C), is a state of the assertive mood.

28C1: The *aorist* imperative signals a command simply to carry out an action without any implication of continued process: e.g.,

- ἐννόησον τὸ τοιόνδε - think about the following kind:
 εἰπε δῆ - say then
 ἐγγεάτω μοι τὴν φιάλην - let him fill me the cup.

28C2: The *perfective* imperative, like other states of the perfective aspect, signals an action carried through to completion: e.g.,

- ταῦτα εἰρήσθω - let this have been said.

The note in M4 above suggested that only a very few forms of the perfective imperative active occur. These are restricted to verbs where the perfective form in fact carries a progressive meaning: e.g.,

- ἴσθι - know! (< οἶδε, a 2nd perfective form with present progressive meaning, - "he knows".)
 τέθναθι - die! (< θνήσκει: i.e., "let you be dead".)

28C3: *Negative Particle with the Imperative*

The negative particle, μή, is normally not used with the aorist or perfective imperatives. For negative commands, or prohibitions, regular Attic usage requires:

$$\mu\eta^* + \begin{cases} \text{progressive imperative (16C3),} \\ \text{or} \\ \text{aorist subjunctive.} \end{cases}$$

The aorist subjunctive will be studied in the next unit.

* or one of its compounds: e.g., μήποτε.

28C4: Forms of the Aorist and Perfective Imperatives

Endings of aorist and perfective imperative, like those of the progressive (16C2), are attached directly to the appropriate form of the verb-stem. The person-subject endings themselves are as follows:

<i>Aorist Active/Passive</i> (<i>Perfective Active rare</i>)		<i>Aorist Middle</i> (<i>Perfective Middle/Passive</i>)	
<i>Sing.</i>	2 α* -ον, -ϕ (Act.)	-ι, ** -σο	
	-θι, -τι (Pass.)		
	3 -τω	-σ)θω	
<i>Dual.</i>	2 -τον	-σ)θον	} Aorist only
	3 -των	-σ)θων	
<i>Plur.</i>	2 -τε	-σ)θε	
	3 -των, -τωσαν	-σ)θων	

- a) i. -θι. Aorist imperative passives (and a few actives, both aorist and perfective - see 28C2 above), retain the -θι ending: e.g.,

aorist στῆθι, γνῶθι, φάνηθι;

perfective ἴσθι (<οἶδε), δεῖθι (<δεῖδε), ἔσταθι.

- ii. After the passive marker, -θη, of the aorist passive, -θι becomes -τι by dissimilation: e.g., ἄχθητι. (See 22C2.bi.)
- b) Certain verbs replace aorist imperative -θι with -ς and have a short stem vowel throughout: e.g., ἔς (<ἴησι), θές (<τίθησι), δός (<δίδωσι) and σχές (<έχει).
- c) -σο. In the second aorist middle, -σο undergoes the regular steps of contraction to produce λιποῦ,θοῦ, πρίω, etc. (See 16C2.b.)
- d) -σ)θω, etc. The variants, -σθω~ -θω, -σθε~ -θε, etc., are subject to the normal patterns of sound change. (27C and P4b.6 above.)
- e) The perfective imperative in any voice may be formed with the perfective participle plus the appropriate progressive imperative of εἶσι: e.g.,

πεπονημένον ἔστω or πεποιήσθω - let it have been done.

The compound perfective imperative is sometimes called "periphrastic".

* Theme vowel, α, of 1st aorist is elided.
* 1st aorist

28C5: Tonal Accent of Aorist Imperatives

In imperative forms of non-contract verbs, for subjects other than *second person singular* the tonal accent follows the general rule of occurring as far forward in the word as possible (3C6): e.g.,

ἐννόησον, βάλετε, λῖπεσθον,
κρίνον, γνῶθι,

and αὐλησάτω, μαθόντων, - where the long vowel in the final syllable draws the high tone back to the one immediately preceding.

Certain *second person singular* forms of the *second aorist* imperative, however, show peculiarities among which the following should be noted:

- a) Some forms have the high tone on the final syllable:

εἶπέ, ἴδε, λαβέ, εὗρέ.

(εἶπε means "he said".)

- b) Middle imperatives are contracted (28C4.c and 16C2.b) and regularly take the high-low contour on the last syllable:

λιποῦ (< λιπέο < λιπέρο)

Note, however, the form πρίω. Uncontracted πρίασο also occurs.

- c) Compounds with *active* imperatives δός, ἔξ, θές and σχές take the high tone on the second to last syllable:

παράθες, ἀπόδος, etc.

- d) Monosyllabic *middle* imperatives in -ου, when compounded with a two-syllable preposition, take the high tone on the second to last syllable:

ἀπόδου, ὑπόσχου.

If the preposition is monosyllabic, the -ου receives the high-low glide: προθοῦ.

28D. SUPPLEMENTARY READINGS

28D1: Socrates and Euthyphro discuss their troubles. (See 3A1, 6A1, 6D1, 12D1, 15D1, 18D1, 21D1, 26A1, 26D1.)

ΕΥΘΥΦΡΩΝ. καί μοι λέγε, τί καὶ ποιοῦντά σέ
φησι διαφθεῖρειν τοὺς νέους;

ΣΩΚΡΑΤΗΣ. ἄτοπα, ὦ θαυμάσιε, ὥς οὕτω γ'
ἀκοῦσαι. φησὶ γάρ με ποιητὴν
εἶναι θεῶν, καὶ ὥς καινοὺς ποιοῦντα
θεοὺς τοὺς δ' ἀρχαίους οὐ νομίζοντα
ἐγράψατο τούτων αὐτῶν ἕνεκα, ὥς
φησι.

ΕΥΘΥΦΡΩΝ. μανθάνω, ὦ Σώκρατες· ὅτι δὴ σὺ τὸ
δαιμόνιον φῆς σαυτῷ ἐκάστοτε
γίγνεσθαι. ὥς οὖν καινοτομοῦντός
σου περὶ τὰ θεῖα γέγραπται ταύτην
τὴν γραφήν, καὶ ὥς διαβαλὼν δὴ
ἔρχεται εἰς τὸ δικαστήριον, εἰδὼς
ὅτι εὐδιάβολα τὰ τοιαῦτα πρὸς
τοὺς πολλούς. καὶ ἐμοῦ γάρ τοι,
ὅταν τι λέγω ἐν τῇ ἐκκλησίᾳ περὶ
τῶν θείων, προλέγων αὐτοῖς τὰ
μέλλοντα, καταγελῶσιν ὥς
μαινομένου· **καίτοι** οὐδὲν ὅτι οὐκ
ἀληθεῖς εἶρηκα ὧν προεῖπον, ἀλλ'
ὅμως φθονοῦσιν ἡμῖν πᾶσι τοῖς
τοιούτοις. ἀλλ' οὐδὲν αὐτῶν χρὴ
φροντίζειν, ἀλλ' ὁμόσε ἵέναι.

καίτοι - and yet

ΣΩΚΡΑΤΗΣ. ὦ φίλε Εὐθύφρων, ἀλλὰ τὸ μὲν
καταγελασθῆναι ἴσως οὐδὲν πρᾶγμα.
Ἀθηναίοις γάρ τοι, ὥς ἐμοὶ δοκεῖ,
οὐ σφόδρα μέλει ἄν τινα δεινὸν
οἶωνται εἶναι, μὴ μέντοι διδασκαλικὸν
τῆς αὐτοῦ σοφίας· ὃν δ' ἄν καὶ ἄλλους
οἶωνται ποιεῖν τοιούτους, θυμοῦνται,
εἴτ' οὖν φθόνῳ ὥς σὺ λέγεις, εἴτε δι'
ἄλλο τι.

ΕΥΘΥΦΡΩΝ. τούτου οὖν πέρι ὅπως ποτὲ πρὸς
ἐμὲ ἔχουσιν, οὐ πάνυ ἐπιθυμῶ
πειρᾶσθαι.

ΣΩΚΡΑΤΗΣ. ἴσως γὰρ σὺ μὲν δοκεῖς σπάνιον
σεαυτὸν παρέχειν καὶ διδάσκειν οὐκ
ἐθέλειν τὴν σεαυτοῦ σοφίαν· ἐγὼ δὲ
φοβοῦμαι μὴ ὑπὸ φιλανθρωπίας
δοκῶ αὐτοῖς ὅτι περ ἔχω ἐκκεχυμένως
παντὶ ἀνδρὶ λέγειν, οὐ μόνον ἄνευ
μισθοῦ, ἀλλὰ καὶ προστιθεὶς ἂν ἡδέως
εἴ τίς μου ἐθέλει ἀκούειν.

ἡ φιλανθρωπία - kind heartedness

ἐκκεχυμένως - profusely, extravagantly;
without reserve

ἄνευ - without

προστίθησι - give besides; spend
money

-- Plato, *Euthyphro*.

1. τί τὸν Σωκράτην ποιοῦντα διαφθείρειν τοὺς νέους φησὶν ὁ Μέλητος;
2. τίνων ἔνεκα ἐγγράπτο ὁ Μέλητος τὴν γραφήν;
3. ἵνα τί ὁ Μέλητος ἔρχεται εἰς τὸ δικαστήριον;
4. τί οἶδεν ὁ Μέλητος;
5. διὰ τί ὁ Εὐθύφρων καταγελάται;
6. ἄρ' ἀληθῶς εἴρηται τὰ ὑπὸ τοῦ Εὐθύφρονος εἰρημένα;
7. τίνων οὐδὲν χρὴ φροντίζειν;
8. τί τοῖς Ἀθηναίοις μέλει;
9. τίνι θυμοῦνται οἱ Ἀθηναῖοι;
10. τί ὁ Εὐθύφρων ἐξευρεῖν οὐκ ἐθέλει;
11. τίς ἑαυτὸν σπάνιον παρέχει;
12. τί ὀρρωδεῖ ὁ Σωκράτης;
13. τίνα διδάσκει ὁ Σωκράτης; καὶ πῶς;
14. ἄρ' ὁ Σωκράτης ἀργύριον ἐλάμβανεν παρὰ τῶν μαθητῶν;

28D2: Trying to arrive at a closer definition of holiness and unholiness. (See 24A4.)

ΣΩΚΡΑΤΗΣ. ἀλλὰ γὰρ οὐ τούτῳ ἐφάνη ἄρτι

ὠρισμένα τὸ ὅσιον καὶ μή* τὸ γὰρ

ὀρίζει - divide, separate from

θεομίτῃς ὃν καὶ θεοφιλὲς ἐφάνη.

ὥστε τούτου μὲν ἀφίημί σε, ὦ

Εὐθύφρων* εἰ βούλει, πάντες αὐτὸ

ἡγείσθων θεοὶ ἄδικον καὶ πάντες

μισούντων. ἀλλ' ἄρα τοῦτο δὲ νῦν

ἐπανορθούμεθα ἐν τῷ λόγῳ - ὥς

ἐπανορθοῖ - (middle) correct, amend

ὁ μὲν ἂν πάντες οἱ θεοὶ μισῶσιν

ἀνόσιόν ἐστιν, δὲ δ' ἂν φιλῶσιν, ὅσιον*

δὲ δ' ἂν οἱ μὲν φιλῶσιν οἱ δὲ μισῶσιν,

οὐδέτερα ἢ ἀμφοτέρα - ἄρ' οὕτω

οὐδέτερος - neither of the two

βούλει ἡμῖν ὠρίσθαι νῦν περὶ τοῦ

ὁσίου καὶ τοῦ ἀνοσίου;

ΕΥΘΥΦΡΩΝ. τί γὰρ κωλύει, ὦ Σώκρατες;

κωλύει - hinder, prevent

ΣΩΚΡΑΤΗΣ. οὐδὲν ἐμέ γε, ὦ Εὐθύφρων, ἀλλὰ

σὺ δὴ τὸ σὸν σκόπτει, εἰ τοῦτο

ὑποθέμενος οὕτω ῥᾶστα με διδάξεις

ὁ ὑπέσχετο.

-- Plato, *Euthyphro*.

1. ἄρα τὸ ὅσιον καὶ τὸ ἀνόσιον καλῶς ὠρίσται;
2. τί τὸ ἀνόσιον; τὸ ὅσιον;
3. εἴ τι ὑπὸ τῶν μὲν φιλεῖται, τῶν δὲ μισεῖται, ποῖόν ἐστιν;
4. τί ὑπέσχετο ὁ Εὐθύφρων;

28D3: A beauty contest! (See 8D3, 16A2.)

ΣΩΚΡΑΤΗΣ. πότερον οὖν ἐν ἀνθρώπῳ μόνον
νομίζεις τὸ καλὸν εἶναι ἢ καὶ ἐν
ἄλλῳ τινί;

ΚΡΙΤΟΒΟΥΛΟΣ. ἐγὼ μὲν ναὶ μὰ Δία, καὶ ἐν ἵππῳ
καὶ βοῖ καὶ ἐν ἀψύχοις πολλοῖς.
οἶδα γοῦν οὔσαν καὶ ἀσπίδα καλὴν
καὶ ξίφος καὶ δόρυ.

ἡ ἀσπίς - shield
τὸ δόρυ - spear

ΣΩΚΡΑΤΗΣ. καὶ πῶς οἷόν τε ταῦτα μηδὲν ὅμοια
ὄντα ἀλλήλοις πάντα καλὰ εἶναι;

ΚΡΙΤΟΒΟΥΛΟΣ. ἂν νῆ Δία, πρὸς τὰ ἔργα ὧν ἕνεκα
ἕκαστα κτώμεθα εὖ **εἰργασμένα**
ἢ ἢ εὖ **πεφυκότα** πρὸς ἃ ἂν δεώμεθα,
καὶ ταῦτα καλὰ.

ἐργάζεται - work (at); do
φύει - grow; become

ΣΩΚΡΑΤΗΣ. οἴσθα οὖν ὀφθαλμῶν τίνος ἕνεκα
δεόμεθα;

ΚΡΙΤΟΒΟΥΛΟΣ. δῆλον ὅτι τοῦ ὁρᾶν.

ΣΩΚΡΑΤΗΣ. οὕτω μὲν τοίνυν ἤδη οἱ ἔμοι
ὀφθαλμοὶ καλλίονες ἂν τῶν σῶν
εἴησαν.

ΚΡΙΤΟΒΟΥΛΟΣ. πῶς δῆ;

ΣΩΚΡΑΤΗΣ. ὅτι οἱ μὲν σοὶ τὸ κατ' εὐθὺ μόνον
ὁρᾶσιν, οἱ δὲ ἔμοι καὶ τὸ ἐκ πλαγίου
διὰ τὸ ἐπιπόλαιοι εἶναι.

ΚΡΙΤΟΒΟΥΛΟΣ.	λέγεις σὺ καρκίνον εὐοφθαλμότατον εἶναι τῶν ζώων ;	ὁ καρκίνος - crab εὐόφθαλμος - with beautiful eyes τὸ ζῶον - living being, animal
ΣΩΚΡΑΤΗΣ.	πάντως δήπου· ἐπεὶ καὶ πρὸς ἰσχὺν τοὺς ὀφθαλμοὺς ἄριστα πεφυκότας ἔχει.	
ΚΡΙΤΟΒΟΥΛΟΣ.	εἶεν· τῶν δὲ ῥῖνῶν ποτέρᾳ καλλίῳν, ἡ σὴ ἢ ἡ ἐμή;	ἡ ῥίς - nose
ΣΩΚΡΑΤΗΣ.	ἐγὼ μὲν οἶμαι τὴν ἐμήν, εἴπερ γε τοῦ ὀσφραίνεσθαι ἔνεκεν ἐποίησαν ἡμῖν ῥίνας οἱ θεοί. οἱ μὲν γὰρ σοὶ μυκτῆρες εἰς γῆν ὀρῶσιν, οἱ δὲ ἐμοὶ ἀναπέπτανται , ὥστε τὰς πάντοθεν ὀσμὰς προσδέχεσθαι .	ὀσφραίνεται - smell ὁ μυκτῆρ - nostril ἀναπετάννῃσι - spread out πάντοθεν - from every side προσδέχεται - admit
ΚΡΙΤΟΒΟΥΛΟΣ.	τὸ δὲ δὴ σιμόν τῆς ῥίνος πῶς τοῦ ὀρθοῦ κάλλιον;	σιμός - snub-nosed, flat-nosed
ΣΩΚΡΑΤΗΣ.	ὅτι οὐκ ἀντιφράττει , ἀλλ' ἐξ εὐθύς τὰς ὄψεις ὀρᾶν ἅ ἀν βούλωνται· ἡ δὲ ὕψηλὴ ῥίς ὥσπερ ἐπηρεάζουσα διατετείχικε τὰ ὄμματα.	ἀντιφράττει - stand in the way of ἡ ὄψις - sight ὕψηλός - high, lofty ἐπηρεάζει - be insolent διατειχίζει - divide as by a wall
ΚΡΙΤΟΒΟΥΛΟΣ.	τοῦ γε μὴν στόματος ὕφίεμαι .	ὕφίῃσι - (middle) give way

1. ἄρα μόνοι ἄνθρωποι καλοί εἰσιν;
2. ἄρα μόνα ζῷα καλά ἔστιν;
3. πῶς τὸ μὴ ὅμοια καλά ἔστιν;
4. ἵνα τί ἔχομεν τοὺς ὀφθαλμούς;
5. πῶς οἱ τοῦ Σωκράτους ὀφθαλμοὶ καλλίονες φαίνονται;
6. πῶς οἱ τοῦ Σωκράτους ὀφθαλμοὶ τὸ ἐκ πλαγίου βλέπειν δύνανται;
7. τί ζῷον τὸ μάλιστα εὐόφθαλμον εἶναι δοκεῖ;
8. πότερος ῥίνας καλλίονας ἔχει, ὁ Σωκράτης ἢ ὁ Κριτόβουλος;
9. ἵνα τί πεποιήνται ῥῖνες;
10. εἰ οἱ τοῦ Κριτοβούλου μυκτῆρες πρὸς τὰ κάτω βλέπουσιν, πρὸς τί ὀρῶσιν οἱ τοῦ Σωκράτους;
11. πῶς τὸ ἀναπεπτάσθαι ἄμεινον;
12. πῶς τὸ σῖμὸν εἶναι ἄμεινον;
13. πῶς τὸ ὀρθὸν ἥττον;

28E. COMPOSITION

28Ea: *Original English*

ANDROCLES. Now I wonder why they all run away from us like that.

THE EMPEROR. Sorcerer, I command you to put that lion to death instantly. It is guilty of high treason. Your conduct is most disgra..... [the lion charges at him up the stairs]. Help!

ANDROCLES. Dont run away, sir: he cant help springing if you run. [He gets between the Emperor and the lion, who stops at once]. Dont be afraid of him.

THE EMPEROR. I am not afraid of him. Keep between us.

ANDROCLES. Never be afraid of animals, your worship: thats the great secret. He'll be as gentle as a lamb when he knows that you are his friend. Stand quite still; and smile; and let him smell you all over just to reassure him; for, you see, he's afraid of you; and he must examine you thoroughly before he gives you his confidence. Come now, Tommy; and speak nicely to the Emperor, the great good Emperor who has power to have all our heads cut off if we dont behave ve ry ve ry respectfully to him.

[The lion utters a fearful roar; The Emperor dashes madly up the steps, but the lion gets hold of the trailing end of the Emperor's robe]

Oh bad wicked Tommy, to chase the Emperor like that. Let go the Emperor's robe at once, sir: where's your manners? Dont pull it away from him, your worship. He's only playing We mustnt let him lash himself into a rage. You must show him that you are my particular friend --- if you will have the condescension. Look, Tommy: the nice Emperor is the dearest friend Andy Wandy has in the whole world: he loves him like a brother.

BERNARD SHAW, *Androcles and the Lion*
(Stage directions have been abbreviated)
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Authors, for the Bernard Shaw Estate]

28Eb: Recast of English (omit stage directions)

ANDROCLES

EMPEROR (ΑΥΤΟΚΡΑΤΩΡ)

ANDROCLES. And so I ask-myself this, fearing what (thing) (do they) all run-away-from us in-this-way.

EMPEROR. O magician (ὁ μάγος), I-command you to-kill this lion forthwith. For he-is guilty of-insolence (ἡ ὑβρις-εως). *You* committed shameful (things). (Let) every (man) help.

ANDROCLES. (Do) <not fear>, what are-you-fleeing-from? It-is not (possible) that (= how) (he will) not pursue you, if (you) run-away.

EMPEROR. (I am) not afraid (of) this (lion). But (do) you remain in the-midst of-us.

ANDROCLES. Never fear <the> animals, master. Really this is (the) great (thing). But whenever he-recognizes *you* (as) being a-friend you-see, he-will-become more-obedient (than) a-dog (*gen.*). Remain in quietude and laugh, and (do)-you allow him to-learn <the> smell of-all your body. <For> he must pluck-up-courage. <For> he-is-afraid-of you, you-see. And (do) you not be-annoyed-at being-smelled, and then he-will-be-willing to-trust you. Hither, hither, little-lion;¹ the Emperor must-be-addressed by-you affably. For (he is) good. And it-is-lawful for-him, if (you do) not speak respectfully, to-slaughter us quickly. Hey you! ² naughtily were-you-shooing-off (ἀποσοβεῖ + *accus.*) the Emperor. But (will-you) not let-go-of (the) chlamys (ἡ χλαμῦς- ὅδος [fem.])? Of-the habits (use *gen.* of exclamation). But you, (do) not please (δῆτα) take it (away), master: This (lion) is-playing only; but (let-us) not enrage him. But show you(rself) truly a-friend to-me. And (do) not be (use ἔχει) proudly. Little-lion, you-see the friendliest of-friends, but rather the self-brother³ of-little⁴ -Androcles.⁵

Notes:

- 1 ὁ λεόντισκος
- 2 οὗτος σύ
- 3 ὁ αὐτάδελφος
- 4 ὁ Ἀνδρόκλισκος
- 5 This particular recasting has an ulterior purpose in view, which will become clear "in our next".

28F. VOCABULARY

28F1: NEW WORD LIST

- * ἀναπετάννῃσι (ἀναπετάννῃμι) also ἀναπεττανύει [verb] - spread out, unfold;
(perfective passive) be open
- * ἄνευ [preposition] - (+ genitive) without; away from; except besides
- * ἀντιφράττει (ἀντιφράττω) [verb] - block; stand in the way of
- * ἀπείπτε (ἀπείπτον) [verb] - speak out; deny; forbid; renounce; sink from exhaustion (the
present tense is supplied by ἀπόφῃσι etcetera)
- * ἡ ἀσπίς (τῆς ἀσπίδος) [noun] - shield
- * διατειχίζει (διατειχίζω) [verb] - divide as by a wall
- * τὸ δόρυ (τοῦ δόρατος) [noun] - stem; spear
- * ἐγχεῖ (ἐγχῶ) [verb] - pour in; fill by pouring in
- * ἐκκεχυμένως [adverb] - profusely, extravagantly; without reserve
- * ἐπανορθοῖ (ἐπανορθῶ) [verb] - restore; correct; revise; (middle) correct, amend
- * ἐπηρεάζει (ἐπηρεάζω) [verb] - threaten abusively; be insolent
- * ἐργάζεται (ἐργάζομαι) [verb] - (deponent) work (at); do, perform
- * εὐόφθαλμος (-ον) [adjective] - with beautiful eyes; keen-eyed
- * τὸ ζῷον (τοῦ ζώου) [noun] - living being, animal
- * καίτοι [particle] - and yet
- * ὁ καρκίνος (τοῦ καρκίνου) [noun] - crab
- * κατακλίνει (κατακλίνω) [verb] - lay down; (passive) lie at table
- * κωλύει (κωλύω) [verb] - hinder, prevent
- * ὁ μυκτῆρ (τοῦ μυκτῆρος) [noun] - nostril
- * ὀρίζει (ὀρίζω) [verb] - divide, separate from; (middle) mark out/determine for oneself;
define
- * ὀσφραίνεται (ὀσφραίνομαι) [verb] - (deponent) smell
- * οὐδέτερος (οὐδετέρᾳ - οὐδέτερον) [adjective] - neither of the two
- * ἡ ὄψις (τῆς ὀψεως) [noun] - aspect, appearance, sight; seeing, vision
- * πάντοθεν [adverb] - from every side
- * προσδέχεται (προσδέχομαι) [verb] - (deponent) receive favourably, accept; admit;
expect

- * προστίθῃσι (προστίθημι) [verb] - put to; hand over; give besides; spend money; impose upon; attribute to; add; (middle) agree, win over
- * ῥίς (τῆς ῥίνος) [noun] - nose; (plural) nostrils, nose
- * σῆμος (-ή - όν) [adjective] - snub-nosed, flat nosed
- τοῖος (τοίᾱ - τοῖον) [pronoun] - such, such like
- * ὑφίησι (ὑφίημι) [verb] - let down; give up; (middle) give in, give way
- * ὑψηλός (-ή - όν) [adjective] - high, lofty; stately, proud
- ῆ φιάλη (τῆς φιάλης) [noun] - bowl, pan; saucer
- * ἡ φιλανθρωπίᾱ (τῆς φιλανθρωπίᾱς) [noun] - humanity, benevolence, kind-heartedness
- * φύει (φύω) [verb] - bring forth, produce; (intransitive and passive) grow, spring forth; become

28F2: RELATED WORDS

ἀνάγει
ἀναδίδωσι
ἀναδιύεται
ἀνάκρισις
ἀναπεττάνυσι
ἀναρριπτεῖ
ἀνασπᾶ
ἀνατρέπει
ἀνείρεται
ἀνερυθριᾷ
ἀνέχει
ἀνίστησι
ἐπανίστησι
ἐπανορθοῖ

ἀνταποδείκνυσι
ἀπεῖπε
ἀπεργάζεται
ἀπεργασίᾳ
ἀπεστι
ἀπέχει
ἀπεχθάνεται
ἀπό
ἀποβαίνει
ἀποβλέπει
ἀποδείκνυσι
ἀποδέχεται
ἀποδιδράσκει
ἀποδίδωσι
ἀποδύει
ἀποθνήσκει
ἀποκρίνει
ἀποκτείνει
ἀπολαμβάνει
ἀπόλλυσι
ἀπόμνυσι
ἀποσφάττει
ἀποτρέπει
ἀφαιρεῖ
ἀφίησι
ἀφίστησι
ἀφοσιοῖ

ἀνθρώπινος
ἄνθρωπος
φιλανθρωπίᾳ

ἀποδέχεται
δέχεται
προσδέχεται

ἀνθίστησι
ἀνταποδείκνυσι
ἀντί
ἀντιβλέπει
ἀντιδωρεῖται
ἀντιλέγει
ἀντιστοιχεῖ
ἀντιφράττει

διά
διαβάλλει
διάγει
διακελεύεται
διαλέγει
διανοεῖται
διαπονεῖ
διαπράττει
διατειχίζει
διατριβή
διατριβή
διαφέρει
διαφθείρει
διαφορᾶ
δίεσι
διέρχεται
διηγείται
διίσχυριζέται
διό
διότι
εὐδιάβολος

ἐκ
ἐκκαθαίρει
ἐκκεχυμένως
ἐκκλησίᾳ
ἐκκυβιστᾷ
ἐκπλήττει
ἐκτέμνει
ἐξαμαρτάνει
ἐξεργάζεται
ἐξεστι
ἐξευρίσκει
ἐξηγεῖται
ἐξηγητής
ἐπεκιδιδάσκει
ἐπέξεισι
ἐπεξέρχεται

ἕτερος
οὐδέτερος

ἐγκλημα
ἐγκλίνει
ἐγκονίζεται
ἐγκωμιάζει
ἐγγεῖ
ἐμπειρίᾳ
ἐμπροσθεν
ἐν
ἐνδεής
ἐνδείκνυσι
ἐνιδροῖ
ἐννοεῖ
ἐντίθησι
προσεννοεῖ

εὖ
εὐδιάβολος
εὐδοκιμεῖ
εὐξεστος
εὐόφθαλμος
εὐπειθής
εὐσέβεια
εὐσεβής
εὐφορος
εὐφραίνει
εὐχάριτος
εὐωδίᾳ

ἐπάγει
ἐπαινεῖ
ἐπανίστησι
ἐπανορθοῖ
ἐπείρεται
ἐπείσι
ἐπεκιδιδάσκει
ἐπέξεισι
ἐπεξέρχεται
ἐπηρεάζει
ἐπι
ἐπίγρυπτος
ἐπίδειγμα
ἐπιδείκνυσι
ἐπιθῦμεῖ
ἐπιθυμητής
ἐπικαλεῖ
ἐπικύπτει
ἐπιμελεῖται
ἐπιπόλαιος
ἐπισκοπεῖ
ἐπισκώπτει
ἐπίσταται
ἐπιστήμη
ἐπιτήδειος
ἐπιτήδευμα
ἐπιτίθησι
ἐπιτρέπει
ἐπιτυχάνει
ἐπίφθονος
ἐπιχειρεῖ

ἄνωθεν
ἐμπροσθεν
ἐντεῦθεν
ἔωθεν
ὅπισθεν
πάντοθεν
πρόσθεν

ἀπεργάζεται
ἀπεργασίᾳ
γεωργεῖ
γεωργός
ἐξεργάζεται
ἐργάζεται
ἐργασία
ἔργον
ἔρδει
κακουργεῖ

ἀφίησι
ἱήσι
συνῆησι
ὑφίησι

καί
καίπερ
καίτοι

καθεύδει
καθίζει
καθορᾷ
κατά
καταβέλλει
καταγεῖται
καταγιγνώσκει
κατάδηλος
κατακλίνει
καταλαμβάνει
καταλέγει
καταλείπει
κατανοεῖ
καταπίνει
καταποικίλλει
κατέχει
κατηγορεῖ
κάτω

ἐγκλίνει
ἐπτάκλινος
κατακλίνει
κλίνει

ἐπανορθοῖ
ὀρθός
ὀρθῶς

οὐ
οὐδαμῶς
οὐδέ
οὐδεῖς
οὐδέποτε
οὐδέτερος
οὐκοῦν
οὐκουν
οὐπω
οὐτοι
οὐχί

εὐόφθαλμος
ὀφθαλμός
ὄψις
πρόσωπον

ἅπας
παγκάλως
πάμπολυς
παναθήναια
παντάπασιν
πανταχοῦ
παντελῶς
πάντοθεν
παντοῖος
πάντως
πάνυ
πᾶς

πρός
προσβλέπει
προσδέεται
προσδέχεται
προσεῖπε
προσεννοεῖ
προσέχει
προσλαμβάνει
προσιθῆσι
προσφέρει
προσιλῆς
πρόσωπον

ἐντίθησι
ἐπιτίθησι
παρατίθησι
προσιθῆσι
προτιθῆσι
τίθησι
ὑπόθεσις
ὑποτίθησι

καίτοι
μέντοι
οὗτοι
τοι
τοίνυν

τοῖος
τοιόσδε
τοιούτος

ὑπάγει
ὑπηρεσίᾳ
ὑπηρετής
ὑπηρετικός
ὑπὶσχεῖται
ὑπό
ὑπόθεσις
ὑποκριτής
ὑπόνοια
ὑπόσχεσις
ὑποτιθῆσι
ὑποτρώγει
ὑποφέρει
ὑφίησι

ὑψηλός
ὑψος

θεοφιλής
προσφιλής
φιλανθρωπίᾱ
φιλεῖ
φιλημα
φιλίᾱ
φιλικός
φίλιος
φίλος
φιλοφροσύνη

φύει
φύσις
φυτεύει
φυτόν

ἐγγχεῖ
ἐκκεχυμένως

DERIVATIVES

ζῷον
φιάλη
φιλανθρωπίᾱ

UNIT TWENTY-NINE

29A. BASIC DIALOGUE

29A1: Euthyphro confesses himself confused. (See 7A1, 12A1, 19A1).

- SOCRATES. And when you are asked what the holy is, Euthyphro, you seem to be unwilling to reveal its essence to me but to describe a mere experience concerning it, which this holy thing has experienced, that is, that it is loved by all gods; but what it really is, you did not as yet say. So if you please, don't hide it from me, but tell me again from the beginning what the holy is, regardless of whether it is loved by the gods or experiences anything else - for we will not differ about this - but tell me without reservation what is the holy and what the unholy?
- ΣΩΚΡΑΤΗΣ. καὶ κινδυνεύεις, ὦ Εὐθύφρων, ἐρωτώμενος τὸ ὅσιον ὅτι ποτ' ἐστίν, τὴν μὲν οὐσίαν μοι αὐτοῦ οὐ βούλεσθαι δηλῶσαι, πάθος δέ τι περὶ αὐτοῦ λέγειν, ὅτι πέπονθε τοῦτο τὸ ὅσιον, φιλεῖσθαι ὑπὸ πάντων θεῶν· ὅτι δὲ ὄν, οὐπω εἶπες. εἰ οὖν σοι φίλον, μὴ με ἀποκρύψῃ ἀλλὰ πάλιν εἰπέ ἐξ ἀρχῆς τί ποτε ὄν τὸ ὅσιον εἶτε φιλεῖται ὑπὸ θεῶν εἶτε ὀτιδὴ πάσχει - οὐ γὰρ περὶ τούτου διοισόμεθα - ἀλλ' εἰπέ προθύμως τί ἐστὶν τὸ τε ὅσιον καὶ τὸ ἀνόσιον;
- EUTHYPHRO. But Socrates, I don't know how to tell you what I mean; for somehow or other whatever definition we propose always goes around us in circles and is unwilling to remain wherever we put it.
- ΕΥΘΥΦΡΩΝ. ἀλλ', ὦ Σώκρατες, οὐκ ἔχω ἔγωγε ὅπως σοι εἰπῶ ὃ νοῶ· περιέρχεται γάρ πως ἡμῖν αἰὲς ὃ ἂν προθώμεθα καὶ οὐκ ἐθέλει μένειν ὅπου ἂν ἰδρύσώμεθα αὐτό.
- SOCRATES. Euthyphro, your words seem to be creatures of my ancestor, Daedalus.
- ΣΩΚΡΑΤΗΣ. τοῦ ἡμετέρου προγόνου, ὦ Εὐθύφρων, εἰκεν εἶναι Δαιδάλου τὰ ὑπὸ σοῦ λεγόμενα.

-- Plato, *Euthyphro*.

29A2: Let us begin again from the beginning. (See 3D3, 11A2).

SOCRATES. Then we have to consider again from the beginning what the holy is, since, as far as I am concerned, I will not give up the struggle until I learn. And do not scorn me, but in every way put your mind to it to the utmost and tell me the truth now; for you know it, if any other person does, and, just like Proteus, you are not to be released until you speak. For if you did not know clearly about the holy and the unholy, it is not possible that you would ever have tried to prosecute your aged father for murder for the sake of a serf; but now I know well that you think that you know clearly what is holy and what is not. So tell me, my dear Euthyphro, and don't hide from me what you think it is.

EUTHYPHRO. Well, some other time, Socrates; I'm hurrying somewhere now, and it's time for me to be off.

ΣΩΚΡΑΤΗΣ. ἐξ ἀρχῆς ἄρα ἡμῖν πάλιν σκεπτέον τί ἐστὶ τὸ ὅσιον, ὥς ἐγὼ πρὶν ἂν μάθω ἐκὼν εἶναι οὐκ ἀποδελιῶσω. ἀλλὰ μή με ἀτιμίας ἀλλὰ παντὶ τρόπῳ προσσχὼν τὸν νοῦν ὅτι μάλιστα νῦν εἰπέ τὴν ἀλήθειαν· οἶσθα γὰρ εἴπερ τις ἄλλος ἀνθρώπων, καὶ οὐκ ἀφετέος εἴ ὥσπερ ὁ Πρωτεύς πρὶν ἂν εἴπῃς. εἰ γὰρ μὴ ᾔδησθα σαφῶς τό τε ὅσιον καὶ τὸ ἀνόσιον, οὐκ ἔστιν ὅπως ἂν ποτε ἐπεχείρησας ὑπὲρ ἀνδρὸς θητὸς ἀνδρα πρεσβύτην πατέρα διωκᾶσθαι φόνου· νῦν δὲ εὖ οἶδα ὅτι σαφῶς οἶει εἰδέναι τό τε ὅσιον καὶ μὴ. εἰπέ οὖν, ὦ βέλτιστε Εὐθύφρων, καὶ μὴ ἀποκρύψῃ ὅτι αὐτὸ ἡγῇ.

ΕΥΘΥΦΡΩΝ. εἰς αὐθις τοίνυν, ὦ Σώκρατες· νῦν γὰρ σπεύδω ποι, καὶ μοι ὥρᾳ ἀπιέναι.

-- Plato, *Euthyphro*.

29A3: Socrates is asked to justify his pride in being a procurer. (See 17A3, 19D3).

CALLIAS. All right; now you, Socrates, how can you say that it is right for you to pride yourself on the art - which is so disgraceful - on which you said you did?

ΚΑΛΛΙΑΣ. εἶν' σὺ δὲ δῆ, ὦ Σώκρατες, τί ἔχεις εἰπεῖν ὥς ἄξιόν σοί ἐστι μέγα φρονεῖν ἐφ' ἧ εἵπας οὕτως ἀδόξῳ οὔσῃ τέχνῃ;

SOCRATES. First of all, let us agree on what are the tasks of the procurer; and do not shrink from answering all the questions I ask, so that we may know the number of points upon which we are agreed. Is this all right with you?

ΣΩΚΡΑΤΗΣ. ὁμολογησώμεθα πρῶτον ποῖά ἐστιν ἔργα τοῦ μαστροποῦ· καὶ ὅσα ἂν ἐρωτῶ, μὴ ὀκνεῖτε ἀποκρίνεσθαι, ἵνα εἰδῶμεν ὅσα ἂν συνομολογῶμεν. καὶ ὑμῖν οὕτω δοκεῖ;

ALL. Certainly.

ΠΑΝΤΕΣ. πάνυ μὲν οὖν.

And once they said "Certainly", from then on they all gave this answer.

ὥς δ' ἅπαξ εἶπαν Πάνυ μὲν οὖν, τοῦτο πάντες ἐκ τοῦ λοιποῦ ἀπεκρίναντο.

-- Xenophon, *Symposium*.

29B. DRILLS

Note: In the past six units much of what you have learned is how to combine known materials into new patterns. This unit presents a further combination of known materials: *aurist and perfective bases with subjunctive endings*.

After one or two examples you could probably handle the new forms quite readily. The next five drills are designed as much to give you assurance as practice.

M: MIMICRY DRILLS

M1: *Purpose:* To drill forms of the *aurist subjunctive* (indicative)* *active*.

M1a: *Directions:* Repeat the first word in each sequence after the recording. Then repeat and complete the partial sentence, using the new verb: e.g.,

Recording: μάθω.

Reply: μάθω.

Recording: ἔμαθον, ἀλλὰ φοβεῖται μὴ πλεόν _____

I learned; but he is afraid that I may *learn* more.

Reply: ἔμαθον, ἀλλὰ φοβεῖται μὴ πλεόν μάθω.

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|----------------|--|
| 1. μάθω. | 1. ἔμαθον, ἀλλὰ φοβεῖται μὴ πλεόν _____ |
| 2. φράσω. | 2. ἔφρασα, ἀλλὰ φοβεῖται μὴ πλεόν _____ |
| 3. ἐξεύρωμεν. | 3. ἐξηύρωμεν, ἀλλὰ φοβεῖται μὴ πλεόν _____ |
| 4. τολμήσωμεν. | 4. ἐτολμήσαμεν, ἀλλὰ φοβεῖται μὴ πλεόν _____ |
| 5. ἴδης. | 5. εἶδες, ἀλλὰ φοβεῖται μὴ πλεόν _____ |
| 6. θύσης. | 6. ἔθυσας, ἀλλὰ φοβεῖται μὴ πλεόν _____ |
| 7. πάθητε. | 7. ἐπάθετε, ἀλλὰ φοβεῖται μὴ πλεόν _____ |
| 8. ἐρωτήσητε. | 8. ἠρωτήσατε, ἀλλὰ φοβεῖται μὴ πλεόν _____ |
| 9. φάγη. | 9. ἔφαγεν, ἀλλὰ φοβεῖται μὴ πλεόν _____ |

* Remember that the only state of the verb which occurs in the subjunctive mood is the indicative.

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| 10. διδάξῃ. | 10. ἐδίδαξεν, ἀλλὰ φοβεῖται μὴ πλέον _____ |
| 11. ἀκούσωσιν. | 11. ἤκουσαν, ἀλλὰ φοβεῖται μὴ πλέον _____ |
| 12. γινῶσιν. | 12. ἔγνωσαν, ἀλλὰ φοβεῖται μὴ πλέον _____ |
| 13. σχῆτον τοῦτο. | 13. ἔσχετον, ἀλλὰ φοβεῖται μὴ πλέον _____ |
| 14. ἀυλήσητον. | 14. ηὐλήσατον, ἀλλὰ φοβεῖται μὴ πλέον _____ |
| 15. γράψητον. | 15. ἐγραψάτην, ἀλλὰ φοβεῖται μὴ πλέον _____ |

Problems:

- α'. The assertive mood is the special province of time distinctions. Aorist *assertive* indicative forms all display the past time marker. By contrast, the aorist *subjunctive* indicative forms above have no _____

- α'. past time marker.

M1b: *Purpose:* To drill forms of the *aorist subjunctive middle*.

Directions: Drill on the model:

Recording: οὐκ ἀπέδοτο τοῦτο.

He did not sell this.

Reply: φρόντισον ὅπως ἀποδῶται.

See to it that he sells (it).

- | | |
|---------------------------|--------------------------------|
| 1. οὐκ ἀπέδοτο τοῦτο. | 1. φρόντισον ὅπως ἀποδῶται. |
| 2. οὐκ ἐγράφατο τοῦτο. | 2. φρόντισον ὅπως γράψῃται. |
| 3. οὐκ ἐλίποντο τοῦτο. | 3. φρόντισον ὅπως λίπῶνται. |
| 4. οὐκ ἐδέξαντο τοῦτο. | 4. φρόντισον ὅπως δέξωνται. |
| 5. οὐχ ὑπέσχου τοῦτο. | 5. φρόντισον ὅπως ὑπόσχη. |
| 6. οὐκ ἐποιήσω τοῦτο. | 6. φρόντισον ὅπως ποιήσῃ. |
| 7. οὐκ ἀφεῖθε τοῦτο. | 7. φρόντισον ὅπως ἀφήσθε. |
| 8. οὐκ ἐποιήσασθε τοῦτο. | 8. φρόντισον ὅπως ποιήσῃσθε. |
| 9. οὐκ ἠρόμην τοῦτο. | 9. φρόντισον ὅπως ἔρωμαι. |
| 10. οὐκ ἐγενόμην ἀγαθός. | 10. φρόντισον ὅπως γένωμαι. |
| 11. οὐκ ἐξηυρόμεθα τοῦτο. | 11. φρόντισον ὅπως ἐξευρώμεθα. |
| 12. οὐκ ἐθεασάμεθα τοῦτο. | 12. φρόντισον ὅπως θεασώμεθα. |
| 13. οὐχ ὑπέθεσθον τοῦτο. | 13. φρόντισον ὅπως ὑποθῇσθον. |
| 14. οὐκ ἐδείξασθον τοῦτο. | 14. φρόντισον ὅπως δείξῃσθον. |
| 15. οὐκ ἐλάβέσθην τούτου. | 15. φρόντισον ὅπως λάβῃσθον. |
| 16. οὐκ ἐρριψάσθην τοῦτο. | 16. φρόντισον ὅπως ῥίψῃσθον. |

β'. First aorist assertive forms, both active and middle, show the α theme vowel in all but a few cases. -ω verbs in the progressive assertive show the ε/ο theme marker, lengthened to η/ω in the subjunctive. On the analogy of the progressive (and second aorist) subjunctives, first aorist subjunctives, active and middle, show the theme vowel / , rather than α.

β'. ω/η or ο/ε + .

M1c: Purpose: To learn the forms of the *aorist subjunctive passive*.

Directions: Drill on the model:

Recording: ἔχθες ἐβλέφθην.

Reply: χρὴ ἀπελθεῖν ἵνα μὴ αὖθις βλεφθῶ.

Note the tonal accent on the subjunctive.

- | | |
|-----------------------|---|
| 1. ἔχθες ἐβλέφθην. | 1. χρὴ ἀπελθεῖν ἵνα μὴ αὖθις βλεφθῶ. |
| 2. ἔχθες ἀπετράπην. | 2. χρὴ ἀπελθεῖν ἵνα μὴ αὖθις ἀποτραπῶ. |
| 3. ἔχθες ἐλυπήθημεν. | 3. χρὴ ἀπελθεῖν ἵνα μὴ αὖθις λυπηθῶμεν. |
| 4. ἔχθες ἀπεγράφημεν. | 4. χρὴ ἀπελθεῖν ἵνα μὴ αὖθις ἀπογραφῶμεν. |
| 5. ἔχθες ἐδικάσθης. | 5. χρὴ ἀπελθεῖν ἵνα μὴ αὖθις δικασθῇς. |
| 6. ἔχθες ἐφάνης. | 6. χρὴ ἀπελθεῖν ἵνα μὴ αὖθις φανῇς. |
| 7. ἔχθες διεβλήθητε. | 7. χρὴ ἀπελθεῖν ἵνα μὴ αὖθις διαβληθῆτε. |
| 8. ἔχθες ἐξεπλάγητε. | 8. χρὴ ἀπελθεῖν ἵνα μὴ αὖθις ἐκπληγῆτε. |
| 9. ἔχθες ἀντεστάθη. | 9. χρὴ ἀπελθεῖν ἵνα μὴ αὖθις ἀντισταθῇ. |
| 10. ἔχθες διεφθάρη. | 10. χρὴ ἀπελθεῖν ἵνα μὴ αὖθις διαφθαρεῇ. |
| 11. ἔχθες ἐπέμφθησαν. | 11. χρὴ ἀπελθεῖν ἵνα μὴ αὖθις πεμφθῶσιν. |
| 12. ἔχθες ἐμάνησαν. | 12. χρὴ ἀπελθεῖν ἵνα μὴ αὖθις μανῶσιν. |
| 13. ἔχθες ἐδιώχθητον. | 13. χρὴ ἀπελθεῖν ἵνα μὴ αὖθις διωχθῇτον. |
| 14. ἔχθες ἐκληθήτην. | 14. χρὴ ἀπελθεῖν ἵνα μὴ αὖθις κληθῇτον. |

M2: Purpose: To learn the forms of the *perfective subjunctive active*.

M2a: Directions: Drill rapidly across each pair of exchanges.

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|--|---|
| 1. οὐκέτι ἐγρηγόρῃσιν.
They have not wakened yet. | 1. φοβοῦμαι μὴ ἤδη ἐγρηγόρῃσιν.
I'm afraid lest they may already have wakened. |
| 2. οὐκέτι τεθνήκῃσιν. | 2. φοβοῦμαι μὴ ἤδη τεθνήκῃσιν. |
| 3. οὐκέτι γέγραφεν. | 3. φοβοῦμαι μὴ ἤδη γεγράφη. |
| 4. οὐκέτι ἀνθέστηκεν. | 4. φοβοῦμαι μὴ ἤδη ἀνθεστῇ. |
| 5. οὐκέτι οἶδα. | 5. φοβοῦμαι μὴ ἤδη εἶδῶ. |
| 6. οὐκέτι δέδωκα. | 6. φοβοῦμαι μὴ ἤδη δέδωκῶς ᾶ. |
| 7. οὐκέτι πεφύναμεν. | 7. φοβοῦμαι μὴ ἤδη πεφύνωμεν. |
| 8. οὐκέτι εἰλήφωμεν. | 8. φοβοῦμαι μὴ ἤδη εἰλήφωμεν. |
| 9. οὐκέτι οἶσθα. | 9. φοβοῦμαι μὴ ἤδη εἶδῃς. |
| 10. οὐκέτι ἔστηκας. | 10. φοβοῦμαι μὴ ἤδη ἔστῃς. |
| 11. οὐκέτι πεπόνθατε. | 11. φοβοῦμαι μὴ ἤδη πεπόνθητε. |
| 12. οὐκέτι δεδείχατε. | 12. φοβοῦμαι μὴ ἤδη δεδειχότες ᾗτε. |
| 13. οὐκέτι πεποιήκατον. | 13. φοβοῦμαι μὴ ἤδη πεποιήκητον. |
| 14. οὐκέτι τεθείκατον. | 14. φοβοῦμαι μὴ ἤδη τεθηκότε ᾗτον. |

M2b: Purpose: To drill forms of the *perfective subjunctive middle/passive*.

Directions: Drill across each row after the recording.

- | | |
|-------------------------|--|
| 1. πεπαίδευμαι. | 1. ἐπιμελητέον ὅπως πεπαιδευμένος ὦ. |
| I have been trained. | Care must be taken that I have been trained. |
| 2. πεπειράσσαι. | 2. ἐπιμελητέον ὅπως πεπειραμένος ᾖς. |
| 3. πέπεμπται. | 3. ἐπιμελητέον ὅπως πεπεμμένος ᾖ. |
| 4. βεβοήθησθον. | 4. ἐπιμελητέον ὅπως βεβοηθημένω ᾦτον. |
| 5. λέλειφθον. | 5. ἐπιμελητέον ὅπως λειμμένω ᾦτον. |
| 6. ἔωρᾶμεθα. | 6. ἐπιμελητέον ὅπως ἔωρᾶμένοι ὦμεν. |
| 7. πεφύλαχθε. | 7. ἐπιμελητέον ὅπως πεφυλαγμένοι ᾦτε. |
| 8. ὠφέλησθε. | 8. ἐπιμελητέον ὅπως ὠφελημένοι ᾦτε. |
| 9. ἀνθέστανται. | 9. ἐπιμελητέον ὅπως ἀνθεσταμένοι ὦσιν. |
| 10. διεφθαρμένοι εἴσιν. | 10. ἐπιμελητέον ὅπως διεφθαρμένοι ὦσιν. |

γ'. The perfective subjunctive middle/passive is obviously formed by combining the perfective participle middle/passive with the progressive subjunctive of _____.

γ'. ἐστί.

R: RECOGNITION DRILLS

R1: Purpose: To practise distinguishing the aorist from the progressive subjunctive.

R1a: Directions: Repeat each of the following sentences expanding it with ἅπαξ where the subjunctive is aorist, with συνεχῶς where it is progressive.

Cover this column

- | | |
|---|------------|
| 1. φοβοῦμαι μή με _____ ἐκπλήξῃ. | 1. ἅπαξ |
| 2. σφόδρα χαίρω ὅταν τὰ σκέλη _____ γυμνάζῃς. | 2. συνεχῶς |
| 3. περιέρχεται γὰρ ὃ ἂν _____ ὀρίσωμεν. | 3. ἅπαξ |
| 4. μή ἡμᾶς μήδε _____ ἐρωτήσῃτε. | 4. ἅπαξ |
| 5. νῦν μανθάνω ἵνα _____ αὐλῶ. | 5. συνεχῶς |
| 6. ὠφελεῖν βούλομαι ἵνα μή _____ ἀπορῶσιν. | 6. συνεχῶς |
| 7. οὐκ ἔχετον ὅπως σοι _____ εἴπητον. | 7. ἅπαξ |
| 8. λυπούμεθα ὅταν _____ ἀδικώμεθα. | 8. συνεχῶς |
| 9. οὐκ ἀφετέος εἴ πρὶν ἂν _____ εἴπῃς. | 9. ἅπαξ |
| 10. φοβοῦμαι μή οὐκ _____ ἀντιστῶσι. | 10. ἅπαξ |

R1b: Directions: Repeat and expand the following sentences using ἐνίστε, - "occasionally", where the verb is aorist subjunctive, αἰεῖ where it is progressive.

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| 1. οὐκ ἀηδές ἔσται ἂν τοὺς θεοὺς _____ αἰδέσθῃ. | 1. αἰεῖ |
| 2. οὐκ ἔχετε ὅπως _____ δηλώσῃσθε. | 2. ἐνίστε |
| 3. χαίρουσιν ὅταν τοῦτο _____ ποιῶνται. | 3. αἰεῖ |
| 4. μή ὀκνεῖτε ἀποκρίνεσθαι ὅσα ἂν _____ ἐρωτῶ. | 4. αἰεῖ |
| 5. ἄρα φοβῇ μή τῷ λόγῳ _____ οὐχ ἔσπῃσθον; | 5. ἐνίστε |
| 6. ἐκαλεῖτο ὁ οἰκέτης ἵνα μισθὸν _____ ἀποδέξῃται. | 6. ἐνίστε |
| 7. ἄρα τὴν ὑπόθεσιν οὕτω _____ προτιθώμεθα; | 7. αἰεῖ |
| 8. φροντιστέον ὅπως _____ ἀποκρίνωμαι. | 8. ἐνίστε οἱ αἰεῖ |
| 9. φοβοῦμαι μή τὸν λόγον _____ οὐκ ἐπίστησθον. | 9. αἰεῖ |
| 10. ἐπιμελητέον ὅπως ἀκρῖβῶς _____ ἡγήσῃ. | 10. ἐνίστε |

R2: Purpose: To practise recognition of the aorist subjunctive passive.

Directions: When the subjunctive in any of the following sentences is passive, complete the sentence with *ὑπό τινος*. Where it is active, with *τι*.

Cover this column

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|--|---------------|
| 1. φοβούμεθα μὴ ἐκπλαγῆς. | 1. ὑπό τινος |
| 2. ἄρ' οὐκ ἔχεις ὅπως μάθης; | 2. τι |
| 3. μὴ ὀκνεῖτε καλέσαι ἵνα ἀκουσθῇτε. | 3. ὑπό τινος |
| 4. οὐκ ἄπειμί γε πρὶν ἂν διωχθῶ. | 4. ὑπό τινος |
| 5. λυπεῖται ὅταν πάθωμεν. | 5. τι |
| 6. θεᾷσόμεθα ἔαν γράφῃ. | 6. τι |
| 7. θεᾷσόμεθα ἔαν γραφῇ. | 7. ὑπό τινος |
| 8. χαίρω ὅταν λάθῃ φεύγων. | 8. τι |
| 9. αἶψά μιν μένουσιν ὅπου ἂν ἰδρῦθῶσιν. | 9. ὑπό τινος |
| 10. οὐ δεῖ σῶσαι αὐτὸν πρὶν ἂν ἀποσφαγῇ. | 10. ὑπό τινος |

R3: Purpose: To practise the distinction between aorist and perfective subjunctives active.

Directions: Repeat each of the following sentences, expanding it with *ἤδη* before forms of the perfective subjunctive, *ἅπαξ* before the aorist.

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|--|----------|
| 1. οὐκ ἄπειμι πρὶν ἂν _____ εἴπῃς. | 1. ἅπαξ |
| 2. ἄρα φοβῇ μὴ _____ τεθνήκωσιν; | 2. ἤδη |
| 3. τοῦτο ἐπεποιήκη ἵνα _____ λελήθῃ ἰών. | 3. ἤδη |
| 4. φοβοῦνται μὴ _____ ἀκούσωμεν. | 4. ἅπαξ |
| 5. ἐπιμελητέον ὅπως _____ πέμψωσίν σε. | 5. ἅπαξ |
| 6. φημί αὐτὸν ἀπεληλυθέναι ἵνα μὴ _____ εἰδῇ. | 6. ἤδη |
| 7. φρόντισον ὅπως _____ δείξητον. | 7. ἅπαξ |
| 8. ποῦ μοι τὰ δῶρα; φροντιστέον ὅπως μὴ _____ ἀποδεδωκῶς ᾗς. | 8. ἤδη |
| 9. φοβοῦμαι μὴ _____ ἐγρηγόρητε. | 9. ἤδη |
| 10. μή με μηδὲ _____ διδάξῃς τοῦτο. | 10. ἅπαξ |

R4: Purpose: To practise the distinction between active and middle/passive forms of the perfective subjunctive.

Directions: Repeat each of the following sentences, expanding it with *ὑπό τινος* where the subjunctive is passive, with *τι* where it is active.

Cover this column

- | | |
|---|---------------|
| 1. φοβεῖται μὴ οὐκ εἰλήφωμεν. | 1. τι |
| 2. τοῦτο ποιητέον ὅπως μὴ πεπόνθῃ. | 2. τι |
| 3. ἐπιμελητέον ὅπως βεβοηθημένος ᾧ. | 3. ὑπό τινος |
| 4. τοῦτο πεποιήκα ἵνα μὴ λελοίπωσιν. | 4. τι |
| 5. τοῦτο πεποιήκα ἵνα μὴ λελοιπότες ᾧσιν. | 5. τι |
| 6. φρόντισον ὅπως μὴ διεφθαρμένοι ᾧσιν. | 6. ὑπό τινος |
| 7. οὐκ ἔχω ὅπως πεποιήκω. | 7. τι |
| 8. φοβοῦμαι μὴ σφόδρα ἐληλεγμένοι ᾧμεν. | 8. ὑπό τινος |
| 9. φροντιστέον ὅπως μὴ ἀποδεδωκυῖα ᾧ. | 9. τι |
| 10. δέδοικα μὴ τοῦτο εἰρημένον ᾧ. | 10. ὑπό τινος |

P: *PRODUCTION DRILLS*

P1: *Purpose:* To produce forms of the aorist subjunctive.

P1a: *Directions:* Turn back to Drill *M1a*. Cover the left-hand column and repeat the recorded fragment, completing it with the subjunctive which corresponds to the assertive form. The recording is your check.

P1b,

P1c: *Directions:* Turn to *M1b* and *M1c*. Cover the right-hand column and anticipate the recorded reply. The recording is your check.

P2: *Purpose:* To produce forms of the perfective subjunctive.

Directions: Turn back to Drills *M2a* and *M2b*. Cover the right-hand column and anticipate the recorded reply. The recording is your check.

P3: Purpose: To associate the aorist imperative in affirmative commands with μή + aorist subjunctive in negative commands (prohibitions).

Directions: Transform the following affirmative commands to negative ones, on the pattern:

Recording: ποιήσον σὺ τὰ γέῤῥα.

Reply: μὴ ποιήσης σὺ τὰ γέῤῥα.

Cover this column

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|---|--|
| 1. ποιήσον σὺ τὰ γέῤῥα. | 1. μὴ ποιήσης σὺ τὰ γέῤῥα. |
| 2. λαβὲ τὸ ἀργύριον. | 2. μὴ λάβῃς τὸ ἀργύριον. |
| 3. προδότω ἐκεῖνος τὴν πόλιν. | 3. μὴ προδῶ ἐκεῖνος τὴν πόλιν. |
| 4. λαβέτω οὗτος τὸν ἵππον. | 4. μὴ λάβῃ οὗτος τὸν ἵππον. |
| 5. δῆσατον σφῶ τοὺς ἐχθρούς. | 5. μὴ δῆσητον σφῶ τοὺς ἐχθρούς. |
| 6. τέρψατε ὑμεῖς τὸν βασιλέα. | 6. μὴ τέρψητε ὑμεῖς τὸν βασιλέα. |
| 7. ὑπόθου ἄλλον λόγον. | 7. μὴ ὑποθῇ ἄλλον λόγον. |
| 8. ἅπαξ μόνον ὀρχῆσαι. | 8. μὴ ἅπαξ μόνον ὀρχήσῃ. |
| 9. ἀποδέξασθε τὰ δῶρα. | 9. μὴ ἀποδέξησθε τὰ δῶρα. |
| 10. ἀφείσθε αὐτοὺς ἀπὸ τῆς οἰκίᾱς. | 10. μὴ ἀφῆσθε αὐτοὺς ἀπὸ τῆς οἰκίᾱς. |
| 11. ἐρέσθων αὐτῷ τὸν διδάσκαλον. | 11. μὴ ἐρησθον αὐτῷ τὸν διδάσκαλον. |
| 12. χρησάσθων οὗτοι ἵπποις θυμοειδέσιν. | 12. μὴ χρήσωνται οὗτοι ἵπποις θυμοειδέσιν. |

P4: Purpose: To practise use of the aorist subjunctive with **οὐ μή** to express an emphatic future negative.

Directions: The recording will ask you a question. Reply on the following pattern:

Recording: ἄρα τοῦτο γενήσεται;

Will this happen?

Reply: τοῦτο οὐ μὴ γένηται.

This will *not* happen.

Cover this column

1. ἄρα τοῦτο γενήσεται;
2. ἄρα τοῦ φύλακος ἀκούσεται;
3. ἄρα τὴν γυναῖκα πρὸς τοὺς ἄρχοντας ἄξει;
4. ἄρα τοὺς παῖδας διδάξω;
5. ἄρα τὴν ἰατρείαν ἐπιθήσεις;
6. ἄρα εὐδοκιμήσουσιν;
7. ἄρα τὸν θησαυρὸν εὐρήσομεν;
8. ἄρα τοὺς ἄνδρας ὄψεσθε;
9. ἄρα ἀπὸ τῶν ἀρχόντων φεύξεται;

1. τοῦτο οὐ μὴ γένηται.
2. τοῦ φύλακος οὐ μὴ ἀκούσῃ.
3. τὴν γυναῖκα πρὸς τοὺς ἄρχοντας οὐ μὴ ἀγάγῃ.
4. τοὺς παῖδας οὐ μὴ διδάξω.
5. τὴν ἰατρείαν οὐ μὴ ἐπιθῇς.
6. οὐ μὴ εὐδοκιμήσωσιν.
7. τὸν θησαυρὸν οὐ μὴ εὐρωμεν.
8. τοὺς ἄνδρας οὐ μὴ ἴδητε.
9. ἀπὸ τῶν ἀρχόντων οὐ μὴ φύγῃ.

P5: Purpose: To drill the use of the aorist subjunctive with *έως αν* - "up to the point that, until".

Directions: Combine each pair of sentences into one: e.g.,

Recording: *Άρα μένω; ούκ απήλθεν.*

Am I to wait? He did not go away.

Reply: *Άρα μένω έως αν απέλθῃ;*

Am I to wait until he goes away?

Cover this column

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|--------------------------------------|---------------------------------------|
| 1. Άρα μένω; ούκ απήλθεν. | 1. Άρα μένω έως αν απέλθῃ; |
| 2. Άρα επισκοπῶ; ούκ απειργάσατο. | 2. Άρ' επισκοπῶ έως αν απεργάσῃται; |
| 3. Άρα διδάσκωμεν; ούκ ἐδιδάχθῃς. | 3. Άρα διδάσκωμεν έως αν διδαχθῇς; |
| 4. τί ποιήσωμεν; ούκ απεκρίναντο. | 4. τί ποιήσωμεν έως αν αποκρίνωνται; |
| 5. Άρα θεᾶσμαι; ούκ ἐλάβεςθε τούτου. | 5. Άρα θεᾶσμαι έως αν λάβῃσθε τούτου; |
| 6. Άρα μένω; ούκ ἔπεμψάς με. | 6. Άρα μένω έως αν πέμψῃς με; |
| 7. Άρα μένωμεν; ούκ ἐκλήθημεν. | 7. Άρα μένωμεν έως αν κληθῶμεν; |
| 8. τί ποιῶ; δεῖπνον οὐ προϋθέμην. | 8. τί ποιῶ έως αν δεῖπνον προθῶμαι; |

P6: *Purpose:* To drill the use of the aorist subjunctive with *πρὶν ἂν* - "until (after a negative), before".

Directions: Combine each pair of recorded statements on the following pattern:

Recording: οὐ δεῖ ποιῆσαι τοῦτο. φεύξεται.

It is not necessary to do this. He will flee.

Reply: οὐ δεῖ ποιῆσαι τοῦτο *πρὶν ἂν* φύγῃ.

It is not necessary to do this *until he flees*.

Cover this column

- | | |
|------------------------------------|---|
| 1. οὐ δεῖ ποιῆσαι τοῦτο, φεύξεται. | 1. οὐ δεῖ ποιῆσαι τοῦτο <i>πρὶν ἂν</i> φύγῃ. |
| 2. οὐ δεῖ εἰπεῖν τοῦτο, ἐρωτήσει. | 2. οὐ δεῖ εἰπεῖν τοῦτο <i>πρὶν ἂν</i> ἐρωτήσῃ. |
| 3. οὐ δεῖ κιθαρίσαι, ὀρχήσῃ. | 3. οὐ δεῖ κιθαρίσαι <i>πρὶν ἂν</i> ὀρχήσῃ. |
| 4. οὐ δεῖ ἑλληνίσαι, νικηθήσῃ. | 4. οὐ δεῖ ἑλληνίσαι <i>πρὶν ἂν</i> νικηθῇ. |
| 5. οὐ δεῖ συγχωρῆσαι, ἀποβλέψωσιν. | 5. οὐ δεῖ συγχωρῆσαι <i>πρὶν ἂν</i> ἀποβλέψωσιν. |
| 6. οὐ δεῖ πειράσασθαι, δηλώσονται. | 6. οὐ δεῖ πειράσασθαι <i>πρὶν ἂν</i> δηλώσονται. |
| 7. οὐ δεῖ δοῦναι τοῦτο, δεξόμεθα. | 7. οὐ δεῖ δοῦναι τοῦτο <i>πρὶν ἂν</i> δεξόμεθα. |
| 8. οὐ δεῖ γελάσαι, εὖ πράξωμεν. | 8. οὐ δεῖ γελάσαι <i>πρὶν ἂν</i> εὖ πράξωμεν. |
| 9. οὐ δεῖ εἰπεῖν, γνώσεσθε. | 9. οὐ δεῖ εἰπεῖν <i>πρὶν ἂν</i> γνώτε. |
| 10. οὐ δεῖ καλέσαι αὐτούς, ἀπίσιν. | 10. οὐ δεῖ καλέσαι αὐτούς <i>πρὶν ἂν</i> ἀπίωσιν. |

29C. GRAMMAR

29C1: *Uses of the Aorist and Perfective Subjunctive*

Use of the aorist and perfective subjunctive, where these bases are appropriate, is determined by the same general conditions as those governing use of the progressive subjunctive, noted in 17C. Several important additional uses of the *aorist* subjunctive in particular are to be noted:

1. *in Negative Commands (Prohibitions).*

μή + aorist subjunctive in *negative commands*, parallels the aorist imperative in affirmative commands: e.g.,

λαβὲ τὸ ἀργύριον.

but, μὴ λάβῃς τὸ ἀργύριον. (P3)

[The progressive imperative may be used either in commands, or with μή in prohibitions (16C3). Under NO circumstances should the aorist imperative ever be used in prohibitions. Correct Attic usage requires μή + aorist subjunctive for this purpose.]

2. *as an Emphatic Future (Negative).*

οὐ μή + aorist subjunctive may be used to express emphatic future statements: e.g.,

οὐ μὴ ποιήσῃ τοῦτο.

He will NOT do this.

3. *with ἕως ἄν and οὐ . . . πρὶν ἄν.*

Certain temporal clauses show a marked preference for the *aorist* subjunctive, in the vicinity of ἕως ἄν - "up to the point that, until", and οὐ . . . πρὶν ἄν - "not before, until": e.g.,

ἄρα λέγω ἕως ἄν μάθῃς;

Am I to go on talking until you understand?

μὴ ἀπέλθωμεν πρὶν ἄν ὀρχήσῃται.

Let us not leave until (before) she dances.

Where the aorist aspect is required, use of the aorist subjunctive with the indefinite relative, ὃ ἄν, ὅπου ἄν, etc., patterns with that of the progressive subjunctive (17C1.B5).

The *perfective subjunctive* occurs rarely; and you will note that the only production drills provided for this use are the M2 drills in reverse. While it is important to recognize it in reading, where you might naturally expect to find a perfective subjunctive it is commonly replaced by an aorist.*

29C2: *Forms of the Aorist and Perfective Subjunctive*

- a. The note at the head of the drills made the point that the subsequent forms were basically new combinations of known materials. This, as you may observe from the charts below, is true of both aorist and perfective subjunctives. Aorist subjunctives and simple (see c. below) perfective active subjunctives are built on their respective bases + ω/η theme marker + primary endings for all but the aorist middle, which takes primary middle/passive endings: e.g.,

		STEM	+	SUBJECT ENDING**
		Base	Theme Marker	(Active Primary Endings)
Aorist Active	ἀκουσ-	ω/η (ο/ε+,)		S. 1. - ω
	λαβ-			2. - ις
				3. - ι
Aorist Passive	ἀκουσθ-			
	φαν-			D. 2.]
				3.] - τ ο υ
(Note the high-low tone glide on aorist passive subjunctive endings.)				
Perfective Active (non-compound form)	πεποιηκ-			P. 1. - μεν
	γεγραφ-			2. - τε
				3. - , σ ι

* Cf. Smyth, Section 1860.

** Only the indicative state occurs in the subjunctive mood.

	STEM		+	SUBJECT ENDING
	Base	Theme Marker		(Middle/Passive Primary Endings)
Aorist Middle	πεμψ-	ω/η (ο/ε+.)		S. 1. -μαι
	λαβ-			2. -αι
				3. -ται
				D. 2. } -σθον
				3. }
			P. 1.	-μεθα
			2.	-σθε
			3.	-νται

b. *Perfective Subjunctive, Middle/Passive*

The perfective subjunctive, middle/passive, is regularly formed by combining the perfective participle middle/passive with the progressive subjunctive forms of *ἔστί*: e.g.,

ἐπιμελητέον ὅπως ὀρθῶς πεπαιδευμένοι ᾗτε.

Care must be taken that you (pl.) have been properly trained.

(See M2b of this unit.)

c. *Perfective Subjunctive Active*

Actual occurrences of the simple (i.e., non-compound) perfective subjunctive active are very rare in Attic Greek. Like the middle/passive, the active forms too may be produced by combining the perfective participle (active) with progressive subjunctive forms of *ἔστί*: (e.g., πεπαιδευκότες ᾗτε). Drill M2a provides examples of both simple and compound (nos. 6, 12, 14) types. The very rarity of their occurrence makes it worthwhile to learn their straightforward and distinctive formal characteristics so as to eliminate uncertainty when they unexpectedly appear.

29D. SUPPLEMENTARY READINGS

29D1: Do the gods really behave badly? (See 4D1, 10A1, 10D1, 18D2, 22A2, 22D1.)

ΕΥΘΥΦΡΩΝ. ἐπεὶ, ὦ Σώκρατες, θεῶσαι ὥς μέγα σοι
ἐρῶ τεκμήριον τοῦ νόμου ὅτι οὕτως
ἔχει - ὁ καὶ ἄλλοις ἤδη εἶπον, ὅτι
ταῦτα ὀρθῶς ἂν εἴη οὕτω γινόμενα
- μὴ ἐπιτρέπουν τῷ ἄσεβοῦντι μηδ'
ἂν ὅστισοῦν τυγχάνῃ ὦν. αὐτοὶ γάρ
οἱ ἄνθρωποι τυγχάνουσι νομίζοντες
τὸν Δία τῶν θεῶν ἄριστον καὶ
δικαιότατον, καὶ τοῦτον ὁμολογοῦσι
τὸν αὐτοῦ πατέρα δῆσαι ὅτι τοὺς υἱεῖς
κατέπινεν οὐκ ἐν δίκῃ, κάκεῖνόν γε αὖ
τὸν αὐτοῦ πατέρα ἐκτεμεῖν δι' ἕτερα
τοιαῦτα· ἐμοὶ δὲ χαλεπαίνουσιν ὅτι
τῷ πατρὶ ἐπεξέρχομαι ἀδικοῦντι, καὶ
οὕτως αὐτοὶ αὐτοῖς τὰ ἐναντία λέγουσι
περὶ τε τῶν θεῶν καὶ περὶ ἐμοῦ.

ΣΩΚΡΑΤΗΣ. ἄρά γε, ὦ Εὐθύφρων, τοῦτ' ἔστιν οὐνεκα
τὴν γραφὴν φεύγω, ὅτι τὰ τοιαῦτα
ἐπειδὴν τις περὶ τῶν θεῶν λέγῃ, δυσχερῶς
πῶς ἀποδέχομαι; διὸ δὴ, ὥς ἔοικε, φήσει
τίς με ἐξαμαρτάνειν. νῦν οὖν εἰ καὶ σοὶ
ταῦτα συνδοκεῖ τῷ εὖ εἰδότηι περὶ τῶν
τοιούτων, ἀνάγκη δὴ, ὥς ἔοικε, καὶ
ἡμῖν συγχωρεῖν. τί γὰρ καὶ φήσομεν,
οἳ γε καὶ αὐτοὶ ὁμολογοῦμεν περὶ
αὐτῶν μηδὲν εἰδέναι; ἀλλὰ μοι εἰπέ
πρὸς Φιλίου, σὺ ὥς ἀληθῶς ἡγῇ

ταῦτα οὕτως γεγονέναι;

ΕΥΘΥΦΡΩΝ. καὶ ἔτι γε τούτων θαυμασιώτερα, ὦ
Σώκρατες, ἃ οἱ πολλοὶ οὐκ ἴσασιν.

-- Plato, *Euthyphro*.

1. τί θεᾶσθαι ἐκελεύσθη ὁ Σωκράτης;
2. πῶς ἔχει ὁ νόμος;
3. ἔάν τις ἀσεβῇ, τί χρὴ ποιεῖν;
4. ἄρ' ὁ Ζεὺς ἀληθῶς δίκαιός ἐστιν;
5. τίς ἐδέθη;
6. τίς ὁ τοῦς ὑεῖς καταπιών;
7. τίς ἐξετμήθη;
8. ἄρ' οἱ οἰκεῖοι δικάως τῷ Εὐθύφρονι χαλεπαίνουσιν;
9. διὰ τί ὁ Σωκράτης - ὥς φησιν - τὴν γραφὴν ἔφευγεν;
10. τίς περὶ τῶν θεῶν εὔ οἶδεν;
11. τί δεῖ ποιεῖν τὸν Σωκράτην;
12. ἄρ' ὁ Εὐθύφρων ὥς ἀληθῶς ἠγεῖτο ταῦτα οὕτως γεγονέναι;

29D2: Socrates and Euthyphro agree that holiness and unholiness are opposites. (See 5A1, 10D2.)

ΣΩΚΡΑΤΗΣ. φέρε δῆ, τί λέγομεν; τὸ μὲν θεοφιλές
 τε καὶ θεοφιλῆς ἄνθρωπος ὅσιος, τὸ
 δὲ θεομίσης καὶ ὁ θεομίσης ἀνόσιος·
 οὐ ταῦτόν δ' ἐστίν, ἀλλὰ τὸ
 ἐναντιώτατον, τὸ ὅσιον τῷ ἀνοσίῳ·
 οὐχ οὕτως;

ΕΥΘΥΦΡΩΝ. οὕτω μὲν οὔν.

ΣΩΚΡΑΤΗΣ. καὶ εὖ γε φαίνεται εἰρησθαι;

ΕΥΘΥΦΡΩΝ. δοκῶ, ὦ Σώκρατες.

-- Plato, *Euthyphro*.

1. τί φᾶσιν;
2. τί εὖ εἴρηται;

29D3: Wherein men - and gods too, it would appear - differ.

ΣΩΚΡΑΤΗΣ. οὐκ ἄρα ἐκεῖνό γε ἀμφισβητοῦσιν,
ὥς οὐ τὸν ἀδικοῦντα δεῖ διδόναι
δίκην, ἀλλ' ἐκεῖνο ἴσως
ἀμφισβητοῦσιν, τὸ τίς ἐστὶν ὁ
ἀδικῶν καὶ τί δρῶν καὶ πότε.

πότε - when (interrogative)

ΕΥΘΥΦΡΩΝ. ἀληθῆ λέγεις.

ΣΩΚΡΑΤΗΣ. οὐκοῦν αὐτά γε ταῦτα καὶ οἱ
θεοὶ πεπόνθασιν, εἴπερ
στασιάζουσι περὶ τῶν δικαίων
καὶ ἀδίκων ὥς ὁ σὸς λόγος, καὶ
οἱ μὲν φᾶσιν ἀλλήλους ἀδικεῖν,
οἱ δὲ οὐ φᾶσιν; ἐπεὶ ἐκεῖνό γε
δήπου, ὧ θαυμάσιε, οὐδεὶς οὔτε
θεῶν οὔτε ἀνθρώπων τολμᾷ
λέγειν, ὥς οὐ τῷ γε ἀδικοῦντι
δοτέον δίκην.

οὔτε . . . οὔτε - neither . . . nor

ΕΥΘΥΦΡΩΝ. ναί, τοῦτο μὲν ἀληθὲς λέγεις, ὧ
Σώκρατες, τό γε κεφάλαιον.

ΣΩΚΡΑΤΗΣ. ἀλλ' ἕκαστόν γε οἶμαι, ὧ
Εὐθύφρων, τῶν πρᾶχθέντων
ἀμφισβητοῦσιν οἱ
ἀμφισβητοῦντες, καὶ ἄνθρωποι
καὶ θεοί, εἴπερ ἀμφισβητοῦσιν
θεοί· πράξεώς τινος πέρι
διαφερόμενοι οἱ μὲν δικαίως
φᾶσιν αὐτὴν πεπράχθαι, οἱ
δὲ ἀδίκως· ἄρ' οὐχ οὕτως;

ΕΥΘΥΦΡΩΝ. πάνυ γε.

-- Plato, *Euthyphro*.

1. τί οἱ θεοὶ πεπόνθασιν;
2. ἄρ' οἱ θεοὶ φᾶσιν ἄδικεῖν;
3. τί οὐδεὶς τολμᾷ φάναι;

29D4: Critobulus prides himself on his beauty.

ΣΩΚΡΑΤΗΣ. τί γάρ σύ, ὦ Κριτόβουλε,
ἐπὶ τίνι μέγιστον φρονεῖς;

ΚΡΙΤΟΒΟΥΛΟΣ. ἐπὶ κάλλει.

ΣΩΚΡΑΤΗΣ. ἦ οὖν καὶ σὺ ἔξεις λέγειν
ὅτι τῷ σῷ κάλλει ἱκανὸς
εἶ βελτίους ἡμᾶς ποιεῖν;

ΚΡΙΤΟΒΟΥΛΟΣ. εἰ δὲ μή, δῆλόν γε ὅτι
φαῦλος φανοῦμαι.

-- Xenophon, *Symposium*.

1. τίς καλὸς εἶναι εὐχεται;
2. ἄρα τὸ κάλλος ἀμείνονας τοὺς ἀνθρώπους ποιεῖν ἔοικεν;

29D5: Antisthenes interrogates Callias. (See 8A2, 14D2, 17D3, 22D4.)

ΚΑΛΛΙΑΣ. οὐδὲ χάριτας ἀποδιδόασιν, ἀλλ'
ἔνιοι καὶ ἐχθρόνως ἔχουσιν ἢ
πρὶν λαβεῖν.

ΑΝΤΙΣΘΕΝΗΣ. (ἅμα εἰσβλέπων ὡς ἐλέγχων
αὐτόν)· θαυμαστά γ', εἰ πρὸς
μὲν τοὺς ἄλλους δύνασαι
δικαίους ποιεῖν αὐτούς, πρὸς
δὲ σαυτὸν οὐ.

εἰσβλέπει - look at

ΚΑΛΛΙΑΣ. καὶ τί τοῦτο θαυμαστόν; οὐ
καὶ τέκτονάς τε καὶ
οἰκοδόμους πολλοὺς ὁρᾷς οἱ
ἄλλοις μὲν πολλοῖς ποιοῦσιν
οἰκίᾱς, ἑαυτοῖς δὲ οὐ δύνανται
ποιῆσαι, ἀλλ' ἐν μισθωταῖς
οἰκοῦσι; καὶ ἀνάσχου μέντοι,
ὦ σοφιστᾶ, ἐλεγχόμενος.

-- Xenophon, *Symposium*.

1. ἄρ' οἱ τὸ ἀργύριον λαβόντες φιλικῶς ἔχουσιν;
2. εἰς τίνα εἰσέβλεψεν ὁ Ἀντισθένης;
3. τί θαυμαστὸν δοκεῖ τῷ Ἀντισθένει;
4. διὰ τί ὁ Ἀντισθένης ἀνέχεσθαι ἐκελεύσθη;

29D6: The beauty contest begins. (See 12D4, 16A2 and cf. 28D3 and 29D4.)

ΚΑΛΛΙΑΣ. σὺ δὲ δῆ, ὦ Κριτόβουλε, εἰς
τὸν περὶ τοῦ κάλλους ἀγῶνα
πρὸς Σωκράτην οὐκ ἀνθίστασαι;

ΣΩΚΡΑΤΗΣ. νῆ Δί', ἴσως γὰρ εὐδοκιμοῦντα
τὸν μαστροπὸν παρὰ τοῖς κριταῖς
ὁρᾷ.

ΚΡΙΤΟΒΟΥΛΟΣ. ἀλλ' ὅμως οὐκ ἀναδύομαι· ἀλλὰ
δίδασκε, εἴ τι ἔχεις σοφόν, ὥς
καλλίῳν εἴ ἐμοῦ. μόνον τὸν
λαμπτήρα ἐγγύς <τις>
προσενεγκάτω.

ΣΩΚΡΑΤΗΣ. εἰς ἀνάκρισιν τοίνυν σε πρῶτον
τῆς δίκης καλοῦμαι· ἀλλ'
ἀποκρίνου.

ΚΡΙΤΟΒΟΥΛΟΣ. σὺ δέ γε ἐρώτᾳ.

-- Xenophon, *Symposium*.

1. τίνες περὶ τοῦ κάλλους στασιάζουσιν;
2. τίς ὁ μαστροπός;
3. διὰ τί ἔδει τὸν λαμπτήρα ἐγγύς προσενεχθῆναι;
4. τίς πρῶτον ἠρωτήθη;

29E. COMPOSITION

Instead of another Greek Prose, we will return this time to the last version (28E). Shaw, like most modern English playwrights, used prose, but Greek drama was a verse drama, from Aeschylus to Menander and his contemporaries in comedy. The commonest dialogue metre was the iambic line, and as you know something about accents in Greek, a few hints, given in Appendix "A" will help you to scan examples of Greek iambics with sufficient accuracy to enable you to understand the basic mechanics of the comic form of the line. Aristotle thought iambics a suitable metre for dialogue (*cf.* blank verse in English, which some prose writers quite often, as particularly Dickens, drop into, unconsciously).

Keep Appendix "A" in front of you as you tackle the new recast of 28Ea. The same words which were used in the version of 28E will serve, except where asterisked; in these cases the substitute is given in parenthesis. Some word-transpositions are indicated by (1), (2), (3), (4); the recast is broken up into verse-lines, which are numbered. A few insertions (necessary for metre) which are not in the prose copy, are enclosed in angle-brackets < >.

Lines 1 and 2 are given in Greek at the end of the recast as an example of what is expected.

Androcles

Emperor

1. A. And again I* (ἔγωγε) am-perplexed (2) (as-to) this (1), fearing (2) what (1)
2. all (men from) us (acc.) <thus> are-running-away, <you see>.
3. E. O magician <(do) thou not delay> but kill forthwith
4. this (2) lion (1). For (he) is guilty of-insolence.
5. But you committed shameful (things). (Let) every (man) help.
5. A. <Let go>* (μὲθεῖς)
6. <fear (acc.)>. What are-you-fleeing-from? Really* (ἦ) he-will-pursue you, if thou-flee.
7. E. Not <verily*(τοί)> do-I-fear. But (do) thou remain in (the) middle (2) of-us (1).
8. A. Never fear the animals, master. Verily, a-great (thing)
9. is (2) this (1). But whenever he-recognizes thee (2) (as) being (3) a-friend (1) <you see>,
10. he-will-become more-obedient (than, *genitive*) a-dog. Remain
11. in quietude and* (τε) laugh. But of-your body
12. entire (= of-all) (the) smell (do) thou (3) allow (2) this (1) (lion) to-learn
13. for (2) it-is-necessary (4) (for) him (3) to-be-courageous (1). For he-fears thee, you-see.
14. But* (δέ) (do) thou not be-vexed (at) being-smelled and* (καί) afterwards thee (dative)
15. to-trust he-will-be-willing. Hither, hither, affably

16. *by-thee*, o little-lion (is the) emperor meet-to-be-addressed.
 17. For (he is) good. And it-is-allowed for-this (man) if (thou do) not speak
 18. respectfully to-slaughter (2) us (1) quickly.
 19. Hey you (!) naughtily wast-thou-shooing-off (2) the emperor (1).
 20. But (wilt thou) not let-go-of (the) chlamys. Of-the habits. But thou
 21. (do) not please tug-(it)-away, master. This (lion) is-playing only.
 22. (Do) not let-us-enrage (2) this (1) (lion). But to-me a-friend
 23. show thy(self) truly and (do) thou not behave (2) proudly (1).
 24. Of-(his)-friends, little-lion, thou-beholdest* (εἰσορᾷς) the friendliest
 25. of-the (friends) of-little-Androcles. This (man) as (2) a-brother (1) he-loves.

Sample of lines 1 and 2:

1. $\overline{\kappa\alpha\iota} \quad \overline{\mu\eta\nu} \quad | \quad \overline{\xi\gamma\omega} \quad | \quad \overline{\gamma\epsilon} \quad \overline{\tau\omicron\delta}, \quad \overline{\alpha} \quad | \quad \overline{\pi\omicron\rho\omega} \quad | \quad \overline{\tau\iota} \quad \overline{\phi\omicron\beta\omicron\upsilon} \quad | \quad \overline{\mu\epsilon\nu\omicron\iota} \quad ||$
 2. $\overline{\alpha\pi\alpha\nu\tau} \quad | \quad \overline{\epsilon\varsigma} \quad \overline{\eta} \quad | \quad \overline{\mu\alpha\varsigma} \quad \overline{\omega\delta}, \quad | \quad \overline{\alpha\pi\omicron\delta\iota\delta} \quad | \quad \overline{\rho\alpha\sigma\kappa\omicron\upsilon} \quad | \quad \overline{\sigma\iota} \quad \overline{\delta\eta} \quad ||$

Now carry on from here.

When you compare this with your own attempt at 28E you will see that you have come close to having the opposite experience (τὸ ἐναντίον πάθος) of M. Jourdain in Molière's play. He discovered that he had been talking prose all his life without knowing it: for an hour or so, while occupied with 28E you were writing Greek verse, without knowing it, either.

APPENDIX "A"

The essential rules of scansion for the dialogue verse of comedy are these:

1. Naturally long vowels (e.g., η ω) and diphthongs always remain long, and so cannot be elided at the end of a word before an initial vowel in the next word, as most short vowels can.
(Exception: - αι which counts short for accents, as e.g., μοῦσαι may be elided in comic verse; so here, lines 10, 15).

2. Short vowels are lengthened before two or more consonants, *but* if the first of these two consonants is π κ τ, φ χ θ and the second λ μ ν, the short vowel will remain short in comedy (unless for reasons of epic parody: in such cases vowels in this position are *lengthened* in Homer, whereas in Attic they were normally shortened).

(Mnemonic: If the first of these consonants is the Greek equivalent of the consonants in "pocket" [or the aspirated equivalents] and the second, one of those corresponding to those in "lemon", then "weak position" operates, i.e., short vowels remain short).

Additionally, a short vowel remains short in "weak position" before *any* combination of consonants, the second of which is ρ, as e.g., αὐτοκράτωρ in lines 16, 19; ἀποδιδρᾶσκ- in line 2, etc.

3. Short vowels are always lengthened before ζ ξ ψ (which are in effect double consonants); so τὰ ζῶα line 8.
4. Scheme of comic iambic trimeter:

$$\begin{array}{ccccccc} \overset{\vee}{A}- & \overset{\vee}{B}- & | & \overset{\vee^x}{C}- & \overset{\vee^y}{D}- & | & \overset{\vee}{E} & \overset{\vee}{F} \\ \overline{\vee\vee\vee} & \overline{\vee\vee\vee} & & \overline{\vee\vee\vee} & \overline{\vee\vee\vee} & & \overline{\vee\vee\vee} & \overline{\vee} \end{array} \Bigg\} = \text{Variations normally permitted}$$

The verse is basically 3 iambic "metrons". Since this is a "rising" rhythm, the last part of each metron (i.e., the even-numbered "feet" B, D, F,) is the important one to the ear, and must be kept recognizably iambic; the first part can allow more freedom, to avoid monotony, and so in the places marked A, C, and E, you find - - (which takes 4 units of time to say) substituted for the \vee - (which only takes 3 χρόνοι).

A further substitution is that of the trisyllabic $\vee\vee\vee$ for iambic in any part of the line except the last "foot" (F). This substitution is obviously acceptable, as a tribrach $\vee\vee\vee$ (τρι-βράχῳ) takes only 3 χρόνοι, like an iambic; the further substitution of $\vee\vee$ - (anapaest, ἀναπαιστος) for iambic, as at line 15 ἐθέλησει or 16 αὐτοκράτωρ is bolder, but was accepted even in places B and D, where the spondee (- -) was not allowed.

Many lines have a break in the middle metron, either at x or y (see the scheme) or even both. This is called the "caesura", but while strictly observed in the tragic iambic, it was not insisted on in Comedy; so here it is not found in lines 10, 18, 24.

There was no objection in Comedy to several trisyllabic or "resolved" feet in the same line: thus line 19, which has an anapaest at B and tribrachs at D and E is acceptable. Even the dactyl (- $\vee\vee$) is found in any foot (i.e., at A, B, C, D, or E) except of course at F. You will also notice three anapaests in line 14 (at A, B, and D).

The above is an extreme over-simplification, but should help to give an idea of the way the iambic line operated; there are a number of refinements (chiefly in the matter of rules governing trisyllabic feet).

Try now reading aloud the re-written version quite unselfconsciously; your ear may detect the predominance of iambic rhythms, and you may find that you take the "resolved" feet in your stride, as the Greeks must have done.

If you try the same with a piece of tragic dialogue, you will find fewer resolved feet, no changes of speaker in mid-line (or very rarely), and a special restriction when a break occurs in a spondaic (— —) fifth foot ("Porson's" Law), which is not insisted on in Comedy. All the same, try reading some tragedy aloud.

29F. VOCABULARY

29F1: NEW WORD LIST

- ἄδοξος (-ον) [adjective] - inglorious, disreputable; obscure, ignoble
- ἅπαξ [adverb] - once, once only, once for all
- ἄπεισι/ἄπέρχεται (ἄπειμι/ἄπέρχομαι) [verb] - go away, depart
- ἀποδειλιᾶ (ἀποδειλιῶ) [verb] - be very fearful, to play the coward
- ἀποκρύπτει (ἀποκρύπτω) [verb] - hide from, conceal (middle is similar in meaning)
- ἀτιμάζει (ἀτιμάζω) [verb] - hold in no honour, esteem lightly
- διωκάθει (διωκάθω) [verb] - (lengthened form of διώκει, see Unit 2F.)
- * εἰσβλέπει (εἰσβλέπω) [verb] - look at/upon
- ἐκῶν (-έκοῦσα - ἐκόν) [adjective] - readily; willingly
- ὁ θής (τοῦ θητός) [noun] - serf; hired labourer
- * οὔτε [adverb] - and not
- * πότε [particle] - when?
- πρίν [adverb] [conjunction] - before
- ἡ ὥρᾱ (τῆς ὥρᾱς) [noun] - period (of time); time of day; fitting time

29F2: RELATED WORDS

ἀγεννής
 ἄγνοεῖ
 ἄγνοια
 ἄγνως
 ἄδηλος
 ἄδικεῖ
 ἄδικία
 ἄδικος
 ἄδίκως
 ἄδοξος
 ἄζήμος
 ἀηδής
 ἀμελεῖ
 ἀμεμπτος
 ἀναμφίλογος
 ἀνόσιος
 ἀνοσιότης
 ἀνωφελής
 ἀπορεῖ
 ἀσεβεῖ
 ἀσεβεία
 ἀσεβής
 ἀσφαλῶς
 ἀτεχνῶς
 ἀτίμᾳζει
 ἄτοπος
 ἀφρόντιστος
 ἀφύλακτος
 ἄψυχος

ἄδοξος
 δοκεῖ
 δόξα
 εὐδοκιμεῖ
 συνδοκεῖ

θής
 θητεύει

ἀτιμᾳζει
 τιμή

ἀνταποδείκνυσι
 ἀπεῖπε
 ἄπεισι
 ἀπεργάζεται
 ἀπεργασίᾳ
 ἀπέρχεται
 ἄπεστι
 ἀπέχει
 ἀπεχθάνεται
 ἀπό
 ἀποβαίνει
 ἀποβλέπει
 ἀποδείκνυσι
 ἀποδειλιᾷ
 ἀποδέχεται
 ἀποδιδράσκει
 ἀποδίδωσι
 ἀποδύει
 ἀποθνήσκει
 ἀποκρίνει
 ἀποκρύπτει
 ἀποκτείνει
 ἀπολαμβάνει
 ἀπόλλυσι
 ἀπόμενυσι
 ἀποσφάττει
 ἀποτρέπει
 ἀφαιρεῖ
 ἀφίησι
 ἀφίστησι
 ἀφοσιοῖ

εἰς
 εἰσβλέπει
 εἰσφέρει

οὐ
 οὐδαμῶς
 οὐδέ
 οὐδεῖς
 οὐδέποτε
 οὐδέτερος
 οὐκοῦν
 οὐκουν
 οὐπω
 οὐτε
 οὐτοι
 οὐχί

ῥῥᾱ
 ῥῥαῖος

ἀντιβλέπει
 ἀποβλέπει
 βλέπει
 εἰσβλέπει
 προσβλέπει

διωκάθει
 διώκει

ἄπεισι
 δῖεσι
 εἴσι
 ἔπεισι
 ἑπέξεισι
 περῖεσι

δήποτε
 ὁπότε
 οὐδέποτε
 πότε
 πότε
 πῶποτε

ἀπέρχεται
 διέρχεται
 ἐπεξέρχεται
 ἔρχεται
 περιέρχεται

οὔτε
 τε
 ὥστε

29F3: IDIOMATIC EXPRESSIONS

ἐκ τοῦ λοιποῦ - henceforward

ἐκὼν εἶναι - as far as concerns one

ὥρᾱ (εἶναι) - it is time (to do something)

DERIVATIVE

ὥρᾱ

UNIT THIRTY

30A. BASIC DIALOGUE

30A1: What kind of difference of opinion makes men enemies? (See 3A2, 18A1).

- | | | | |
|------------|--|-----------|--|
| SOCRATES. | If we were to disagree, you and I, about number, which of two groups of things is more numerous, would the disagreement about these things make us enemies and angry with each other, or would we by resorting to reckoning quickly reach a settlement concerning such things? | ΣΩΚΡΑΤΗΣ. | ἄρ' ἂν εἰ διαφεροίμεθα ἐγὼ τε καὶ σὺ περὶ ἀριθμοῦ ὁπότερα πλείω, ἢ περὶ τούτων διαφορὰ ἐχθροὺς ἂν ἡμᾶς ποιοῖ καὶ ὀργίζεσθαι ἀλλήλοις, ἢ ἐπὶ λογισμὸν ἐλθόντες περὶ γε τῶν τοιούτων ταχὺ ἂν ἀπαλλάγεῖμεν; |
| EUTHYPHRO. | Certainly. | ΕΥΘΥΦΡΩΝ. | πάνυ γε. |
| SOCRATES. | And if we were to disagree about the greater and the lesser, would we not, by resorting to measurement, soon cease from our disagreement? | ΣΩΚΡΑΤΗΣ. | οὐκοῦν καὶ περὶ τοῦ μείζονος καὶ ἐλάττονος εἰ διαφεροίμεθα, ἐπὶ τὸ μετρεῖν ἐλθόντες ταχὺ ἂν παύσαιμεθ' ἂν τῆς διαφορᾶς; |
| EUTHYPHRO. | That is so. | ΕΥΘΥΦΡΩΝ. | ἔστι ταῦτα. |
| SOCRATES. | And by resorting to weighing, I suppose, we would be brought to a decision concerning the heavier and the lighter? | ΣΩΚΡΑΤΗΣ. | καὶ ἐπὶ γε τὸ ἰστάναι ἐλθόντες, ὥς ἐγῶμαι, περὶ τοῦ βαρυτέρου τε καὶ κουφοτέρου διακριθεῖμεν ἂν; |
| EUTHYPHRO. | Of course. | ΕΥΘΥΦΡΩΝ. | πῶς γὰρ οὔ; |
| SOCRATES. | Then what would we have disagreed about and what decision would we have been unable to arrive at to be enemies and be angry with each other? | ΣΩΚΡΑΤΗΣ. | περὶ τίνος δὲ δὴ διενεχθέντες καὶ ἐπὶ τίνα κρίσιν οὐ δυνάμενοι ἀφικέσθαι ἐχθροὶ γε ἂν ἀλλήλοις εἴμεν καὶ ὀργιζοίμεθα; |

-- Plato, *Euthyphro*.

30A2: Socrates tries to pin Euthyphro down, but the latter is in a hurry to get away. (See 3D3, 11A2, 29A2).

- | | |
|--|--|
| <p>SOCRATES. You are not to be released, just like Proteus, until you speak. For if you did not know the holy and the unholy clearly, it is not possible that you would have tried to prosecute your aged father for murder for the sake of a serf, but you would both have been afraid of the gods to take a chance that you might not be doing this thing rightly, and you would have been ashamed before men; but as it is, I know well that you think you have clear knowledge of the holy and the unholy. So tell me, my excellent Euthyphro, and do not conceal what you believe it to be.</p> | <p>ΣΩΚΡΑΤΗΣ. οὐκ ἀφετέος εἴ ὥσπερ ὁ Πρωτεύς πρὶν ἂν εἴπῃς. εἰ γὰρ μὴ ᾔδησθα σαφῶς τό τε ὅσιον καὶ τὸ ἀνόσιον, οὐκ ἔστιν ὅπως ἂν ποτε ἐπεχείρησας ὑπὲρ ἀνδρὸς θητὸς ἄνδρα πρεσβύτερον πατέρα διωκᾶσθαι φόνου, ἀλλὰ καὶ τοὺς θεοὺς ἂν ἐδεισας παρακινδυνεύειν μὴ οὐκ ὀρθῶς αὐτὸ ποιήσοις, καὶ τοὺς ἀνθρώπους ἡσχύνῃς· νῦν δὲ εὖ οἶδα ὅτι σαφῶς οἶε εἶδέναι τό τε ὅσιον καὶ μὴ. εἰπέ οὖν, ὦ βέλτιστε Εὐθύφρων, καὶ μὴ ἀποκρύπτῃ ὅτι αὐτὸ ἡγῇ.</p> |
| <p>EUTHYPHRO. Some other time, Socrates, because now I'm hurrying somewhere, and it's time for me to be off.</p> | <p>ΕΥΘΥΦΡΩΝ. εἰς αὐθις τοίνυν, ὦ Σώκρατες· νῦν γὰρ σπεύδω ποιεῖν, καὶ μοι ὥρᾳ ἀπιέναι.</p> |
| <p>SOCRATES. What a thing to do, my friend! off you go, after casting me down from the high hope which I had, that, after learning from you the holy and the unholy, I would also rid myself of Meletus' indictment, by showing him that I have already become skilled in religious matters thanks to Euthyphro, and that I am no longer being rash through ignorance or making innovations concerning them, and besides that I will live the rest of my life in a better way.</p> | <p>ΣΩΚΡΑΤΗΣ. οἷα ποιεῖς, ὦ ἑταῖρε. ἀπ' ἐλπίδος με καταβαλὼν μεγάλης ἀπέρχῃ ἣν εἶχον, ὥς παρὰ σοῦ μαθὼν τὰ τε ὅσια καὶ μὴ καὶ τῆς πρὸς Μέλητον γραφῆς ἀπαλλάξομαι, ἐνδειξάμενος ἐκείνῳ ὅτι σοφὸς ἤδη παρ' Εὐθύφρονος τὰ θεῖα γέγονα καὶ ὅτι οὐκέτι ὑπ' ἀγνοίας αὐτοσχεδιάζω οὐδὲ καινοτομῶ περὶ αὐτά, καὶ δὴ καὶ τὸν ἄλλον βίον ὅτι ἄμεινον βιωσοίμην.</p> |

30A3: What is drunken behaviour? (See 2A2, 15D5).

SOCRATES. (Calling him by name)
Hermogenes, would you be
able to tell us what drunken
behaviour is?

ΣΩΚΡΑΤΗΣ. (ὀνομάσας αὐτόν) ἔχοις ἄν, ὦ
Ἑρμογενες, εἰπεῖν ἡμῖν τί ἐστὶ
παροιμία;

And he replied:

καὶ ὃς ἀπεκρίνατο·

HERMOGENES. If you're asking what it is, I
don't know; but I could say
what it seems to me to be.

ΕΡΜΟΓΕΝΗΣ. εἰ μὲν ὃ τι ἐστὶν ἐρωτᾷς, οὐκ οἶδα·
τὸ μέντοι μοι δοκοῦν εἴποιμ' ἄν.

SOCRATES. All right, tell us this, what
it seems to be.

ΣΩΚΡΑΤΗΣ. ἀλλ', ὃ δοκεῖ, τοῦτο.

HERMOGENES. Well, annoying your companions
while drinking, this I judge
drunken behaviour.

ΕΡΜΟΓΕΝΗΣ. τὸ τοίνυν παρ' οἶνον λυπεῖν τοὺς
συνόντας, τοῦτ' ἐγὼ κρίνω
παροιμίαν.

SOCRATES. Then, do you know that you
too are now annoying us by
being silent?

ΣΩΚΡΑΤΗΣ. οἶσθ' οὖν ὅτι καὶ σὺ νῦν ἡμᾶς
λυπεῖς σιωπῶν;

HERMOGENES. What, even when you're
talking?

ΕΡΜΟΓΕΝΗΣ. ἢ καὶ ὅταν λέγητε;

SOCRATES. No, but whenever we pause.

ΣΩΚΡΑΤΗΣ. οὐκ ἀλλ' ὅταν διαλίπωμεν.

HERMOGENES. Why has it escaped your notice
that one could not even insert
a hair, let alone a word, in the
midst of your talking?

ΕΡΜΟΓΕΝΗΣ. ἢ οὖν λήληθέ σε ὅτι μεταξὺ τοῦ
ὑμᾶς λέγειν οὐδ' ἂν τρίχα, μὴ ὅτι
λόγον ἂν τις παρείρει;

-- Xenophon, *Symposium*.

30B. DRILLS

M: MIMICRY DRILLS

M1: This unit too presents you with more familiar materials in new combinations.

You are familiar with the optative endings (18C3) which show the progressive stem and theme marker \circ or ϕ . In the following three drills you will meet the familiar optative endings with the aorist base: in Set I, following theme-vowel \circ ; in Set II, theme-vowel α , and in Set III with theme marker ϕ .

M1a: Purpose: To learn the forms of the *aorist optative active*.

Directions: Repeat the following sequences after the recording across each row.

[For production, cover
the right-hand column]

SET I.

1. τὸ μέντοι μοι δοκοῦν εἶπον.

Of course I said what it seemed to me.

2. τὸ μέντοι μοι δοκοῦν ἔμαθον.

3. τὸ μέντοι μοι δοκοῦν ἐξηῦρεν.

4. τὸ μέντοι μοι δοκοῦν εἶδετον.

5. τὸ μέντοι μοι δοκοῦν ἐμάθομεν.

6. τὸ μέντοι μοι δοκοῦν οὗτοι ἐξηῦρον.

1. τὸ μέντοι μοι δοκοῦν εἴποιμι ἄν.

Of course I could say what it seemed to me.

2. τὸ μέντοι μοι δοκοῦν μάθοιμι ἄν.

3. τὸ μέντοι μοι δοκοῦν ἐξεύροι ἄν.

4. τὸ μέντοι μοι δοκοῦν ἴδοιτον ἄν.

5. τὸ μέντοι μοι δοκοῦν μάθοιμεν ἄν.

6. τὸ μέντοι μοι δοκοῦν οὗτοι ἐξεύροιεν ἄν.

SET II.

7. τοῦτο μέντοι ἐποίησα.

8. τοῦτο μέντοι ἐνόμισας.

9. τοῦτο μέντοι διέκρινεν.

10. τοῦτο μέντοι ἐγραψάτην.

11. τοῦτο μέντοι ἐδείξατε.

12. τοῦτο μέντοι ἔπαυσαν.

7. τοῦτο μέντοι ποιήσαιμι ἄν.

8. τοῦτο μέντοι νομίσειας ἄν.

9. τοῦτο μέντοι διακρίνει(ν) ἄν.

10. τοῦτο μέντοι γραψαίτην ἄν.

11. τοῦτο μέντοι δείξαίτε ἄν.

12. τοῦτο μέντοι παύσειαν/παύσαιεν ἄν.

SET III.

- | | |
|------------------------------|--|
| 13. οὐκ ἔγνων τὸν ἄνδρα. | 13. οὐ γνοίην ἂν τὸν ἄνδρα. |
| 14. οὐ προὔδωκας τὸν ἄνδρα. | 14. οὐ προδοίης ἂν τὸν ἄνδρα. |
| 15. οὐκ ἀφείτον τὸν ἄνδρα. | 15. οὐκ ἀφείτον ἂν τὸν ἄνδρα, or
οὐκ ἀφείητον ἂν τὸν ἄνδρα. |
| 16. οὐκ ἀντέστημεν τῷ ἀνδρί. | 16. οὐκ ἀντισταῖμεν ἂν τῷ ἀνδρί, or
οὐκ ἀντισταίημεν ἂν τῷ ἀνδρί. |
| 17. οὐ προὔθεμεν τὸν ἄνδρα. | 17. οὐ προθεῖμεν ἂν τὸν ἄνδρα, or
οὐ προθείημεν ἂν τὸν ἄνδρα. |
| 18. οὐκ ἔγνωσαν τὸν ἄνδρα. | 18. οὐ γνοίεν ἂν τὸν ἄνδρα, or
οὐ γνοίησαν ἂν τὸν ἄνδρα. |
| 19. οὐκ ἔθεσαν τὸν ἄνδρα. | 19. οὐ θεῖεν ἂν τὸν ἄνδρα, or
οὐ θεΐησαν ἂν τὸν ἄνδρα. |
| 20. οὐκ ἀντέστησαν τῷ ἀνδρί. | 20. οὐκ ἀντισταῖεν ἂν τῷ ἀνδρί, or
οὐκ ἀντισταίησαν ἂν τῷ ἀνδρί. |

Problems:

- α'. Given a sentence with a verb of the type in Set I:
τοῦτ' ὀρθῶς οὐκ ἔμαθες, the Greek for *You (sg.) would not learn this rightly* would be _____ . (Use the aorist optative.)
- β'. Given the sentence ἐπέμψαμεν τὸν φύλακα, the Greek for *We could dispatch the guard*, would be _____ .
- γ'. Given the sentence ἀφείσαν τοὺς ἵππους, on the basis of Set III, two alternative forms of the verb which might occur in the Greek for *They would let the horses go*, are _____ or _____ .

- α'. τοῦτ' ὀρθῶς οὐ μάθοις ἂν.
- β'. πέμψαιμεν ἂν τὸν φύλακα.
- γ'. ἀφείεν ἂν or ἀφείησαν ἂν τοὺς ἵππους.

M1b: Purpose: To learn the forms of the *aorist optative middle*.

Directions: Drill the following exchanges across each row.

- | | |
|----------------------------------|------------------------------------|
| 1. ταχὺ ἐπαυσάμην τῆς διαφορᾶς. | 1. ταχὺ ἂν παυσάμην τῆς διαφορᾶς. |
| 2. ταχὺ ἐπαυσάμεθα τῆς διαφορᾶς. | 2. ταχὺ ἂν παυσάμεθα τῆς διαφορᾶς. |
| 3. ταχὺ ἐπέμψω τοὺς παῖδας. | 3. ταχὺ ἂν πέμψαι τοὺς παῖδας. |
| 4. ταχὺ ἐπέμψασθον τοὺς παῖδας. | 4. ταχὺ ἂν πέμψαισθον τοὺς παῖδας. |
| 5. ταχὺ ἐπέμψασθε τοὺς παῖδας. | 5. ταχὺ ἂν πέμψαισθε τοὺς παῖδας. |
| 6. ταχὺ ἐλάβετο τοῦ ἱματίου. | 6. ταχὺ ἂν λάβοιτο τοῦ ἱματίου. |
| 7. ταχὺ ἐλαβέσθην τοῦ ἱματίου. | 7. ταχὺ ἂν λαβοίσθην τοῦ ἱματίου. |
| 8. ταχὺ ἐλάβοντο τοῦ ἱματίου. | 8. ταχὺ ἂν λάβοιντο τοῦ ἱματίου. |

δ. You may assume that the aorist optative middle endings are the same following theme marker *ο*, *α* or *ϋ*. This being so, the following sentences, restated so as to produce the corresponding plural subject (i.e., 2nd sg. > 2nd pl.) for each verb, would be:

- a. εἰ γὰρ ἀποδοίμην τοῦτο. _____.
- b. ταχὺ ἂν ὑποθεῖτο ὁ ἔλεγον. _____.
- c. οὐκ ἂν ἀφείτο τὴν ὀρχηστρίδα. _____.

- a. εἰ γὰρ ἀποδοίμεθα τοῦτο.
- b. ταχὺ ἂν ὑποθεῖσθε ὁ ἔλεγον.
- c. οὐκ ἂν ἀφείντο τὴν ὀρχηστρίδα.

M1c: Purpose: To learn the forms of the *aoist optative passive*.

Directions: Drill the following exchanges across each row, as follows:

- | | |
|---------------------------------|--------------------------------|
| 1. τότε μὲν διεκρίθην ἐγώ. | 1. νῦν δ' οὐ διακριθεῖν ἄν. |
| 2. τότε μὲν ἐδιώχθης σύ. | 2. νῦν δ' οὐ διωχθείης ἄν. |
| 3. τότε μὲν ἀπηλλάγη αὐτός. | 3. νῦν δ' οὐκ ἀπαλλαγείη ἄν. |
| 4. τότε μὲν ἐπράχθητον σφώ. | 4. νῦν δ' οὐ πράχθεῖτον ἄν. |
| 5. τότε μὲν διεφθάρητην αὐτώ. | 5. νῦν δ' οὐ διαφθαρείτην ἄν. |
| 6. τότε μὲν ἠπιστήθημεν ἡμεῖς. | 6. νῦν δ' οὐκ ἐπιστηθεῖμεν ἄν. |
| 7. τότε μὲν ἐξεπλάγητε ὑμεῖς. | 7. νῦν δ' οὐκ ἐκπλαγεῖτε ἄν. |
| 8. τότε μὲν ἐγυμνάσθησαν αὐτοί. | 8. νῦν δ' οὐ γυμνασθεῖεν ἄν. |

- ε'. You have learned that the *aoist assertive (indicative) passive* takes only active endings. The endings for the *aoist optative passive* are also _____.
- ς'. Like the forms in nos. 15 to 20 of Set III in M1a above, the *aoist optative passive* shows alternative endings for dual and plural. Hold a piece of paper over the following forms and move it down a line at a time to see whether you have given the right alternative.

Assertive	Optative
ἤχθήτην	_____ ἄν.
ἐδόθημεν	ᾔχθειήτην ἄν.
ἀνετράπητε	δοθείμεν ἄν.
ἐτέθησαν	ἀνατραπεῖητε ἄν.
ἀπηλλάγησαν	τεθείησαν ἄν.
_____	ἀπαλαγείησαν ἄν.

ε'. active.

M2: Purpose: To drill the future optative.

M2a: Directions: Drill the following exchanges across each row.

1. ἐπεμέλετο ὅπως αὐτὸ ποιήσεις.

He took care that you should do it.

2. ἐπεμέλετο ὅπως αὐτὸ διδάξεις.

3. ἐπεμέλετο ὅπως αὐτὸν ἐγερεῖς.

4. ἐπεμέλετο ὅπως αὐτοὺς ἀποκτενῶ.

5. ἐπεμέλετο ὅπως αὐτοὺς διώξω.

6. ἐπεμέλετο ὅπως αὐτοὺς ἐστιᾶσομεν.

7. ἐπεμέλετο ὅπως αὐτὰς συνδήσειτον.

8. ἐπεμέλετο ὅπως αὐτὸ ἐθελήσειτον αὐτῶ.

9. ἐπεμέλετο ὅπως ἐλέγξουσι τὸν θῆτα.

1. ἐπεμέλετο ὅπως αὐτὸ ποιήσοις.

He took care that you should do it.

2. ἐπεμέλετο ὅπως αὐτὸ διδάξοις.

3. ἐπεμέλετο ὅπως αὐτὸν ἐγεροίης.

4. ἐπεμέλετο ὅπως αὐτοὺς ἀποκτενοίην.

5. ἐπεμέλετο ὅπως αὐτοὺς διώξοιμι.

6. ἐπεμέλετο ὅπως αὐτοὺς ἐστιᾶσοιμεν.

7. ἐπεμέλετο ὅπως αὐτὰς συνδήσοιτον.

8. ἐπεμέλετο ὅπως αὐτὸ ἐθελησοίτην αὐτῶ.

9. ἐπεμέλετο ὅπως ἐλέγξοιεν τὸν θῆτα.

ζ'. Quite clearly the future optatives above consist of known features. You have learned to recognize the future base, the theme vowel *ο*, the optative signal and the secondary active personal endings. The known features of which the above forms consist are the _____ base, the theme vowel _____, the _____ signal and the _____ personal endings.

ζ'. future, *ο*, optative, secondary active.

M2b: *Directions:* Drill the following exchanges across each row.

- | | |
|----------------------------------|---|
| 1. τὸν βίον ἄμεινον βιώσεται. | 1. εἶπες ὅτι τὸν βίον ἄμεινον βιώσοιτο. |
| 2. ἀληθῶς οὐκ ἀποκρινεῖται. | 2. εἶπες ὅτι ἀληθῶς οὐκ ἀποκриноῖτο. |
| 3. τὰ ποιήματα ταχὺ μαθήσομαι. | 3. εἶπες ὅτι τὰ ποιήματα ταχὺ μαθησοίμην. |
| 4. ἃ ἐννοεῖς ἀκριβῶς εἰσόμεθα. | 4. εἶπες ὅτι ἃ ἐννοεῖς ἀκριβῶς εἰσοίμεθα. |
| 5. ἡδέως οὐ πείσονται. | 5. εἶπες ὅτι ἡδέως οὐ πείσονται. |
| 6. τὴν δίκην αὖριον φεύξῃ. | 6. εἶπες ὅτι τὴν δίκην αὖριον φεύξοιο. |
| 7. ἐλεγχθέντες παντελῶς σιωπήσῃ. | 7. εἶπες ὅτι ἐλεγχθέντες παντελῶς σιωπήσοισθε. |
| 8. ἐν τῷ δικαστηρίῳ οὐ γελάσῃ. | 8. εἶπες ὅτι ἐν τῷ δικαστηρίῳ οὐ γελάσοισθον σφῶ. |
| 9. αἰσχροὶ οὐ γενήσῃ. | 9. εἶπες ὅτι αἰσχροὶ οὐ γενήσοισθον αὐτῶ. |

η'. None of the future optatives above occurs in direct statement. Nor do future optatives anywhere else. In short, future optatives occur only in _____ discourse.

η'. indirect

M3: Purpose: To drill the *perfective optative active: simple forms*.

M3a:1 Directions: Drill the following exchanges across each row.

- | | |
|---------------------------|---------------------------------------|
| 1. ῥαδίως εἰσβέβληκεν. | 1. ἔλεγον ὅτι ῥαδίως εἰσβεβλήκοι. |
| 2. λέλοιπεν τὸν φίλον. | 2. ἔλεγον ὅτι λελοίποι τὸν φίλον. |
| 3. παραδεδώκᾱσιν αὐτούς. | 3. ἔλεγον ὅτι παραδεδώκοιεν αὐτούς. |
| 4. οὐκ ἴστε ὅποι ἦλθεν. | 4. ἔλεγον ὅτι οὐκ εἶδεῖτε ὅποι ἦλθεν. |
| 5. οὐ γέγραφας τὴν δίκην. | 5. ἔλεγον ὅτι οὐ γεγράφοις τὴν δίκην. |
| 6. πεποιήκα τοῦτο. | 6. ἔλεγον ὅτι πεποιήκοιμι τοῦτο. |
| 7. κακὰ πεπόνθαμεν. | 7. ἔλεγον ὅτι κακὰ πεπόνθοιμεν. |
| 8. προύληλύθατε ὑμεῖς. | 8. ἔλεγον ὅτι προληλύθοιτε ὑμεῖς. |
| 9. τεθνήκατον αὐτῷ. | 9. ἔλεγον ὅτι τεθνηκοίτην αὐτῷ. |

Note: Simple forms of the perfective optative active occur for all of the above verbs. The more common formation is with the perfective participle and the forms εἶην, εἶης, εἶη, etc.

M3a:2 Purpose: To drill the perfective optative active: periphrastic forms.

Directions: Given the perfective forms of the perfective optative active, drill the corresponding periphrastic forms after the recording.

- | | |
|---------------------------------|--------------------------------------|
| 1. ἔλεγον ὅτι εἰσβεβλήκοι. | 1. ἔλεγον ὅτι εἰσβεβληκῶς εἶη. |
| 2. ἔλεγον ὅτι γεγράφοις τοῦτο. | 2. ἔλεγον ὅτι γεγραφῶς εἶης τοῦτο. |
| 3. ἔλεγον ὅτι κακὰ πεπόνθοιμι. | 3. ἔλεγον ὅτι κακὰ πεπονθῶς εἶην. |
| 4. ἔλεγον ὅτι ἐκεῖ τεθνήκοιμεν. | 4. ἔλεγον ὅτι ἐκεῖ τεθνηκότες εἴμεν. |
| 5. ἔλεγον ὅτι λελοιπίοιτε ἡμᾶς. | 5. ἔλεγον ὅτι λελοιπότες εἴτε ἡμᾶς. |
| 6. ἔλεγον ὅτι εἶδεῖτον ὅπου ἦν. | 6. ἔλεγον ὅτι εἶδότε εἴτον ὅπου ἦν. |
| 7. ἔλεγον ὅτι λελήθασιν ἰόντες. | 7. ἔλεγον ὅτι λεληθότες εἶεν ἰόντες. |

M3b: Purpose: To drill the perfective optative middle/passive: periphrastic forms.

Directions: Drill as M3a:1 above.

- | | |
|--------------------------------|--|
| 1. ῥαδίως μεμάθηται τοῦτο. | 1. ἔλεγον ὅτι ῥαδίως μεμαθημένον εἶη τοῦτο. |
| 2. σοφὸς γεγένησαι. | 2. ἔλεγον ὅτι σοφὸς γεγεννημένος εἶης. |
| 3. σαφῶς βέβλεμμαι. | 3. ἔλεγον ὅτι σαφῶς βεβλεμμένος εἶην. |
| 4. οὐκέτι δεδυνήμεθα ἀπελθεῖν. | 4. ἔλεγον ὅτι οὐκέτι δεδυνημένοι εἴμεν ἀπελθεῖν. |
| 5. δεῦρο ἐνήνεχθε ὑμεῖς. | 5. ἔλεγον ὅτι δεῦρο ἐνηνεγμένοι εἴτε ὑμεῖς. |
| 6. δέδενται οἱ θῆτες. | 6. ἔλεγον ὅτι δεδεμένοι εἶεν οἱ θῆτες. |
| 7. ὠφέλησθον τῷ φίλῳ. | 7. ἔλεγον ὅτι ὠφελημένῳ εἴτην τῷ φίλῳ. |

R: RECOGNITION DRILLS

R1: Purpose: To recognize the aorist optative in contrast with the progressive.

Directions: Repeat each of the sentences on the recording. Where the optative is aorist, expand the sentence with αὖθις before the verb; where it is progressive with νῦν.

Cover this column

- | | |
|---------------------------------------|-----------|
| 1. ταχὺ ἀντισταῖμεν ἂν τῷ ἐχθρῷ. | 1. αὖθις |
| 2. οὐκ ἂν γνοίῃ τὸν φίλον μου. | 2. αὖθις |
| 3. οὐκ ἂν ὀργίζοισθε ἀλλήλοις. | 3. νῦν |
| 4. ἴσως οὐκ ἂν πέμψειας τοὺς παῖδας. | 4. αὖθις |
| 5. ἐχθροί γε ἂν ἀλλήλοις εἶμεν. | 5. νῦν |
| 6. ταχὺ ἂν παύσαισθε τῆς διαφορᾶς. | 6. αὖθις |
| 7. οὕτως γε ἡδέως λέγοι ἂν. | 7. νῦν |
| 8. οὐδὲ λόγον ἂν τις παρείρειε. | 8. αὖθις |
| 9. οὐκ ἂν ἀποσφαγεῖμεν. | 9. αὖθις |
| 10. τὸ μέντοι μοι δοκοῦν ἐξεύροι ἂν. | 10. αὖθις |
| 11. ἀμέμπτως ἂν ποιοῖτο τοῦτο. | 11. νῦν |
| 12. ἐφοβοῦντο μὴ λάβοιντο τῆς φιάλης. | 12. αὖθις |
| 13. εἰ γὰρ ἀποδοιδόιτο τοῦτο. | 13. νῦν |
| 14. οὕτως σοφῇ οὐκ ἂν γενοίμην. | 14. αὖθις |
| 15. ταχὺ ἂν παύοισθε τῆς διαφορᾶς. | 15. νῦν |
| 16. τὸν μὲν πατέρα οὐκ ἂν διαβάλοιτε. | 16. αὖθις |

R2: *Purpose:* To recognize the distinction between aorist optative and future optative.

Directions: Repeat the following sentences expanding each one before the optative form with ὕστερον where it is future, with ταχύ where it is aorist.

Cover this column

- | | |
|---|------------|
| 1. οὐκ ἔλεγεν ὅτι αὐτοσχεδιάσοις. | 1. ὕστερον |
| 2. ῥαδίως τὸν ἄνδρα γνοιήν ἄν. | 2. ταχύ |
| 3. εἶπον ὅτι ἡδέως πείσοιντο. | 3. ὕστερον |
| 4. ἐδεῖσάμεν μὴ κακῶς μετρήσοιτε τοῦτο. | 4. ὕστερον |
| 5. τοῦτο μέντοι διακρίνειν ἄν. | 5. ταχύ |
| 6. τῆς ὀργῆς παυσαίμην ἄν. | 6. ταχύ |
| 7. φοβοῦμαι μὴ μισθώσοιτο ἐξηγητὴν κακόν. | 7. ὕστερον |
| 8. τῷ μὲν ἐχθρῷ ἀντισταίησαν ἄν. | 8. ταχύ |

R3: *Purpose:* To recognize the distinction between perfective and progressive optative.

Directions: Repeat the following sentences expanding each one before the optative form with τελέως where it is perfective, with νῦν where it is progressive.

Cover this column

- | | |
|--|-----------|
| 1. ἔλεγον ὅτι ἀπωλέκοις τὴν πόλιν. | 1. τελέως |
| 2. ῥόμην ὅτι λελοιπότες εἶτε ἡμᾶς. | 2. τελέως |
| 3. τοῦτ' ἐποίησα ὅπως μηδὲν διδοίη. | 3. νῦν |
| 4. ἐλέγομεν ὅτι δεδυνημένοι εἶεν. | 4. τελέως |
| 5. περὶ τούτου οὐκ ἂν ὀργιζοίμεθα. | 5. νῦν |
| 6. ἴσως οὐκ αἰδοῖτο ἂν τοὺς θεούς. | 6. νῦν |
| 7. ἄρα νομίζεις ὅτι τεθεραπευμένος εἶην; | 7. τελέως |
| 8. ἔλεγεν ὅτι ἐχθροὶ ἀλλήλοις εἶμεν. | 8. νῦν |

P: PRODUCTION DRILLS

Directions: Turn back to the M-Drills. Cover the right-hand column in each case, and anticipate the response. The recording will be your check.

P1a = M1a

b b

c c

P2a = M2a

b b

P3a = M3a

a.2 a.2

b b

30C. GRAMMAR

30C1: The Aorist Optative

1. Use of the Aorist Optative

The aorist aspect of the verb expresses the verb action in its simplest form (21C1). With this qualification, the aorist optative occurs under the same general conditions as those governing occurrence of the progressive aorist (18C1):

A - in *INDEPENDENT* use to express a *wish* or a *potential* construction (18C1.A: 1, 2); or

B - in *DEPENDENT* position, in reported speech after a main verb in a past tense: ἔλεγεν ὅτι δίδωξειε (Direct speech: εἰδίδωξε), and to parallel a corresponding construction with the subjunctive, often after a main verb in a past tense: e.g.,

εἰάν γραψῇ - if he writes

εἰ γράψειε - if he wrote (18C1.B, 18C2).

2. Forms of the Aorist Optative*

	STEM			+	SUBJECT ENDINGS	
	Base	Theme Vowel	Contingency***		Active/Passive Middle	
Active	θῶσ-	α-, ** ο-	ῑ, ιε*, ιε	S. 1.	-μι, -ν	-μην
&	μειν-	or φ-		2.	-ς	-σο
Middle	λαβ-	<div style="border: 1px solid black; padding: 2px; display: inline-block;"> Mood Marker </div>		3.	-ο	-το
	δρᾶ-			D. 2.	-τον	-σθον
	θε-			3.	-την	-σθην
	etc.					
Passive	βλεφθε-	φ-	ῑ, ιε*, ιε	P. 1.	-μεν	-μεθα
	ποιηθε-			2.	-τε	-σθε
	γραφε-			3.	-ν	-ντο
	φανε-					

* Cf. 21C2.3.

** ε for 2s, 3s, 3p active of first aorist.

*** See 20C7. Diagram: Suffix 1.

30C2: *The Future Optative*1. *Use of the Future Optative*

Occurrences of the future optative are rare. It is used: e.g.,

- 1) in indirect discourse as a replacement for the future assertive: e.g.,

ἐλέγομεν ὅτι οὐκ ὀρθῶς ποιήσεις

(Direct speech: οὐκ ὀρθῶς ποιήσεις.)

- or 2) in a dependent clause after verbs requiring ὅπως (μή): e.g.,

ἐπεμέλετο ὅπως μὴ ποιήσεις.

(This latter context is commonly termed an "object clause", after ἐπεμέλετο. See 17C1.6.)

The more common use is with the future assertive:

ἐπεμέλετο ὅπως μὴ ποιήσεις.

Note: The future optative *never* occurs with ἄν.

2. *Forms of the Future Optative* *

STEM			+ SUBJECT ENDING
Future Base	Theme Vowel	Contingency Indicator	(Secondary personal endings. See above.)
λεξ-	ο-	ῑ, ιε*, ιε	
φιλησ-			
δηλωσ-			
etc.			

* See 20C4. Diagram.

30C3: *The Perfective Optative*1. *Use of the Perfective Optative*

The perfective optative, when it is used, occurs in indirect discourse, representing the perfective assertive in direct speech: e.g.,

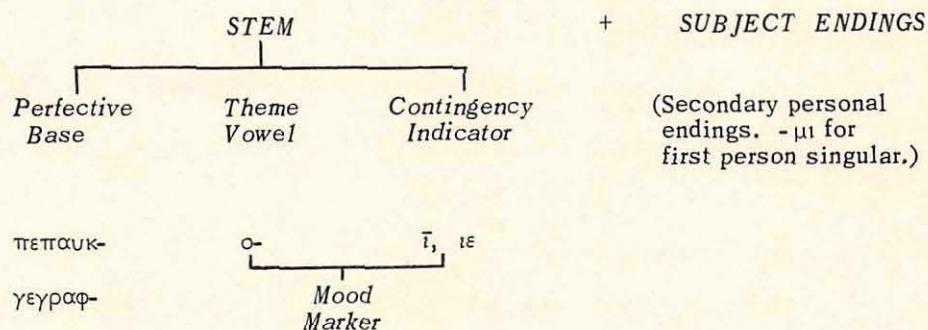
ἔλεγον ὅτι παραδεδώκοιεν τὴν πόλιν.

(Direct speech: παραδεδώκασι τὴν πόλιν.)

Occurrences of the perfective optative are infrequent.

2. *Forms of the Perfective Optative*

Perfective optative *active* forms, may follow one of two patterns, that of either the simple or periphrastic form. In the first instance the model is the progressive optative of ω verbs:



See M3a1 above.

The second pattern, followed by the perfective subjunctive, (29C) consists of the perfective participle active, plus εἶν, εἶης, εἶη, etc. See Drill M3a.2 above.

Forms for the perfective optative, middle/passive are regularly periphrastic. See Drill M3b.

30D. SUPPLEMENTARY READINGS

30D1: Socrates asks Euthyphro to justify his decision to prosecute his own father. (See 23A2.)

ΣΩΚΡΑΤΗΣ. ἴθι νῦν, ὦ φίλε Εὐθύφρων, δίδασκον

καὶ ἐμέ, ἵνα σοφώτερος γένωμαι, τί σοι

τεκμήριόν ἐστιν ὥς πάντες θεοὶ

ἡγοῦνται ἐκεῖνον ἀδίκως τεθνάναι, ὅς

ἂν θητεύων ἀνδροφόνος γενόμενος,

συνδεθεῖς ὑπὸ τοῦ δεσπότη τοῦ

ἀποθανόντος, **φθάσῃ τελευτήσῃς** διὰ τὰ

φθάνει - do first

δεσμὰ πρὶν τὸν συνδήσαντα παρὰ τῶν

τελευτᾷ - die

ἐξηγητῶν περὶ αὐτοῦ **πυθέσθαι** τί χρὴ

πυνθάνεται - enquire

ποιεῖν, καὶ ὑπὲρ τοῦ τοιούτου δὴ ὀρθῶς

ἔχει ἐπεξιέναι καὶ **ἐπισκῆπτεσθαι** φόνου

ἐπισκῆπτει - (middle) denounce

τὸν ὕον τῷ πατρί; ἴθι, περὶ τούτων

πειρῶ τί μοι σαφές ἐνδείξασθαι ὥς

παντὸς μᾶλλον πάντες θεοὶ ἡγοῦνται

ὀρθῶς ἔχειν αὐτήν τὴν πρᾶξιν· κἄν

μοι ἱκανῶς ἐνδείξῃ ἐγκωμιάζων σε ἐπὶ

σοφίᾳ οὐδέποτε παύσομαι.

-- Plato, *Euthyphro*.

1. τί τὸν Σωκράτην διδάξαι ἐκελεύσθη ὁ Εὐθύφρων;
2. ἵνα τί διδάξαι ἐκελεύσθη;
3. τί ἡγεῖσθαι λέγονται οἱ θεοί;
4. τί ἔπαθεν ὁ ἀνδροφόνος;
5. τίς ἀπέκτεινε τὸν ἀνδροφόνον;
6. πότε ἀπέθανεν ὁ ἀνδροφόνος;
7. τίς ὁ συνδήσας;
8. τίς ἐπισκήπτεται; τίνι;
9. τί δεῖ τὸν Εὐθύφρονα ποιεῖν;
10. τίνος πρᾶχθέντος ὁ Σωκράτης ἐγκωμιάζων οὐδέποτε παύσεται;

30D2: Socrates urges Euthyphro to tell him about holiness.

ΣΩΚΡΑΤΗΣ. καὶ δῆτα τοῦτό μοι τῆς τέχνης
 ἐστὶ κομψότατον, ὅτι ἄκων
 εἰμὶ σοφός· ἐβουλόμην γὰρ ἂν
 μοι τοὺς λόγους μένειν καὶ
 ἀκινήτως ἰδρῦσθαι μᾶλλον ἢ
 πρὸς τῇ Δαιδάλου σοφίᾳ τὰ
 Ταντάλου χρήματα γενέσθαι.
 καὶ τούτων μὲν ἄδην· ἐπειδὴ
 δέ μοι δοκεῖς σὺ τρυφᾶν, αὐτός
 σοι συμπροθυμήσομαι [δεῖξαι]
 ὅπως ἂν με διδάξης περὶ τοῦ
 ὀσίου. καὶ μὴ προαποκάμῃς·
 ἰδὲ γὰρ εἰ οὐκ ἀναγκαῖόν σοι
 δοκεῖ δίκαιον εἶναι πᾶν τὸ
 ὄσιον.

δῆτα - (emphatic form of δῆ)

κομψός - ingenious; clever

ἄκων - involuntary; unwilling

ἀκινήτως - immovably

ὁ Τάνταλος - Tantalus

ἄδην - enough

συμπροθυμεῖται - share in eagerness with

προαποκάμνει - grow tired before the
 end, give up the task

ἀναγκαῖος - of necessity

ΕΥΘΥΦΡΩΝ. ἔμοιγε.

-- Plato, *Euthyphro*.

1. τί ἐθέλει ὁ Σωκράτης;
2. ἄρα οἱ τοῦ Σωκράτους λόγοι αἰὲν περιέρχονται;
3. τίνι ἐστὶν ἡ τοῦ Δαιδάλου σοφία;
4. ἄρ' ὁ Σωκράτης τὸν τοῦ Ταντάλου πλοῦτον ἔχει;
5. τί δεῖ ποιεῖν τὸν Εὐθύφρονα;
6. ἄρα πᾶν τὸ ὄσιον δίκαιόν ἐστιν;

30D3: What service does one render to the gods, and what is its nature? (See 6D3, 11D2, 14A3, 25D2.)

ΕΥΘΥΦΡΩΝ. πάνυ καλῶς, ὦ Σώκρατες, συνήκας
ὁ εἶπον.

ΣΩΚΡΑΤΗΣ. ἐπιθυμητῆς γάρ εἰμι, ὦ φίλε, τῆς σῆς
σοφίᾳς καὶ προσέχω τὸν νοῦν αὐτῇ,
ὥστε οὐ χαμαὶ πεσεῖται ὅτι ἂν εἴπῃς.
ἀλλὰ μοι λέξον τίς αὕτη ἡ ὑπηρεσίᾳ
ἐστὶ τοῖς θεοῖς; αἰτεῖν τε φῆς αὐτοὺς
καὶ διδόναι ἐκείνοις;

χαμαί - to the ground
πίπτει - fall

ΕΥΘΥΦΡΩΝ. ἔγωγε.

ΣΩΚΡΑΤΗΣ. ἄρ' οὖν οὐ τό γε ὀρθῶς αἰτεῖν ἂν εἴη
ῶν δεόμεθα παρ' ἐκείνων, ταῦτα
αὐτοὺς αἰτεῖν;

ΕΥΘΥΦΡΩΝ. ἀλλὰ τί;

ΣΩΚΡΑΤΗΣ. καὶ αὖ τὸ διδόναι ὀρθῶς, ῶν ἐκεῖνοι
τυγχάνουσιν δεόμενοι παρ' ἡμῶν,
ταῦτα ἐκείνοις αὖ ἀντιδωρεῖσθαι;
οὐ γάρ που τεχνικόν γ' ἂν εἴη
δωροφορεῖν διδόντα τῷ ταῦτα ῶν
οὐδὲν δεῖται.

δωροφορεῖ - bring presents

ΕΥΘΥΦΡΩΝ. ἀληθῆ λέγεις, ὦ Σώκρατες.

ΣΩΚΡΑΤΗΣ. ἐμπορικὴ ἄρα τις ἂν εἴη, ὦ Εὐθύφρων,
τέχνη ἡ ὁσιότης θεοῖς καὶ ἀνθρώποις
παρ' ἀλλήλων.

ἐμπορικός - of commerce

ΕΥΘΥΦΡΩΝ. ἐμπορικὴ, εἰ οὕτως ᾗδ' ἴόν σοι
ὀνομάζειν.

ΣΩΚΡΑΤΗΣ. ἀλλ' οὐδὲν ἥδιον ἔμοιγε, εἰ μὴ
 τυγχάνει ἀληθὲς ὄν. φράσον δέ μοι,
 τίς ἡ ὠφελίᾳ τοῖς θεοῖς τυγχάνει οὕσα
 ἀπὸ τῶν δώρων ὧν παρ' ἡμῶν
 λαμβάνουσιν; ἂ μὲν γὰρ διδόσσι παντὶ
 δῆλον· οὐδὲν γὰρ ἡμῖν ἔστιν ἀγαθὸν
 ὅτι ἂν μὴ ἐκεῖνοι δῶσιν. ἂ δὲ παρ'
 ἡμῶν λαμβάνουσιν, τί ὠφελοῦνται; ἢ
 τοσοῦτον αὐτῶν πλεονεκτοῦμεν κατὰ
 τὴν ἐμπορίαν, ὥστε πάντα τὰ ἀγαθὰ
 παρ' αὐτῶν λαμβάνομεν, ἐκεῖνοι δὲ
 παρ' ἡμῶν οὐδέν;

ΕΥΘΥΦΡΩΝ. ἀλλ' οἶει, ὦ Σώκρατες, τοὺς θεοὺς
 ὠφελεῖσθαι ἀπὸ τούτων ἃ παρ'
 ἡμῶν λαμβάνουσιν;

-- Plato, *Euthyphro*.

1. τίνοι τὸν νοῦν προσεῖχεν ὁ Σωκράτης;
2. διὰ τί προσεῖχε τὸν νοῦν;
3. τίς ἡ ὑπηρεσίᾳ τοῖς θεοῖς;
4. τί τὸ ὀρθῶς σίτεῖν;
5. τίνα δεῖ ἡμᾶς αἰτεῖν;
6. τί τὸ ὀρθῶς διδόναι;
7. τίνα δεῖ ἡμᾶς διδόναι;
8. ἄρα διδοίη ἂν τις ταῦτα ὧν οὐδεὶς οὐδὲν δεῖται;
9. ποῖα ἔστιν ἡ ὁσιότης;
10. τί διδόσιν οἱ θεοί;
11. ἄρ' οἶεται ὁ Εὐθύφρων τοὺς θεοὺς ὠφελεῖσθαι ἀπὸ τῶν δώρων ἃ παρ' ἀνθρώπων ἔλαβον;

30D4: The ballots are cast in the beauty contest. (Cf. 28D3 and 29D6.)

ΚΡΙΤΟΒΟΥΛΟΣ. οὐκέτι ἔχω πρὸς σέ ἀντιλέγειν, ἀλλὰ

διαφερόντων τὰς ψήφους, ἵνα ὥς

ἡ ψῆφος - pebble

τάχιστα εἰδῶ ὅ τι με χρὴ παθεῖν ἢ

ἀποτεῖσαι. μόνον κρυφῇ φερόντων·

ἀποτίνει - repay

κρυφῇ - secretly

δέδοικα γὰρ τὸν σὸν καὶ Ἀντισθένης

πλουτοῦτον μὴ με καταδυναστεύῃ.

καταδυναστεύει - oppress

ἡ μὲν δὲ παῖς καὶ ὁ παῖς κρύφα ἀνέφερον. ὁ δὲ Σωκράτης

κρύφα - secretly

ἀναφέρει - bring up

ἐν τούτῳ διεπράττε τὸν τε λύχνον ἀντιπροσενεγκεῖν τῷ

ὁ λύχνος - lamp

ἀντιπροσφέρει - bring near in turn

Κριτοβούλῳ, καὶ τῷ νικήσαντι μὴ ταινίᾳς ἀλλὰ φιλήματα

νικᾶ - conquer

ἡ ταινία - (head) band

ἀναδήματα παρὰ τῶν κριτῶν γενέσθαι. ἐπεὶ δὲ ἐξέπεσον

τὸ ἀνάδημα - crown

ἐκπίπτει - fall out (of)

αἱ ψῆφοι καὶ ἐγένοντο πᾶσαι σὺν Κριτοβούλῳ, εἶπεν·

ΣΩΚΡΑΤΗΣ. παπαῖ, οὐχ ὅμοιον ἔοικε τὸ σὸν

παπαῖ - (exclamation of suffering/surprise)

ἀργύριον, ὃ Κριτόβουλε, τῷ

Καλλίου εἶναι. τὸ μὲν γὰρ τούτου

δικαιοτέρους ποιεῖ, τὸ δὲ σὸν ὥσπερ

τὸ πλεῖστον διαφθείρειν ἱκανόν ἐστι

καὶ δικαστὰς καὶ κριτὰς.

-- Xenophon, Symposium.

1. ἵνα τί διαφέρεσθαι ἔδει τὰς ψήφους;
2. πῶς φέρεσθαι ἔδει αὐτὰς καὶ πῶς ἀνηνέχθησαν;
3. τί φοβεῖται ὁ Κριτόβουλος;
4. τῶν ψήφων διαφερομένων τί ἐποίει ὁ Σωκράτης;
5. τί λήφεται ὁ καλλίων;
6. τίς ἐνίκησεν;
7. τίνος τὰ χρήματα ἐπὶ πλέον ἐγένετο;
8. ἄρ' ὁ Σωκράτης ἀληθῶς ὠργίσθη;

30D5: Socrates restrains Philippus from baiting the Syracusan. (See 16A3.)

ΑΝΤΙΣΘΕΝΗΣ. σὺ μέντοι δεινὸς εἶ, ὦ Φίλιππε, εἰκάζειν·
οὐ δοκεῖ σοι ὁ ἀνὴρ οὗτος λοιδορεῖσθαι
βουλομένῳ εἰκέναι;

ΦΙΛΙΠΠΟΣ. ναὶ μὰ τὸν Δία, καὶ ἄλλοις γε πολλοῖς.

ΣΩΚΡΑΤΗΣ. ἀλλ' ὅμως σὺ αὐτὸν μὴ εἵκαζε, ἵνα μὴ
καὶ σὺ λοιδορουμένῳ εἰκῆς.

ΦΙΛΙΠΠΟΣ. ἀλλ' εἴπερ γε τοῖς πᾶσι καλοῖς καὶ
τοῖς βελτίστοις εἰκάζω αὐτόν, ἐπαινοῦντι
μᾶλλον ἢ λοιδορουμένῳ δικάως ἂν
εἰκάζοι μέ τις.

ΣΩΚΡΑΤΗΣ. καὶ νῦν σύγε λοιδορουμένῳ εἰκῆς, εἰ
†πάντ' αὐτοῦ βελτίων† * φῆς εἶναι.

ΦΙΛΙΠΠΟΣ. ἀλλὰ βούλει **πονηροτέροις** εἰκάζω αὐτόν; **πονηρός** - worthless; base

ΣΩΚΡΑΤΗΣ. μηδὲ πονηροτέροις.

ΦΙΛΙΠΠΟΣ. ἀλλὰ μηδενί;

ΣΩΚΡΑΤΗΣ. μηδενὶ μηδὲ τούτων εἵκαζε.

ΦΙΛΙΠΠΟΣ. ἀλλ' οὐ μέντοι γε σιωπῶν οἶδα ὅπως
ἄξια τοῦ δείπνου ἐργάσομαι.

ΣΩΚΡΑΤΗΣ. καὶ ῥαδίως γ', ἂν ἅ μὴ δεῖ λέγειν σιωπᾶς.

αὕτη μὲν δὴ ἡ παροιμία οὕτω **κατασβέσθη**.

κατασβέννυσι - quench

-- Xenophon, *Symposium*.

* The text is corrupt here. Marchant, in the Oxford Classical Text edition, suggests either πάντων αὐτὸν or πάντα τὰ αὐτοῦ βελτίω ("everyone is better than him").

1. τίνι ὅμοιος φαίνεται ὁ Συρᾶκόσιος;
2. ἵνα τί ὁ Σωκράτης ἐκώλυσε τὸν Φίλιππον εἰκάζειν;
3. τί ἀπεκρίνατο ὁ Φίλιππος;
4. ἄρ' ὁ Σωκράτης ἤθελε τὸν Συρᾶκόσιον κακίῳσι εἰκασθῆναι;
5. τίνι ἔδει τὸν Συρᾶκόσιον εἰκάζεσθαι;
6. πῶς ὁ Φίλιππος χάριτας διδοίη ἂν ἀντὶ τοῦ δείπνου;
7. ἄρ' ἡ παροινία ἐπαύσατο;

30E. COMPOSITION

30Ea: *Original English*

A man's inability to control his passions I call servitude. The vulgar opinion seems to be quite otherwise. For most people believe, it seems, that they are free just in so far as they may obey their lusts, and that they renounce their rights in so far as they are constrained to live according to the precepts of divine law. Wherefore they believe that to live according to Piety and Reason is a burden which they hope to get rid of at death. And it is not only by this hope but also and principally by the fear of terrible punishments after death, that they are induced to live by the precepts of divine law as far as their meagre and impotent spirit will carry them. Had they believed rather that the mind perished with the body and would not survive it when they die worn out by their piety, they would wish to govern all things by their lusts, submitting everything to the government of fortune (τύχη, ἡ) rather than to themselves. All this appears to me no less absurd than that a man, because he did not believe that his body would stay healthy for ever on a wholesome diet should stuff himself with harmful food and drink: or deeming his mind not to be immortal, should therefore wish to be mad, and live without reason.

(SPINOZA

< The translation is taken, with slight modifications, from that by Robert Bridges, in his anthology *The Spirit of Man* [London 1915, reprinted 1942] piece no. 304). Reprinted by permission of the Clarendon Press, Oxford >).

30Eb: *Recast of English*

But whoever (is) not able to-be¹ stronger (than his) desires², (I) would call a-slave. But the many seem to-think contrary (things). For (these people) believe, as it-appears, (themselves) to-be free in-accordance-with how-much-so-ever³ it-is-allowed to-them to-gratify the(ir) desires, but to-abandon the(ir) just-rights (= just-things) in-accordance-with how-much-so-ever (they) are-compelled to-pass the(ir) life in-accordance-with whatsoever (things) the laws, the (ones) written according-to the divine (things), order. They-have-believed therefore the (people) living according-to <the> piety and <the> reason (= word) to-have-been-hindered as by-bonds, of-which they-have hope that-they-will-be-rid (by) dying. And not only on-account-of this hope but mostly as fearing lest having-ended (the(ir) life they may) be-punished most-terribly, they-are-induced to-live according-to the laws, the (ones) concerning the divine (things), at-least in-accordance-with how-much-so-ever it-is-possible for-the (people) both being (=having) in-a-mean-way and being-in-need of-the spirited (element). And if they-were-believing the soul to-perish along-with the body so-as not to-be

any-longer for-the (people) previously-wearied by-piety, (they) would prefer to-define all (things by) their-own desires, entrusting on-the-one-hand everything to-the chance in-order-that (she) may-take-care-of (them)⁴, but not to-themselves. And (all) these (things) seem⁵ to-me (to be) not less odd than if a-certain-man, as not believing (his) body to-be healthy always by-means-of good nourishment, were-to-feed⁵ himself (on) harmful plants and harmful drink with-the-result-that the belly is full (of these), or, as thinking (that) his-own soul will-come-to-an-end in a-short (interval), thus were-to-prefer⁵ both-to-be-mad and to-live (his life) without reason.

Notes:

- 1 To be able: οἷός τ' εἶναι.
- 2 Desires: αἱ ἐπιθυμίαι Cf. ἐπιθυμεῖ (verb) ὁ ἐπιθυμητής (noun).
- 3 In so far: καθ' ὅσον ἄν (indefinite relative construction). Do not be overscrupulous about working κατά in its usual function with accusative rather hard in this piece; it happens in Greek and was accepted.
- 4 ἵνα ἐπιμέληται sc. ἡ τύχη as subject.
- 5 ἐμοὶ δοκεῖ ἢ εἴ τις . . . σιτίῃσι + βούλοιτο.
Not really a mixed conditional sentence: in full the thought would be expressed ...οὐχ ἥττον ἐμοὶ δοκεῖ ἢ <δοκοίη ἄν τις ἄτοπος εἶναι> εἰ ... σιτίῃσι + βούλοιτο, but it would be unnecessarily diffuse and the thought is easy to follow (or even easier) without expansion.

30F. VOCABULARY

30F1: NEW WORD LIST

- ἡ ἄγνοια (τῆς ἀγνοίας) [noun] - ignorance
- * ἄδην [adverb] - to one's fill
- * ἀκίνητος (-ον) [adjective] - motionless; immovable
- * ἄκων (-ἄκουσα - ἄκον) [adjective] - involuntary; unwilling
- * ἀναγκαῖος (ἀναγκαῖα - ἀναγκαῖον) [adjective] - of/with/by force
- * τὸ ἀνάδημα (τοῦ ἀναδήματος) [noun] - crown
- * ἀναφέρει (ἀναφέρω) [verb] - bring up/back
- * ἀντιπροσφέρει (ἀντιπροσφέρω) [verb] - bring near in turn
- ἀπαλλάττει (ἀπαλλάττω) [verb] - set free; escape; (middle and passive) be set free; escape; depart from
- * ἀποτίνει (ἀποτίνω) [verb] - repay; (middle) punish
- αὐτοσχεδιάζει (αὐτοσχεδιάζω) [verb] - act/speak off hand; act/speak/think unadvisedly
- ἀφικνεῖται (ἀφικνοῦμαι) [verb] - (deponent) arrive at, come to, reach
- βαρὺς (-βαρεῖα - βαρύ) [adjective] - heavy; severe
- βιοῖ (βιῶ) [verb] - live, pass one's life (future active is usually rendered by middle)
- ὁ βίος (τοῦ βίου) [noun] - life; livelihood
- * δῆτα [adverb] - (emphatic form of δῆ, see unit 2F)
- διακρίνει (διακρίνω) [verb] - separate; distinguish; decide; (passive) bring an issue to a decision
- διαλείπει (διαλείπω) [verb] - leave an interval between
- * δωροφορεῖ (δωροφορῶ) [verb] - bring presents
- * ἐκπίπτει (ἐκπίπτω) [verb] - fall out of; come out
- * ἐμπορικός (-ή - όν) [adjective] - of/for commerce, mercantile
- * ἐπισκίπτει (ἐπισκίπτω) [verb] - make to lean upon; (middle) denounce
- ἵστησι (ἵστημι) [verb] - make to stand; weigh; (intransitive) stand
- * καταδυναστεύει (καταδυναστεύω) [verb] - oppress
- * κατασβέννῃσι (κατασβέννῃμι) also κατασβεννύει [verb] - put out, quench
- * κομψός (-ή - όν) [adjective] - refined, gentlemanly; ingenious; clever
- κοῦφος (κούφη - κοῦφον) [adjective] - light, nimble; easy; vain

- * κρύφα [adverb] - without the knowledge of; secretly
- * κρυφῇ [adverb] - secretly, in secret
- ὁ λογισμός (τοῦ λογισμοῦ) [noun] - counting, calculation
- * λύχνος (τοῦ λύχνου) [noun] - lamp
- μεταξύ [adverb] - in the midst; [preposition] (+genitive) between
- μετρεῖ (μετρῶ) [verb] - measure
- * νικᾷ (νικῶ) [verb] - conquer
- οὐκέτι [adverb] - no more/longer/further; not now
- * παπαῖ [exclamation] - (of suffering/surprise)
- παρακινδυνεύει (παρακινδυνεύω) [verb] - make a venture; risk (something)
- παρείρει (παρείρω) [verb] - thread in, insert
- * πίπτει (πίπτω) [verb] - fall
- * πονηρός (-ᾶ -όν) [adjective] - painful; useless; worthless; base
- * προαποκάμνει (προαποκάμνω) [verb] - grow tired before the end, give up the task
- * πυνθάνεται (πυνθάνομαι) [verb] - (deponent) learn (by hearsay/inquiry); inquire
- * συμπροθυμεῖται (συμπροθυμοῦμαι) [verb] - (deponent) share in eagerness with
- * ἡ ταινία (τῆς ταινίας) [noun] - (head) band (worn in sign of victory)
- * ὁ Τάνταλος (τοῦ Ταντάλου) [noun] - Tantalus (mythical king of Sipylus in Lydia; proverbially wealthy; ancestor of the Pelopidae [descendants of T's son Pelops] and father of Niobe. Tantalus in some way offended the gods, who punished him. in the underworld he stands in water up to his chin, but when he tries to drink, the water recedes; when he tries to eat the fruit on the trees over his head, the wind blows the fruit away. Cf. the English word "tantalize".)
- * τελευτᾷ (τελευτῶ) [verb] - accomplish; end; die
- * φθάνει (φθάνω) [verb] - come/do first
- * χαμαί [adverb] - on the ground; to earth
- * ἡ ψῆφος (τῆς ψήφου) [noun] - pebble (used in voting)

30F2: RELATED WORDS

ἄγενυής
 ἄγνοεῖ
 ἄγνοια
 ἄγνώως
 ἄδηλος
 ἄδικεῖ
 ἄδικιᾶ
 ἄδικος
 ἄδίκως
 ἄδόξος
 ἄζημιος
 ἀηδής
 ἀκίνητος
 ἄκων
 ἄμελεῖ
 ἄμεμπτος
 ἀναμφίλογος
 ἀνόσιος
 ἀνοσιότης
 ἀνωφελής
 ἀπορεῖ
 ἄσεβεῖ
 ἄσεβεια
 ἄσεβής
 ἄσφαλῶς
 ἀτεχνῶς
 ἀτῆμάζει
 ἄτοπος
 ἀφρόντιστος
 ἀφύλακτος
 ἄμυχος

ἀνάγει
 ἀνάδημα
 ἀναδιδωσι
 ἀναδιύεται
 ἀνάκρισις
 ἀναπεττάνυσι
 ἀναρριπτεῖ
 ἀνασπᾶ
 ἀνατρέπει
 ἀναφέρει
 ἀνείρεται
 ἀνερυθριᾷ
 ἀνέχει
 ἀνίστησι
 ἐπανίστησι
 ἐπανορθεῖ

ἀναγκάζει
 ἀναγκαῖος
 ἀνάγκη

ἀνθίστησι
 ἀνταποδείκνυσι
 ἀντί
 ἀντιβλέπει
 ἀντιδωρεῖται
 ἀντιλέγει
 ἀντιπροσφέρει
 ἀντιστοιχεῖ
 ἀντιφράττει

ἀνταποδείκνυσι
 ἀπαλλάττει
 ἀπεῖπε
 ἄπεισι
 ἀπεργάζεται
 ἀπεργασίᾳ
 ἀέρχεται
 ἄπεστι
 ἀπέχει
 ἀπεχθάνεται
 ἀπό
 ἀποβαίνει
 ἀποβλέπει
 ἀποδείκνυσι
 ἀποδειλιᾷ
 ἀποδέχεται
 ἀποδιδράσκει
 ἀποδίδωσι
 ἀποδύει
 ἀποθνήσκει
 ἀποκρίνει
 ἀποκρύπτει
 ἀποκτείνει
 ἀπολαμβάνει
 ἀπόλλυσι
 ἀπόμνυσι
 ἀποσφάττει
 ἀποτίνει
 ἀποτρέπει
 ἀφαιρεῖ
 ἀφίησι
 ἀφικνεῖται
 ἀφίστησι
 ἀφοσιοῖ
 προαποκάμνει

αὐτός
 αὐτοσχεδιάζει
 ἑαυτόν
 ἑμαυτόν
 σεαυτόν
 ὡς αὐτως

βιοῖ
βίος

ἐκ
ἐκκαθαίρει
ἐκκεχυμένως
ἐκκλησίᾳ
ἐκκυβιστᾶ
ἐκπίπτει
ἐκπλήττει
ἐκτέμνει
ἐξαμαρτάνει
ἐξεργάζεται
ἐξεστὶ
ἐξευρίσκει
ἐξηγεῖται
ἐξηγητής
ἐπεκδιδάσκει
ἐπέξεισιν
ἐπεξέρχεται

διά
διαβάλλει
διάγει
διακελεύεται
διακρίνει
διαλέγει
διαλείπει
διανοεῖται
διαπονεῖ
διαπραττει
διατειχίζει
διατρίβει
διατριβή
διαφέρει
διαφθείρει
διαφορᾶ
δίεσιν
διέρχεται
διηγείται
διῖσχυρίζεται
διό
διότι
εὐδιάβολος

ἄκων
ἐκῶν

ἀναδίδωσι
ἀντιδωρεῖται
ἀποδίδωσι
δίδωσι
δόσις
δωρεῖ
δῶρον
δωροφορεῖ

δύναμις
δύναται
καταδυναστεύει

ἐπάγει
 ἐπαινέει
 ἐπανίστησι
 ἐπανορθοῖ
 ἐπείρεται
 ἐπείσει
 ἐπεκδιδάσκει
 ἐπέξεισι
 ἐπεξέρχεται
 ἐπηρεάζει
 ἐπι
 ἐπίγρυπος
 ἐπίδειγμα
 ἐπιδείκνυσι
 ἐπιθυμεῖ
 ἐπιθυμητής
 ἐπικαλεῖ
 ἐπικύπτει
 ἐπιμελεῖται
 ἐπιπόλαιος
 ἐπισκήπτει
 ἐπισκοπεῖ
 ἐπισκώπτει
 ἐπίσταται
 ἐπιστήμη
 ἐπιτήδειος
 ἐπιτήδευμα
 ἐπιτίθησι
 ἐπιτρέπει
 ἐπιτυχάνει
 ἐπίφθονος
 ἐπιχειρεῖ

ἔτι
 μηκέτι
 οὐκέτι

ἐπιθυμεῖ
 ἐπιθυμητής
 θυμοειδής
 θυμοῖ
 πρόθυμος
 συμπροθυμεῖται

ἀνθίστησι
 ἀνίστησι
 ἀφίστησι
 ἐπανίστησι
 ἐπίσταται
 ἐπιστήμη
 ἴστησι
 παρίστησι
 προστατεῖ
 στήλη

καθεύδει
καθίζει
καθορᾷ
κατά
καταβάλλει
καταγελᾷ
καταγιγνώσκει
κατάδηλος
καταδυναστεύει
κατακλίνει
καταλαμβάνει
καταλέγει
καταλείπει
κατανοεῖ
καταπίνει
καταποικίζει
κατασβέννυσι
κατέχει
κατηγορεῖ
κάτω

ἀποκρύπτει
κρύφα
κρυφῇ

γεωμετρεῖ
μετρεῖ
μέτριος
τετράμετρος

κινδυνεύει
κίνδυνος
παρακινδυνεύει

ἀναμφίλογος
ἀντιλέγει
διαλέγει
καταλέγει
λέγει
λογισμός
λόγος
ὁμολογεῖ
προλέγει
συνομολογεῖ

νικᾷ
νίκη
νικητήριος
νικηφόρος

ἀκίνητος
κινεῖ

διαλείπει
καταλείπει
λοιπός

οὐ
οὐδαμῶς
οὐδέ
οὐδεῖς
οὐδέποτε
οὐδέτερος
οὐκέτι
οὐκοῦν
οὐκουν
οὐπω
οὔτε
οὔτοι
οὐχι

ἀνάκρισις
ἀποκρίνει
διακρίνει
κρίνει
κρίσις
κριτήριο
κριτής
ὑποκριτής

μετά
μεταξύ

ἐκπίπτει
πίπτει

ἐμπορίᾱ
ἐμπορικὸς

προαγορεύει
προαποκάμνει
πρόγονος
πρόθυμος
προλέγει
προορᾷ
πρόσθεν
προστατεῖ
πρότερος
προτίθησι
πρόχειρος
συμπροθυμεῖται

ἀντιπροσφέρει
πρός
προσβλέπει
προσδέεται
προσδέχεται
προσεῖπε
προσεννοεῖ
προσέχει
προσλαμβάνει
προστίθησι
προσφέρει
προσφιλήs
πρόσωπον

συγγένεια
συγγυμναστήs
συγχωρεῖ
συμβαίνει
συμβάλλει
συμμανθάνει
συμμίγνυσι
συμπόσιον
συμπροθυμεῖται
συμφέρει
σύν
συνδέει
συνδεδεῖται
συνδοκεῖ
σύνεστι
συνέστιος
συνίησι
σύννοιδε
συνομολογεῖ
συντείνει
συντεκμαίρεται
συστρατεύει

παρά
παράδειγμα
παρακαλεῖ
παρακινδυνεύει
παρατίθησι
παρεῖρει
πάρεστι
παρέχει
παρίστησι
παροινία

παντελῶς
τελευτᾷ
τελέως
τέλος

πονηρίᾱ
πονηρός

ἀναφέρει
ἀντιπροσφέρει
διαφέρει
διαφορά
δωροφορεῖ
εἰσφέρει
εὐφορος
ἰσοφόρος
νικηφόρος
προσφέρει
συμφέρει
ὑποφέρει
φέρει

30F3: *IDIOMATIC EXPRESSIONS*

μή ὅτι - (1) μή ὅτι . . . (A), ἀλλὰ . . . (B) - *not to say A, but B*

- (2) οὐδέ καὶ οὐ . . ., μή ὅτι - *not . . . much less*

τελευτῶν (participle) + finite verb - "*at last*"

participle + φθάνει - *first* (do so-and-so : i.e. action expressed by the participle)

DERIVATIVES

βίος
ἐμπορικός
μετρεῖ
Τάνταλος
χαμαί
ψῆφος

SUPPLEMENTARY READINGS

SR1: Euthyphro tells why he is prosecuting his father, and Socrates resolves to use Euthyphro as a guide in his own case. (See 6A1, 10D1, 12D2, 13D1, 24A2 and cf. 30D1.)

ΕΥΘΥΦΡΩΝ. ὁ γε ἀποθανὼν πελάτης τις ἦν ἐμός,

καὶ ὥς ἐγεωργοῦμεν ἐν τῇ Νάξῳ

ἐθήτευνεν ἐκεῖ παρ' ἡμῖν. **παροινήσας**

παροινεῖ - act like a drunkard

οὐν καὶ ὀργισθεῖς τῶν οἰκετῶν τινι

τῶν ἡμετέρων ἀποσφάττει αὐτόν. ὁ

οὐν πατήρ συνδήσας τοὺς πόδας καὶ

τὰς χεῖρας αὐτοῦ, καταβαλὼν εἰς τάφρον

τινά, πέμπει δεῦρο ἄνδρα πευσόμενον

τοῦ ἐξηγητοῦ ὅτι χρεῖη ποιεῖν. ἐν δὲ

τούτῳ τῷ χρόνῳ τοῦ δεδεμένου ὀλιγώρει

τε καὶ ἡμέλει ὥς ἀνδροφόνου καὶ οὐδὲν

ὄν πρᾶγμα εἰ καὶ ἀποθάνοι, ὅπερ οὐν

καὶ ἔπαθεν· ὑπὸ γὰρ λιμοῦ καὶ ῥίγους

καὶ τῶν δεσμῶν ἀποθνήσκει πρὶν τὸν

ἄγγελον παρὰ τοῦ ἐξηγητοῦ ἀφικέσθαι.

ὁ ἄγγελος - messenger

ταῦτα δὴ οὐν καὶ ἀγανακτεῖ ὃ τε πατήρ

καὶ οἱ ἄλλοι οἰκεῖοι, ὅτι ἐγὼ ὑπὲρ τοῦ

ἀνδροφόνου τῷ πατρὶ φόνου ἐπεξέρχομαι

οὔτε ἀποκτείναντι, ὥς φᾶσιν ἐκεῖνοι,

οὔτ' εἰ ὅτι μάλιστα ἀπέκτεινεν,

ἀνδροφόνου γε ὄντος τοῦ ἀποθανόντος,

οὐ δεῖν φροντίζειν ὑπὲρ τοῦ τοιούτου -

ἀνόσιον γὰρ εἶναι τὸ ὑὸν πατρὶ φόνου

ἐπεξιέναι - κακῶς εἰδότες, ὧς Σώκρατες,

τὸ θεῖον ὥς ἔχει τοῦ ὀσίου τε πέρι καὶ

τοῦ ἀνοσίου.

ΣΩΚΡΑΤΗΣ. σὺ δὲ δὴ πρὸς Διός, ὦ Εὐθύφρων,
οὕτως ἄκριβῶς οἷε ἐπίστασθαι περὶ
τῶν θείων ὅπῃ ἔχει, καὶ τῶν ὀσίων τε
καὶ ἀνοσίων, ὥστε τούτων οὕτω
πρᾶχθέντων ὡς σὺ λέγεις, οὐ φοβῆ
δικαζόμενος τῷ πατρὶ ὅπως μὴ αὖ σὺ
ἀνόσιον πρᾶγμα τυγχάνης πράττων;

ΕΥΘΥΦΡΩΝ. οὐδὲν γὰρ ἄν μου ὄφελος εἴη, ὦ
Σώκρατες, οὐδέ τῳ ἄν διαφέροι
Εὐθύφρων τῶν πολλῶν ἀνθρώπων, εἰ
μὴ τὰ τοιαῦτα πάντα ἀκριβῶς εἰδείην.

τὸ ὄφελος - advantage, help

ΣΩΚΡΑΤΗΣ. ἄρ' οὖν μοι, ὦ θαυμάσιε Εὐθύφρων,
κράτιστόν ἐστι μαθητῇ σὺ γενέσθαι,
καὶ **πρὸ** τῆς γραφῆς τῆς πρὸς Μέλητον
αὐτὰ **προκαλεῖσθαι** αὐτόν, λέγοντα
ὅτι ἔγωγε καὶ ἐν τῷ ἔμπροσθεν χρόνῳ
τὰ θεῖα περὶ πολλοῦ εἰδέναι, καὶ νῦν
ἐπειδὴ με ἐκεῖνος αὐτοσχεδιάζοντά φησι
καὶ καινοτομοῦντα περὶ τῶν θείων
ἐξαμαρτάνειν, μαθητῆς δὴ γέγονα σός -
καὶ εἰ μέν, ὦ Μέλητε, φαίην ἄν,
Εὐθύφρονα ὁμολογεῖς σοφὸν εἶναι τὰ
τοιαῦτα, [καὶ] ὀρθῶς νομίζειν καὶ ἐμὲ
ἡγοῦ καὶ μὴ δικάζου· εἰ δὲ μή, ἐκείνῳ
τῷ **διδασκάλῳ** **λάχε** δίκην πρότερον ἢ
ἐμοί, ὡς τοὺς πρεσβυτέρους διαφθείρ-
οντι ἐμέ τε καὶ τὸν αὐτοῦ πατέρα, ἐμὲ
μὲν διδάσκοντι, ἐκεῖνον δὲ **νουθετοῦντί**
τε καὶ κολάζοντι - καὶ ἄν μή μοι

πρὸ - before

προκαλεῖ - (middle) challenge

ὁ διδάσκαλος - teacher
λαγχάνει - obtain by lot

νουθετεῖ - chastise

πείθεται μηδ' ἀφίη τῆς δίκης ἢ ἀντ'
 ἐμοῦ γράφεται σέ, αὐτὰ ταῦτα λέγειν
 ἐν τῷ δικαστηρίῳ ἃ προυκαλούμην
 αὐτόν;

ΕΥΘΥΦΡΩΝ. ναὶ μὰ Δία, ὦ Σώκρατες, εἰ ἄρα ἐμεῖ
 ἐπιχειρήσειε γράφεσθαι, **εὔροιμ'** ἄν, ὥς
 οἶμαι, ὅπῃ **σαθρός** ἐστίν, καὶ πολὺ ἂν
 ἡμῖν πρότερον περὶ ἐκείνου λόγος
 ἐγένετο ἐν τῷ δικαστηρίῳ ἢ περὶ ἐμοῦ.

εὔρίσκει - find (out)

σαθρός - unsound

-- Plato, *Euthyphro*.

1. τίς ἀπέθανεν;
2. ποῦ ἀπέθανεν;
3. διὰ τί εἰς τάφρον κατεβλήθη;
4. ὑπὸ τίνος ἐπέμφθη ὁ ἄγγελος;
5. ἵνα τί ἐπέμφθη;
6. τί ἔπαθεν ὁ δεδεμένος;
7. τίς ὁ δεδεμένος;
8. πῶς ἀπέθανεν;
9. τίνες ὠργίζοντο; καὶ τίνι; καὶ διὰ τί;
10. ὑπὲρ τίνος οὐκ ἔδει φροντίζειν;
11. πόσοι ἀνδροφόνοι ἦσαν; τίνες ἦσαν;
12. τί ὁ Εὐθύφρων οὐκ ἐφοβήθη;
13. ἄρ' ὁ Εὐθύφρων - ὥς φησι - περὶ τῶν θεῶν ἀκρίβως ἠπίστατο;
14. τί ποιεῖν ἐβούλετο ὁ Σωκράτης;
15. τί ἐρεῖν ἔμελλεν ὁ Σωκράτης;
16. τίς τίνος μαθητῆς γενήσεται;
17. τί ὁ Σωκράτης κελεύσει τὸν Μέλητον;
18. τίς ὁ τὸν Σωκράτην διδάξας;
19. τίς τὸν Σωκράτην διέφθειρεν;

20. τί ποιήσει ὁ Σωκράτης, τοῦ Μελήτου αὐτῷ μὴ πειθομένου;
 21. τί ποιήσειε ἂν ὁ Εὐθύφρων τοῦ Μελήτου αὐτὸν γραψαμένου;

SR2: Socrates has some misgivings. (See 23A2 and cf. 28D2, 30D1.)

ΣΩΚΡΑΤΗΣ. ἀκούσονται, ἔάνπερ εὖ δοκῇς λέγειν.

τόδε δέ σου ἐνενόησα ἅμα λέγοντος καὶ
 πρὸς ἑμαυτὸν σκοπῶ· εἴ ὅτι μάλιστά με
 Εὐθύφρων διδάξειεν ὥς οἱ θεοὶ ἅπαντες
 τὸν τοιοῦτον **θάνατον** ἡγοῦνται ἄδικον **ὁ θάνατος - death**
 εἶναι, τί μᾶλλον ἐγὼ μεμάθηκα παρ
 Εὐθύφρονος τί ποτ' ἐστὶν τὸ ὀσιόν τε
 καὶ τὸ ἀνόσιον; θεομίσῃς μὲν γάρ τοῦτο
 τὸ ἔργον, ὥς ἔοικεν, εἴη ἂν. ἀλλὰ γὰρ
 οὐ τούτῳ ἐφάνη ἄρτι ὠρισμένα τὸ
 ὀσιον καὶ μή· τὸ γὰρ θεομίσῃς ὃν καὶ
 θεοφιλεῖς ἐφάνη.

-- Plato, *Euthyphro*.

1. ἄρ' ὁ Σωκράτης ἐνόμισε μεμαθηκέναι παρ' Εὐθύφρονος τί ποτ' ἐστὶν τὸ ὀσιόν τε καὶ τὸ ἀνόσιον;

SR3: What do *you* pride yourself on? (See 9A2, 21D5.)

ΚΑΛΛΙΑΣ. ἀλλὰ λανθάνει σε, ὦ Λύκων, ὅτι
οὐκ ἂν δέξαιο τὰ βασιλέως χρήματα
ἀντὶ τοῦ υἱοῦ;

ΛΥΚΩΝ. ἐπ' αὐτοφώρῳ εἴλημμαι πλουσιώτατος, αὐτόφωρος - self-detected
ὥς ἔοικεν, ἀνθρώπων ὦν.

ΝΙΚΗΡΑΤΟΣ. σὺ δέ, ὦ Ἑρμόγενης, ἐπὶ τίνι μάλιστα
ἀγάλλῃ;

ΕΡΜΟΓΕΝΗΣ. ἐπὶ φίλων ἀρετῇ καὶ δυνάμει, καὶ ὅτι
τοιοῦτοι ὄντες ἐμοῦ ἐπιμέλονται.

ἐνταῦθα τοίνυν πάντες προσέβλεψαν αὐτῷ καὶ πολλοὶ
ἅμα ἤροντο εἰ καὶ σφίσι δηλώσοι αὐτούς. ὁ δὲ εἶπεν
ὅτι οὐ φθονήσει.

-- Xenophon, *Symposium*.

1. τί δέξαιτο ἂν ὁ Λύκων ἀντὶ τοῦ Αὐτολύκου;
2. διὰ τί ὁ Λύκων πλουσιώτατος ἀνθρώπων ἔτυχεν ὦν;
3. τί ἠρώτησαν οἱ ἄνδρες;
4. τί ἀπεκρίνατο ὁ Ἑρμογένης;

SR4: An appeal to the authority of Homer. (See 27D3.)

ΝΙΚΗΡΑΤΟΣ. εἶπε γάρ που Ὅμηρος· ἐπὶ δὲ κρόμμον

ποτῷ ὄφον. εἴαν οὖν ἐνέγκῃ τις

κρόμμον, αὐτίκα μάλα τοῦτό γε

ὠφελημένοι ἔσεσθε· ἥδιον γὰρ πειῖσθε.

πίνει - drink

— Xenophon, *Symposium*.

1. τί ἐποίησεν ὁ ποιητής;

2. πῶς ὠφελημένοι ἔσονται οἱ τρώγοντες;

SR5: The beauty contest. (See 28D3, 30D4.)

ΚΡΙΤΟΒΟΥΛΟΣ. τοῦ γε μὴν στόματος ὑφίεμαι. εἰ

γὰρ τοῦ ἀποδάκνειν ἔνεκα

ἀποδάκνει - bite (off) gnaw

πεποιήται, πολὺ ἂν σὺ μείζον ἦ

ἐγὼ ἀποδάκοις. διὰ δὲ τὸ παχέα

παχύς - thick

ἔχειν τὰ χεῖλη οὐκ οἶει καὶ

τὸ χεῖλος - lip

μαλακώτερόν σου ἔχειν τὸ φίλημα;

μαλακός - soft

ΣΩΚΡΑΤΗΣ.

ἔοικα ἐγὼ κατὰ τὸν σὸν λόγον καὶ

τῶν ὄνων αἰσχῖον τὸ στόμα ἔχειν.

ὁ/ἡ ὄνος - ass, donkey

ἐκεῖνο δὲ οὐδὲν τεκμήριον λογίζη,

λογίζεται - consider

ὥς ἐγὼ σοῦ καλλίῳν εἰμί, ὅτι καὶ

Ναΐδες θεοὶ οὔσαι τοὺς Σειληνοὺς

ἡ Ναΐς - Naiad

ἐμοὶ ὁμοιοτέρους τίκτουσιν ἢ σοί;

ὁ Σειληνός - Silenus

τίκτει - bring forth; bear

ΚΡΙΤΟΒΟΥΛΟΣ. οὐκέτι ἔχω πρὸς σέ ἀντιλέγειν, ἀλλὰ

διαφερόντων τὰς ψήφους, ἵνα ὥς

τάχιστα εἰδῶ ὅ τι με χρὴ παθεῖν ἢ

ἀποτεῖσαι. μόνον κρυφῇ φερόντων·

δέδοικα γὰρ τὸν σὸν καὶ Ἀντισθένης

πλοῦτον μὴ με καταδυναστεύσῃ.

ἡ μὲν δὴ παῖς καὶ ὁ παῖς κρύφα ἀνέφερον. ὁ δὲ

Σωκράτης ἐν τούτῳ διέπραττε τὸν τε λύχνον

ἀντιπροσενεγκεῖν τῷ Κριτοβούλῳ, ὥς μὴ

ἐξαπατηθῆσαν οἱ κριταί, καὶ τῷ νίκησαντι μὴ

ἐξαπατᾶ - deceive

ταινίᾳς ἀλλὰ φιλήματα ἀναδήματα παρὰ τῶν κριτῶν

γενέσθαι.

-- Xenophon, Symposium.

1. διὰ τί τοῦ στόματος ὑφεῖτο ὁ Κριτόβουλος;
2. τίς μείζον τὸ στόμα εἶχεν;
3. τί τὸ τεκμήριον ὅτι ὁ Σωκράτης καλλίων τοῦ Κριτοβούλου ἐστίν;
4. τί ἀπεκρίνατο ὁ Κριτόβουλος;
5. ἵνα τί διενέχθησαν αἱ ψῆφοι;
6. τί ἐφοβεῖτο ὁ Κριτόβουλος;
7. ἵνα τί ὁ λύχνος ἀντιπροσένεγκε τῷ Κριτοβούλῳ;
8. τί ὁ νῆκήσας δέξεται;

VOCABULARY

1. NEW WORD LIST

- ὁ ἄγγελος (τοῦ ἀγγέλου) [noun] - messenger
- ἀποδάκνει (ἀποδάκνω) [verb] - bite (off); gnaw
- αὐτόφωρος (-ον) [adjective] - self-detected
- ὁ διδάσκαλος (τοῦ διδασκάλου) [noun] - teacher, master
- ἐξαπατᾷ (ἐξαπατῶ) [verb] - deceive, beguile
- εὐρίσκει (εὐρίσκω) [verb] - find (out); invent
- ὁ θάνατος (τοῦ θανάτου) [noun] - death
- λαγχάνει (λαγχάνω) [verb] - obtain by lot
- λογιζεῖται (λογίζομαι) [verb] - (deponent) count, reckon; consider
- μαλακός (-ή -όν) [adjective] - soft
- ἡ Ναΐς (τῆς Ναΐδος) [noun] - Naīad (nymphs of the water)
- νουθετεῖ (νουθετῶ) [verb] - put in mind; warn, rebuke; chastise
- ὁ/ἡ ὄνος (τοῦ/τῆς ὄνου) [noun] - ass, donkey
- τὸ ὄφελος (τοῦ ὀφέλους) [noun] - advantage, help
- παροινεῖ (παροινῶ) [verb] - behave ill at wine; act like a drunkard
- παχύς (-παχεῖα -παχύ) [adjective] - thick
- πίνει (πίνω) [verb] - drink
- πρό [preposition] (+ genitive only) before; rather than
- προκαλεῖ (προκαλῶ) [verb] - call forth; (usually middle) challenge; invite; offer, purpose
- σαθρός (-ᾶ -όν) [adjective] - unsound
- ὁ Σειληνός (τοῦ Σειληνοῦ) also ὁ Σίληνός [noun] - Silenus (like Satyrs, rustic spirits of wild-life. Sileni are usually old and depicted with horse-ears: Satyrs are young, and goat-like)
- τίκτει (τίκτω) [verb] - beget; bring forth; produce
- τὸ χεῖλος (τοῦ χείλους) [noun] - lip

2. RELATED WORDS

ἀντ' ἀποδείκνυσι
 ἀπαλλάττει
 ἀπεῖπε
 ἄπεισι
 ἀπεργάζεται
 ἀπεργασίᾳ
 ἀπέρχεται
 ἄπεστι
 ἀπέχει
 ἀπεχθάνεται
 ἀπό
 ἀποβαίνει
 ἀποβλέπει
 ἀποδάσκει
 ἀποδείκνυσι
 ἀποδειλιᾷ
 ἀποδέχεται
 ἀποδιδράσκει
 ἀποδίδωσι
 ἀποδύει
 ἀποθνήσκει
 ἀποκρίνει
 ἀποκρύπτει
 ἀποκτείνει
 ἀπολαμβάνει
 ἀπόλλυσι
 ἀπόμνυσι
 ἀποσφάττει
 ἀποτίνει
 ἀποτρέπει
 ἀφαιρεί
 ἀφίησι
 ἀφικνεῖται
 ἀφίστησι
 ἀφισιοῖ
 προαποκάμνει

αὐτός
 αὐτοσχεδιάζει
 αὐτόφωρος
 ἑαυτόν
 ἑμαυτόν
 σεαυτόν
 ὡσαύτως

ἄγνοεῖ
 ἄγνοια
 ἄγνως
 γιγνώσκει
 γνώμη
 διανοεῖται
 ἐννοεῖ
 καταγιγνώσκει
 κατανοεῖ
 νοεῖ
 νουθετεῖ
 νοῦς
 προσεννοεῖ
 ὑπόνοια

διδακτός
 διδασκαλικός
 διδάσκαλος
 διδάσκει
 έπεκδιδάσκει
 όρχηστοδιδάσκαλος

έκ
 έκκαθαίρει
 έκκεχυμένως
 έκκλησιᾶ
 έκκυβιστᾶ
 εκπίπτει
 εκπλήττει
 εκτέμνει
 εξαμαρτάνει
 εξαπατᾶ
 εξεργάζεται
 εξεστί
 εξευρίσκει
 εξηγείται
 εξηγητής
 έπεκδιδάσκει
 έπέξεισι
 επεξέρχεται

έξευρίσκει
 εύρίσκει

άποθνήσκει
 θάνατος
 θνήσκει

έγκλημα
 έκκλησιᾶ
 έπικαλεῖ
 καλεῖ
 παρακαλεῖ
 προκαλεῖ

άναμφίλογος
 άντιλέγει
 διαλέγει
 καταλέγει
 λέγει
 λογίζεται
 λογισμός
 λόγος
 όμολογεῖ
 προλέγει
 συνομολογεῖ

οἶνος
 παροινεῖ
 παροινία

παρά
 παράδειγμα
 παρακαλεῖ
 παρακινυνεύει
 παρατίθησι
 παρείρει
 πάρεστί
 παρέχει
 παρίστησι
 παροινεῖ
 παροινία

παχύνει
 παχύς

καταπίνει
 πίνει
 ποτόν
 συμπόσιον

πρό
 προαγορεύει
 προαποκάμνει
 πρόγονος
 πρόθυμος
 προκαλεῖ
 προλέγει
 προορᾷ
 πρόσθεν
 προστατεῖ
 πρότερος
 προτίθησι
 πρόχειρος
 συμπροθυμεῖται

έντίθησι
 έπιτίθησι
 νουθετεῖ
 παρατίθησι
 προστίθησι
 προτίθησι
 τίθησι
 ύπόθεσις
 ύποτίθησι

τέκνον
 τίκτει

άνωφελής
 όφελος
 ώφελεῖ
 ώφελιά
 ώφέλιμος

3. *IDIOMATIC EXPRESSIONS*

ἐπ' αὐτοφώρῳ - in the act

λαγχάνειν δίκην - obtain leave to bring a (private) suit

DERIVATIVE

ἄγγελος

REFERENCE MATERIAL

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EQUIVALENCE OF TERMINOLOGY

As you go on from this course to read Greek literature, you will have occasion to refer to reference material stated in traditional grammatical terms. These sometimes differ from the use of this book, particularly with respect to the categories of the verb system.

Aspect and Tense

Conventional grammars represent the Greek verb as having seven tenses: present, imperfect, future, aorist, perfect, pluperfect and future-perfect. It is clear that two categories, *tense* and *aspect*, are merged in this scheme under the head, *tense*. For example, the *aorist*, properly an aspect, is listed as a tense. Note the following equivalences:

Traditional Analysis
as
Tense

Current Analysis
in this text as
Aspect / Tense

Traditional = *Current*

PRESENT	Present	=	Progressive Present		
IMPERFECT	Imperfect	=	Progressive Past	PROGRESSIVE	PAST
FUTURE	Future	=	(Aorist Present>) Future		
AORIST	Aorist	=	Aorist Past	AORIST	PRESENT
PERFECT	Perfect	=	Perfective Present		
PLUPERFECT	Pluperfect	=	Perfective Past	PERFECTIVE	FUTURE
FUTURE PERF.	Future Perfect	=	Perfective Future		

Mood and State

The category of state is not taken into account in conventional grammars, which list four moods: indicative, imperative, subjunctive, optative. To these are commonly added, as a kind of appendix, the infinitive and participle.

Equivalent notations for traditional and current descriptions of mood and state may be represented as follows:

Traditional Analysis
as
Mood

Current Analysis
as
Mood / State

Traditional = *Current*

INDICATIVE	Indicative	=	Assertive Indicative
IMPERATIVE	Imperative	=	Assertive Imperative
SUBJUNCTIVE	Subjunctive	=	Subjunctive Indicative
OPTATIVE	Optative	=	Optative Indicative
INFINITIVE	Infinitive	=	Assertive Infinitive
PARTICIPLE	Participle	=	Assertive Participle

ASSERTIVE	INDICATIVE
	IMPERATIVE
SUBJUNCTIVE	INFINITIVE
	PARTICIPLE
OPTATIVE	

Not all combinations occur.

Since imperative, infinitive and participial states are met only in the assertive mood, it need not be mentioned with them.

Since only the indicative state occurs with the subjunctive and optative moods, it need not be specified with them.

NOTE: This must not mislead us into thinking of the Indicative, Infinitive and Imperative as moods, since the theme vowel signal clearly demonstrates that they are all states of the one mood, - what we have called the Assertive (or Factual) Mood.

Therefore, in the interests of economy -

When we do not specify the *mood*, the Assertive is implied: e.g., Infinitive = Assertive Infinitive.

When we do not specify the *state*, it is because the mood is Subjunctive or Optative, which have only one state each, the Indicative: e.g., Subjunctive = Subjunctive Indicative.

THE VERB

1. System

The Greek verb, as presented in this text, shows a clearly defined system with formal distinction for the following major grammatical categories:-

3 aspects
3 tenses
3 moods
4 states
and 3 voices

DIAGRAM 1*

ASPECT	TENSE	MOOD	STATE	VOICE
Progressive	Past	Assertive	Indicative	Active
Aorist	Present	Subjunctive	Imperative Infinitive	Middle
Perfective	Future	Optative	Participle	Passive

Of the categories noted -

- *aspect*, (progressive, aorist, perfective) indicates the contour of the action: e.g., on-going action, simple action, perfected or completed action severally;
- *tense*, (past, present, future) locates the action in time;
- *mood*, (assertive, subjunctive, optative) tells the contingency of an event (as factual, conditional, etc.);
- *state*, (indicative, imperative, infinitive, participle) indicates the rôle of the verb in relation to other parts of the construction (as predicate, object of a verb or preposition, etc.);
- *voice*, (active, middle or passive) has to do with the status of the verb subject as actor, as engaged in self-benefitting activity, or as undergoer.

2. Form

The segment containing the basic dictionary meaning of the verb (the root, whatever its form) and the aspect signal, we speak of as the *base*. Aorist and perfective bases and the so-called "future base" ** also show contrastive signals for voice.

The base is seen as a natural unit containing an inner core of signals and linked by the verbal theme marker to an outer layer.

* Cf. Larson, (1956) and 20C7, fn. above.

** Cf. 20C7, 25C3.

Base and theme marker together yield the conventional verb stem. While the stem as such is shown at each stage as the verb is taught, the reference to base allows for a clearer focus on the components of the mood marker, Suffix 1 (20C7). The base may be preceded by Prefix 1, the past time marker, and various prepositional prefixes (Prefix 2 and 3). Suffix 1, the mood marker, is followed by a second order suffix signalling state and voice.

The following diagram is a fuller development of the scheme in 20C7 above.

DIAGRAM 2

COMPONENT →	PREFIX 1 (AUGMENT)	B A S E	SUFFIX 1: THEME MARKER	MOOD MARKER CONTINGENCY INDICATOR	SUFFIX 2: SIGNALS FOR STATE/ (VOICE)
MEANING →	Past time	Lexical Meaning Aspect 1 (Voice) 1 (and Future Tense 2)	Verbal Action	Assertive (or Factual) Subjunctive Optative	Indicative state; 4 person subject; Imperative state- person subject; 5 Infinitive state; 6 Participial state; 7
OCCURRENCE (WITH) →	Assertive Indicative of Progressive, Aorist or Perfective	All Verbs All Aspects Tenses Moods States Voices	All Moods		All Verbs
FORM →	ε, .	Form carrying lexical meaning plus signal for aspect and (in aorist and perfective) voice	Assertive o/ε, φ, α Subjunctive- o/ε Optative- o, α, φ	φ . τ ³	See DIAGRAM 3 below.

Please see notes on next page.

Notes:

- 1 See 'Equivalence of Terminology' above, also 2C1a.
- 2 See 'Equivalence of Terminology' above, also 2C1a.
- 3 See 18C3.
- 4 See Paradigms.
- 5 See Paradigms.
- 6 See Paradigms.
- 7 The participial signal, as a governing derivational affix, alters the part of speech affiliation of the stem. Further inflection is for gender, number and case, and may be found in the paradigms under Participial State.

Greek, like all natural language, displays redundancy. The verb base often conveys information signalled elsewhere in the same form. This may be illustrated by the base *πεπτοιη-*, which signals not only the perfective aspect, but, by its form, the middle/passive voice. The signal for voice is then reinforced by the set of second order suffixes which may occur with the middle/passive, but not with the active: e.g., *πεπτοιη-μεν-ος*. In the progressive and certain aorist bases the principal or only signal as to voice is contained in Suffix 2: e.g., *ποιησα-μεν-ος*. This is reflected in the above diagram by the inclusion of the *VOICE* category in brackets under both *BASE* and *SUFFIX 2*.

In complex bases, e.g., the perfective *πετπουκ-*, *πεπτοιηκ-*, the segment which signals the lexical meaning of the verb is described as the nucleus: e.g., *-που-*, *-ποιε-*, *-δο-*. Note how in *ω* verbs, nucleus and base are identical for progressive forms, while in some *μι* verbs, e.g., *διδωσι*, they are identical for certain aorist forms: cf., *ε-δο-μεν*. For the "nucleus" of a verb form, see page 734.

Second and third order prefixes usually precede the past time marker (Prefix 1), but do not alter the basic scheme above.

DIAGRAM 3a. Suffix 2: person subject endings.

<i>Active and Aorist Passive</i>			<i>Middle Passive and Future Passive</i>	
	<i>Primary</i>	<i>Secondary</i>	<i>Primary</i>	<i>Secondary</i>
<i>Indicative State</i>				
Singular	1 -ω,	-μι -ν	-μαι	-μην
	2 -ις,	-ι, -ς -ς, -σθα	-σαι	-σο
	3 -ι,	-σι (τι) -∅	-ται	-το
Dual	2 -] τοῦ	-τον	-] (σ)θον	-(σ)θον
	3 -] τοῦ	-την	-] (σ)θον	-(σ)θην
Plural	1 -μεν	-μεν	-μεθα	-μεθα
	2 -τε	-τε	-(σ)θε	-(σ)θε
	3 -σι	-ν, -σαν	-νται	-ντο
<i>Imperative State</i>				
Singular	2 -TM/;,* -θι		-σο	
	3 -τω		-(σ)θω	
Dual	2 -τον		-(σ)θον	
	3 -των		-(σ)θων	
Plural	2 -τε		-(σ)θε	
	3 -ντων, -τωσαν		-(σ)θων, -(σ)θωσαν	

DIAGRAM 3b. Suffix 2: Infinitive and Participial States

<i>Active and Aorist Passive</i>	<i>Middle Passive and Future Passive</i>
<i>Infinitive State</i>	
-εν, -ναι, -εναι, -ι	-(σ)θαι
<i>Participial State</i>	
-ντ-, -σ- οτ-, -υι-	-μεν-

* Imperative here most commonly signalled by *BASE* + Theme Marker or *BASE* + :, cf. δίδου.

3. *Future Tense*: form and function

The future was represented in 20C2 as formed from a combination of the progressive base and future marker, to produce a so-called "future base". In fact the pattern of formation in many respects parallels that of the aorist base, as noted in 21C1. Absence of the past-time marker suggests a link with a non-past aorist form if any.

In addition to sharing elements of form with both aorist and progressive (e.g., person subject endings), the future may express either a progressive or simple, one-time action. Accordingly, although the *base* as a unit is not ordinarily differentiated for tense, it is convenient to speak of a "future base", rather than assign the tense to either progressive or aorist aspect.

Both the aorist characteristics of shape and the double function of the future might be represented by the following diagram, suggestive of a shift in rôle by a conjectured, earlier aorist present.

DIAGRAM 4

	PROGRESSIVE	AORIST	PERFECTIVE
FUTURE		X	(X)*
PRESENT	X	X	X
PAST	X	X	X

With such a shift of the tense, as a whole, the aorist aspect signal is now seen as marking future time. This notation is shown in the future paradigm, the forms of which are treated as related to those of the aorist system (Future Paradigm, Unit 20). **

* A future perfective exists, showing the reduplication associated with the perfective base. It is rare, however, and not further elaborated in this text.

** This treatment is not an attempt to introduce historical considerations into a pedagogical text, but rather to include form as well as function in any account of the "future". It is hoped that a study on the part of A. Schachter, co-author of this text, will provide a further treatment of the problem shortly.

PARADIGMS: VERBS

PROGRESSIVE ASPECT

ASSERTIVE MOOD:
(-ω Verbs)

Indicative State:

Active Voice:

Present Tense:
(Units 2, 19)

Basic Pattern

Progressive Base	+	Theme Marker	+	Primary Person Endings
				- ω - μεν
e.g., λεγ	+	ο/ε	+	- ις - του - τε
				- ι - του - :σι *

	S	D	P
Analysis			
1	λεγ-ο-ω		λεγ-ο-μεν
2	-ε-ις	λεγ-ε-του	-ε-τε
3	-ε-ι	-ε-του	-ο-:σι

	S	D	P	S	D	P
Synthesis						
1	λέγω		λέγομεν	ὁρῶ		ὁρῶμεν
2	λέγεις	λέγετον	λέγετε	ὁρᾷς	ὁρᾷτον	ὁρᾷτε
3	λέγει	λέγετον	λέγουσι	ὁρᾷ	ὁρᾷτον	ὁρῶσι
1	ποιῶ		ποιοῦμεν	δηλῶ		δηλοῦμεν
2	ποιεῖς	ποιεῖτον	ποιεῖτε	δηλοῖς	δηλοῖτον	δηλοῖτε
3	ποιεῖ	ποιεῖτον	ποιοῦσι	δηλοῖ	δηλοῖτον	δηλοῦσι

* :σι : This symbol is used here as a purely descriptive device, without historical implication. See below, Assertive Mood (-ω verbs), Participial State, Active Voice, note 5.

ASSERTIVE MOOD:
(-ω Verbs)

Indicative State:

Active Voice:

Past Tense:
(Units 12, 19)

Basic Pattern

Prefix 1 (Augment)	+	Progressive Base	+	Theme Marker	+	Secondary Person Endings
ε/,	+	e.g., λεγ	+	ο/ε	+	-ν -μεν -ς -τον -τε -ϕ -την -ν

	S	D	P
<i>Analysis</i>			
1	ἐ- λεγ- ο- ν		ἐ- λεγ- ο- μεν
2	-ε-ς	ἐ- λεγ-ε- τον	-ε-τε
3	-ε-ϕ	-ε-την	-ο-ν

	S	D	P	S	D	P
<i>Synthesis</i>						
1	ἔλεγον		ἐλέγομεν	ἔωρων		ἔωρῶμεν
2	ἔλεγεσ	ἐλέγετον	ἐλέγετε	ἔωρᾱς	ἔωρᾶτον	ἔωρᾶτε
3	ἔλεγε	ἐλεγέτην	ἔλεγον	ἔωρᾱ	ἔωρᾶτην	ἔωρων
1	ἐποίουν		ἐποιοῦμεν	ἐδήλουν		ἐδηλοῦμεν
2	ἐποίεις	ἐποιεῖτον	ἐποιεῖτε	ἐδήλους	ἐδηλοῦτον	ἐδηλοῦτε
3	ἐποίει	ἐποιεῖτην	ἐποίουν	ἐδήλου	ἐδηλούτην	ἐδήλουν

ASSERTIVE MOOD:
(-ω Verbs)

Indicative State:

M/P Voice:

Present Tense:
(Units 7, 10, 19)

Basic Pattern

Progressive Base	+	Theme Marker	+	Primary Person Endings		
				-μαι	-μεθα	
e.g., λέγ	+	ο/ε	+	- φ αι	-σθον	-σθε
				-ται	-σθον	-νται

	S	D	P
<i>Analysis</i>			
1	λέγ-ο-μαι		λέγ-ο-μεθα
2	λέγ-ε-αι	λέγ-ε-σθον	-ε-σθε
3	-ε-ται	-ε-σθον	-ο-νται

	S	D	P	S	D	P
<i>Synthesis</i>						
1	λέγομαι		λεγόμεθα	ὁρῶμαι		ὁρώμεθα
2	λέγῃ	λέγεσθον	λέγεσθε	ὁρᾷ	ὁρᾷσθον	ὁρᾷσθε
3	λέγεται	λέγεσθον	λέγονται	ὁρᾶται	ὁρᾷσθον	ὁρῶνται
1	ποιοῦμαι		ποιούμεθα	δηλοῦμαι		δηλούμεθα
2	ποιῇ	ποιεῖσθον	ποιεῖσθε	δηλοῖ	δηλοῖσθον	δηλοῖσθε
3	ποιεῖται	ποιεῖσθον	ποιοῦνται	δηλοῦται	δηλοῖσθον	δηλοῦνται

ASSERTIVE MOOD:
(-ω Verbs)

Indicative State:

M/P Voice:

Past Tense
(Units 12, 19)

Basic Pattern

Prefix 1 (Augment)	+	Progressive Base	+	Theme Marker	+	Secondary Person Endings
						- μην - μεθα
ε/.	+	e.g., λεγ	+	ο/ε	+	- φο - σθον - σθε
						- το - σθην - ντο

	S	D	P
<i>Analysis</i> 1	ἐ- λεγ- ο- μην		ἐ- λεγ- ο- μεθα
2	- ε- ο	ἐ- λεγ- ε- σθον	- ε- σθε
3	- ε- το	- ε- σθην	- ο- ντο

	S	D	P	S	D	P
<i>Synthesis</i> 1	ἐλεγόμεην		ἐλεγόμεθα	ἐωρώμην		ἐωρώμεθα
2	ἐλέγου	ἐλέγεσθον	ἐλέγεσθε	ἐωρῶ	ἐωρᾶσθον	ἐωρᾶσθε
3	ἐλέγετο	ἐλεγέσθην	ἐλέγοντο	ἐωρᾶτο	ἐωρᾶσθην	ἐωρῶντο
1	ἐποιοούμην		ἐποιοούμεθα	ἐδηλούμην		ἐδηλούμεθα
2	ἐποιοοῦ	ἐποιεῖσθον	ἐποιεῖσθε	ἐδηλοῦ	ἐδηλοῦσθον	ἐδηλοῦσθε
3	ἐποιεῖτο	ἐποιεῖσθην	ἐποιοῦντο	ἐδηλοῦτο	ἐδηλούσθην	ἐδηλοῦντο

ASSERTIVE MOOD:
(-ω Verbs)

Imperative State:

Active Voice:
(Units 16, 19)

Basic Pattern

Progressive Base	+	Theme Marker	+	Person Endings		
e.g., λεγ	+	ο/ε	+	-ϕ	-ΤΟΥ	-ΤΕ
				-ΤΩ	-ΤΩΝ	-ΝΤΩΝ/-ΤΩΣΑΝ

	S	D	P
<i>Analysis</i> 2	λεγ-ε-ϕ	λεγ-ε-ΤΟΥ	λεγ-ε-ΤΕ
3	-ε-ΤΩ	-ε-ΤΩΝ	-ο-ΝΤΩΝ/ -ε-ΤΩΣΑΝ

	S	D	P	S	D	P
<i>Synthesis</i> 2	λέγε	λέγετον	λέγετε	ὁρά	ὁράτον	ὁράτε
3	λεγέτω	λεγέτων	λεγόντων/ λεγέτωσαν	ὁράτω	ὁράτων	ὁρώντων/ ὁράτωσαν
2	ποιέει	ποιεῖτον	ποιεῖτε	δήλου	δηλοῦτον	δηλοῦτε
3	ποιεῖτω	ποιεῖτων	ποιούντων/ ποιεῖτωσαν	δηλούτω	δηλούτων	δηλούντων/ δηλούτωσαν

ASSERTIVE MOOD:
(-ω Verbs)

Imperative State:

M/P Voice:
(Units 16, 19)

Basic Pattern

Progressive Base	+	Theme Marker	+	Person Endings		
e.g., λεγ	+	ε	+	ο	-σθον	-σθε
				-σθω	-σθων	-σθων/-σθωσαν

	S	D	P
<i>Analysis</i> 2	λεγ-ε-ο	λεγ-ε-σθον	λεγ-ε-σθε
3	-ε-σθω	-ε-σθων	-ε-σθων/ -σθωσαν

	S	D	P	S	D	P
<i>Synthesis</i> 2	λέγου	λέγεσθον	λέγεσθε	ὁρῶ	ὁρᾷσθον	ὁρᾷσθε
3	λεγέσθω	λεγέσθων	λεγέσθων/ λεγέσθωσαν	ὁρᾷσθω	ὁρᾷσθων	ὁρᾷσθων/ ὁρᾷσθωσαν
2	ποιοῦ	ποιεῖσθον	ποιεῖσθε	δηλοῦ	δηλοῦσθον	δηλοῦσθε
3	ποιεῖσθω	ποιεῖσθων	ποιεῖσθων/ ποιεῖσθωσαν	δηλούσθω	δηλούσθων	δηλούσθων/ δηλούσθωσαν

ASSERTIVE MOOD:
(-ω Verbs)

Infinitive State:

Active Voice:
(Unit 14)

Basic Pattern

Progressive Base	+	Theme Marker	+	State Marker
e.g., λεγ	+	ε	+	εν

Analysis

λεγ-ε-εν

Synthesis

λέγειν

ὁρᾶν

ποιεῖν

δηλοῦν

ASSERTIVE MOOD:
(-ω Verbs)

Infinitive State:

M/P Voice:
(Unit 14)

Basic Pattern

Progressive Base	+	Theme Marker	+	State Marker
e.g., λεγ	+	ε	+	σθαι

Analysis

λεγ-ε-σθαι

Synthesis

λέγεσθαι

ὁρᾶσθαι

ποιεῖσθαι

δηλοῦσθαι

ASSERTIVE MOOD:
(-ω Verbs)

Participial State:

Active Voice:
(Units 13, 19)

Basic Pattern

Progressive Theme Voice/ Class
Base + Marker + State + Marker +
Marker

Inflectional Endings

e.g., λεγ + ο + $\begin{cases} \nu\tau \\ :\sigma \end{cases}$ + $\begin{cases} \phi/\alpha/1 \\ \eta \end{cases}$

	S	D	P		S	D	P
	M	N	M/N	M	N	F	
N	-.	-ϕ	-ε	-ες	-α	-ϕ	-ι
A	-α			-ας			-:ς
G	-ος			-ωv			-ωv
D	-ι			-οiv			-ις
				-σi			

Analysis		M	N	F
S	N	λεγ-ο-ν ² - ³		λεγ-ο-:σ-α-ϕ
	A	-α		-v
	G			-:ς
	D			-ι
D	NA	-ε		-α
	GD	-οiv		-αiv
P	N	-ες		-ι
	A	-ας		-:ς
	G			-ωv
	D			-ις
		-(ϕ/α/1)-σi		

Synthesis		M	N	F
S	N	λέγων	λέγον	λέγουσα
	A	λέγοντα		λέγουσαν
	G	λέγοντος		λεγούσης
	D	λέγοντι		λεγούση
D	NA	λέγοντε	λεγόντοιν	λεγούσᾱ
	GD	λεγόντοιν		λεγούσαιιν
P	N	λέγοντες	λέγοντα	λέγουσαι
	A	λέγοντας		λεγούσᾱς
	G	λεγόντων		λεγουσῶν
	D	λέγουσι		λεγούσαις
S	N	ποιῶν	ποιοῦν	ποιοῦσα
	A	ποιοῦντα		
S	N	ὀρῶν	ὀρῶν	ὀρῶσα
	A	ὀρῶντα		
S	N	δηλοῦν	δηλοῦν	δηλοῦσα
	A	δηλοῦντα		

- 1 Masculine and neuter forms of the active participle belong to the Consonant stem or 3rd Declension, and like nouns of this declension have the class marker ϕ . Since this is constant throughout these forms, it is omitted in the analysis diagram.
- 2 χ indicates τ is dropped, in keeping with the principle in Greek which disallows a non-continuant in final position.
- 3 Length shown by \cdot , indicates true vowel lengthening (ω , η , \bar{u}) in contrast with "diphthongization" ($\phi\upsilon$, $\epsilon\iota$), shown by the symbol : . The \cdot here shows lengthening of the immediately preceding vowel, with or without an intervening consonant.
- 4 ϕ here contrasts with other case endings.
- 5 This statement of change should be read as a purely descriptive device, and not confused with an explanation of historic change.

ASSERTIVE MOOD:
(-ω Verbs)

Participial State:

M/P Voice:
(Units 13, 19)

Basic Pattern

Progressive
Base + Theme
Marker + Voice/
State + Class
Marker +

Inflectional Endings

e.g., λεγ + ο + μεν + ο/η/α + A
ϕ G
D

S	D	P	S	D	P
M N	M/N	M N	F		
N -ς } -v } -ο -v }		-ι } -α -ις }	-ϕ } -α -v }	-ι -ις	
-ο } -οιv		-ων -ις	-ς } -αιv -ι }	-ων -ις	

Analysis

		M	N	F
S	N	λεγ-ο-μεν-ο-ς	λεγ-ο-μεν-ο-ν	λεγ-ο-μεν-η-ϕ
	A	-v		-v
	G	-ο		-ς
	D	-ι		-ις
D	NA	-ο		-α-α
	GD	-οιv		-αιv
P	N	-ι	λεγ-ο-μεν-ϕ-α	-ι
	A	-ις		-ις
	G	-ων		-ων
	D	-ις		-ις

Synthesis		M	N	F
S	N	λεγόμενος	} λεγόμενον λεγομένου λεγομένῳ	λεγομένη
	A	λεγόμενου		λεγομένην
	G			λεγομένης
	D			λεγομένη
D	NA		λεγομένῳ	λεγομένᾱ
	GD		λεγομένοιν	λεγομέναιιν
P	N	λεγόμενοι	} λεγόμενα λεγομένων λεγομένοις	λεγόμεναι
	A	λεγομένους		λεγομένᾱς
	G			λεγομένων
	D			λεγομέναις
S	N	ποιούμενος	ποιούμενον	ποιουμένη
S	N	ὀρώμενος	ὀρώμενον	ὀρωμένη
S	N	δηλούμενος	δηλούμενον	δηλουμένη

ASSERTIVE MOOD:
(-μι Verbs)

Indicative State:

Active Voice:

Present Tense:
(Units 4, 19)

Basic Pattern

Progressive Base	+	Theme Marker	+	Primary Person Endings		
				- μι	- μεν	
e.g., διδο(.)	+	ϕ/α	+	- ς	- τον	- τε
				- σι	- τον	- :σι

Analysis

	S	D	P
1	δίδω- ϕ μι		δίδω- ϕ μεν
2	- ς	δίδω- ϕ τον	- τε
3	- σι	- ϕ τον	- α- :σι

Synthesis

	S	D	P	S	D	P
1	δίδωμι		δίδομεν	τίθημι		τίθεμεν
2	δίδως	δίδοτον	δίδοτε	τίθης	τίθετον	τίθετε
3	δίδωσι	δίδοτον	διδόασι	τίθησι	τίθετον	τιθέασι

ASSERTIVE MOOD:
(-μι Verbs)

Indicative State:

Active Voice:

Past Tense
(Units 12, 19)

Basic Pattern

Augment	+	Progressive Base	+	Theme Marker	+	Secondary Person Endings		
ε/.	+	e.g., δίδο(:/.)*	+	-φ	+	-ν	-μεν	
						-ς	-τον	-τε
						-φ	-την	-σαν

Analysis

	S	D	P
1	ἐ-δίδο:/.-φ-ν		ἐ-δίδο-φ-μεν
2	-ς	ἐ-δίδο-φ-τον	-τε
3	-φ	-φ-την	-σαν

Synthesis

	S	D	P	S	D	P
1	ἐδίδουν		ἐδίδομεν	ἐτίθην		ἐτίθεμεν
2	ἐδίδουσ	ἐδίδοτον	ἐδίδοτε	ἐτίθεις	ἐτίθετον	ἐτίθετε
3	ἐδίδου	ἐδιδότην	ἐδίδοσαν	ἐτίθει	ἐτιθέτην	ἐτίθεσαν

* Forms with : occur more generally than those with • for singular forms. Note however ἐτίθην, showing •, followed by ἐτίθεις, ἐτίθει, showing : length.

These three verbs exhibit variations from the basic pattern:

1. φησί [base φα(·)-] - say

Analysis

	S	D	P
1	φα- φ -μι		φα- φ -μεν
2	-ις	φα- φ -τον	-τε
3	-σι	-τον	-:σι

Synthesis

	S	D	P
1	φημί		φαμέν
2	φῆς	φατόν	φατέ
3	φησί	φατόν	φᾶσί

2. εἶσι [base εἰ-/ι-] - will go

Analysis

	S	D	P
1	εἰ- φ -μι		ι- φ -μεν
2	-ι	ι- φ -τον	-τε
3	-σι	ι- φ -τον	-α-:σι

Synthesis

	S	D	P
1	εἶμι		ἴμεν
2	εἶ	ἴτον	ἴτε
3	εἴσι	ἴτον	ἴᾶσι

3. ἐστί [base εσ-] - be

Analysis

	S	D	P
1	ε(φ >:)- φ -μι		εσ- φ -μεν
2	ε φ	- φ -ι εσ-τον	-τε
3	εσ	- φ -τι εσ-τον	ε φ - φ -:σι

Synthesis

	S	D	P
1	εἶμι		ἐσμέν
2	εἶ	ἐστόν	ἐστέ
3	ἐστί	ἐστόν	εἰσί

ASSERTIVE MOOD:
(-μι Verbs)

Indicative State:

M/P Voice:

Present Tense
(Units 7, 10, 19)

Basic Pattern

Progressive Base	+	Theme Marker	+	Primary Person Endings		
				-μαι	-μεθα	
e.g., διδο	+	-φ	+	-σαι	-σθον	-σθε
				-ται	-σθον	-νται

Analysis

	S	D	P
1	διδό-φ-μαι		διδό-φ-μεθα
2	-σαι	διδό-φ-σθον	-σθε
3	-ται	-σθον	-νται

Synthesis

	S	D	P	S	D	P
1	δίδομαι		διδόμεθα	τίθεμαι		τιθέμεθα
2	δίδοσαι	δίδοσθον	δίδοσθε	τίθεςαι	τίθεςθον	τίθεςθε
3	δίδοται	δίδοσθον	δίδονται	τίθεται	τίθεςθον	τίθενται

ASSERTIVE MOOD:
(-μι Verbs)

Indicative State:

M/P Voice:

Past Tense:
(Units 12, 19)

Basic Pattern

Augment	+	Progressive Base	+	Theme Marker	+	Secondary Person Endings		
						-μην	-μεθα	
ε/.	+	e.g., δίδο	+	-φ	+	-σο	-σθον	-σθε
						-το	-σθην	-ντο

Analysis

	S	D	P
1	ἐ-δίδο-φ-μην		ἐ-δίδο-φ-μεθα
2	-σο	ἐ-δίδο-φ-σθον	-σθε
3	-το	-σθην	-ντο

Synthesis

	S	D	P	S	D	P
1	ἐδιδόμην		ἐδιδόμεθα	ἐτιθέμην		ἐτιθέμεθα
2	ἐδίδοσο	ἐδίδοσθον	ἐδίδοσθε	ἐτίθεσο	ἐτίθεσθον	ἐτίθεσθε
3	ἐδίδοτο	ἐδιδόσθην	ἐδίδοντο	ἐτίθετο	ἐτιθέσθην	ἐτίθεντο

ASSERTIVE MOOD:
(-μι Verbs)

Imperative State:

Active Voice:
(Units 16, 19)

Basic Pattern

Progressive Base	+	Theme Marker	+	Person Endings		
e.g., δίδο	+	-φ	+	-:	-ΤΟΝ	-ΤΕ
				-ΤΩ	-ΤΩΝ	-ΝΤΩΝ

Analysis

	S	D	P
2	δίδο-φ-:	δίδο-φ-ΤΟΝ	δίδο-φ-ΤΕ
3	-ΤΩ	-ΤΩΝ	-ΝΤΩΝ

Synthesis

	S	D	P	S	D	P
2	δίδου	δίδοτον	δίδοτε	τίθει	τίθετον	τίθετε
3	διδότω	διδότων	διδόντων	τιθέτω	τιθέτων	τιθέντων

ASSERTIVE MOOD:
(-μι Verbs)

Imperative State:

M/P Voice:
(Units 16, 19)

Basic Pattern

Progressive Base	+	Theme Marker	+	Person Endings		
e.g., διδο	+	-φ	+	-σο	-σθον	-σθε
				-σθω	-σθων	-σθων

Analysis

	S	D	P
2	δίδο-φ-σο	δίδο-φ-σθον	δίδο-φ-σθε
3	-σθω	-σθων	-σθων

Synthesis

	S	D	P	S	D	P
2	δίδοσο	δίδοσθον	δίδοσθε	τίθεσο	τίθεσθον	τίθεσθε
3	διδόσθω	διδόσθων	διδόσθων	τιθέσθω	τιθέσθων	τιθέσθων

ASSERTIVE MOOD:
(-μι Verbs)

Infinitive State:

Active Voice:
(Unit 14)

Basic Pattern

Progressive Base	+	Theme Marker	+	State Marker
e.g., διδο	+	-φ	+	-ναι

Analysis

διδο-φ-ναι

Synthesis

διδόναι

τίθηναι

ASSERTIVE MOOD:
(-μι Verbs)

Infinitive State:

M/P Voice:
(Unit 14)

Basic Pattern

Progressive Base	+	Theme Marker	+	State Marker
e.g., διδο	+	-φ	+	-σθαι

Analysis

διδο-φ-σθαι

Synthesis

δίδοσθαι

τίθεςθαι

ASSERTIVE MOOD:
(-μι Verbs)

Participial State:

Active Voice:
(Units 13, 19)

Basic Pattern

Progressive + Theme + State + Class +
Base Marker Marker Marker

Inflectional Endings

e.g., διδο

+ -φ

+ $\left[\begin{array}{l} \nu\tau \\ : \sigma \end{array} \right]$

+ φ/α/*

	S	D	P	S	D	P
	M N	M/N	M N	F		
N	-ς	-ε	-ες	-φ	-α	-ι
A	-α		-ας			-ις
G	-ος	-οιυ	-ωυ	-ς	-αιυ	-ωυ
D	-ι		-οι			-ις

Analysis

	M	N	F
S N	διδο-φ- (ντ>:)-ς*	διδο-φ-ντ-φ	διδο-φ-:σ-α-φ
A	- ντ -α		-υ
G	-ος		-ς
D	-ι		-ι
D NA	-ε	διδο-φ-ντ-α	-α
GD	-οιυ		-αιυ
P N	-ες		-ι
A	-ας		-ις
G	-ωυ	-οι	-ωυ
D	-οι		-ις

* See Paradigms for Participial State of -ω verbs, note 1, above.

Synthesis

		M	N	F
S	N	διδούς	} διδόν	διδούσα
A		διδόντα		διδούσαν
G		διδόντος		διδούσης
D		διδόντι		διδούση
D	NA	διδόντε		διδούσᾱ
	GD	διδόντοιν		διδούσαιν
P	N	διδόντες	} διδόντα	διδούσαι
A		διδόντας		διδούσᾱς
G		διδόντων		διδουσῶν
D		διδούσι		διδούσαις
		τιθείς	} τιθέν	τιθεῖσα
		τιθέντα		

ASSERTIVE MOOD:
(-μι Verbs)

Participial State:

M/P Voice:
(Units 13, 19)

Basic Pattern

Progressive + Theme + Voice/ + Class +
Base Marker State Marker Class +
Marker

Inflectional Endings

eg., δίδο + -φ + μεν + ο/η/α/φ +

	S		D		P	S	D	P
	M	N	M/N		M	N	F	
N	-ς	-v	-ο	-α	-ι	-α	-ι	-ς
A	-v				-ς			
G	-ο	-οiv	-ωv	-αiv	-ωv	-αiv	-ωv	-ις
D	-ι				-ις			

Analysis

	M	N	F
S N	δίδο-φ-μεν-ο-ς	δίδο-φ-μεν-ο-ν	δίδο-φ-μεν-η-φ
A	-v		-v
G	-ο		-ς
D	-ι		-ις
D NA	-ο	δίδο-φ-μεν-φ-α	-α-α
GD	-οiv		-αiv
P N	-ι		-ι
A	-ς		-ς
G	-ωv	δίδο-φ-μεν-φ-α	-ωv
D	-ις		-ις

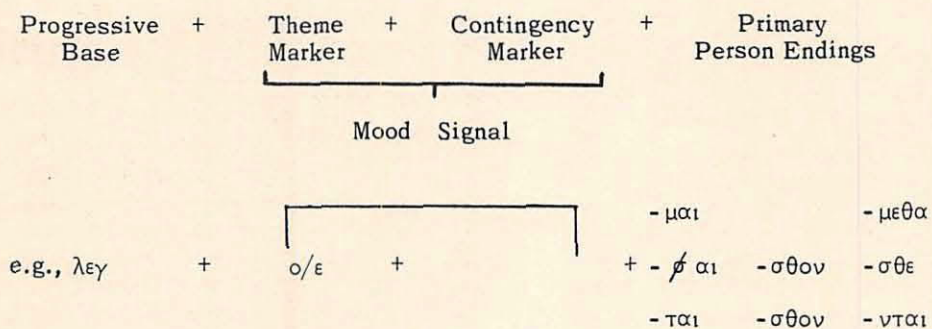
Synthesis		M	N	F
S	N	διδόμενος	διδόμενον	διδόμενη
A		διδόμενον		διδομένην
G		διδόμενου		διδομένης
D		διδόμενῳ		διδομένην
D	NA	διδόμενῳ		διδομένῃ
	GD	διδόμενοι		διδομέναι
P	N	διδόμενοι	διδόμενα	διδόμενα
A		διδόμενους		διδομένας
G		διδόμενων		διδομένων
D		διδόμενοις		διδομέναις

SUBJUNCTIVE MOOD:

Indicative State:

M/P Voice:
(Units 17, 19)

Basic Pattern



Analysis

	S	D	P
1	λεγ-ο--μαι		λεγ-ο--μεθα
2	-ε--αι	λεγ-ε--σθον	-ε--σθε
3	--ται	--σθον	-ο--νται

Synthesis

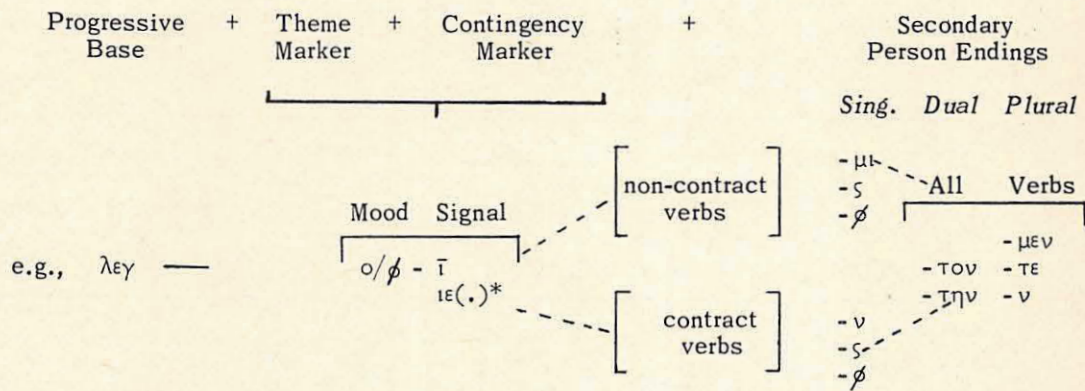
	S	D	P	S	D	P
1	λέγωμαι		λέγώμεθα	ὁρῶμαι		ὁρώμεθα
2	λέγῃ	λέγῃσθον	λέγῃσθε	ὁρᾷ	ὁρᾷσθον	ὁρᾷσθε
3	λέγῃται	λέγῃσθον	λέγωνται	ὁρᾷται	ὁρᾷσθον	ὁρῶνται
1	τιθῶμαι		τιθώμεθα	διδῶμαι		διδώμεθα
2	τιθῇ	τιθῇσθον	τιθῇσθε	διδῷ	διδῷσθον	διδῷσθε
3	τιθῇται	τιθῇσθον	τιθῶνται	διδῷται	διδῷσθον	διδῶνται

OPTATIVE MOOD:

Indicative State:

Active Voice:
(Units 18, 19)

Basic Pattern



Analysis

	S	D	P
1	λεγ-ο-ῖ-μι		λεγ-ο-ῖ-μεν
2	-ς	λεγ-ο-ῖ-τον	-τε
3	-φ	-την	-ιε-ν
1	ποιε-ο-ιε-ν		ποιε-ο-ῖ-μεν
2	-ς	ποιε-ο-ῖ-τον	-τε
3	-φ	-την	-ιε-ν
1	τιθε-φ-ιε-ν		τιθε-φ-ῖ-μεν**
2	-ς	τιθε-φ-ῖ-τον**	-τε
3	-φ	-την	-ιε-ν

* ιε (without ·) occurs only before 3rd person plural, active person endings.

Synthesis

	S	D	P	S	D	P
1	λέγοιμι		λέγοιμεν	ὀρώην		ὀρῶμεν
2	λέγοις	λέγοιτον	λέγοιτε	ὀρώης	ὀρῶτον	ὀρῶτε
3	λέγοι	λεγοίτην	λέγοιεν	ὀρώη	ὀρώτην	ὀρῶεν
1	τιθείην		τιθεῖμεν**	διδοίην		διδοῖμεν**
2	τιθείης	τιθεῖτον**	τιθεῖτε	διδοίης	διδοῖτον**	διδοῖτε
3	τιθείη	τιθείτην	τιθεῖεν	διδοίη	διδοίτην	διδοῖεν

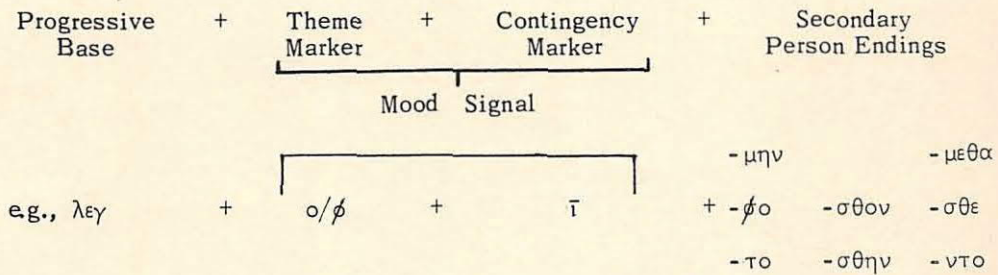
** Alternative sets of forms for Dual and Plural of μι verbs. e.g., τιθείητον, διδοίητην, τιθεῖμεν, διδοίητε, ἵσταίησαν, etc., are built from the base $\begin{bmatrix} \text{τιθε-} \\ \text{διδο-} \end{bmatrix} + \phi + \text{ie.} + \text{personal endings.}$

OPTATIVE MOOD:

Indicative State:

M/P Voice:
(Units 18, 19)

Basic Pattern



Analysis

	S	D	P
1	λεγ-ο-ι-μην		λεγ-ο-ι-μεθα
2	-ο	λεγ-ο-ι-σθον	-σθε
3	-το	-σθην	-ντο

Synthesis

	S	D	P	S	D	P
1	λεγοίμην		λεγοίμεθα	ὀρώμην		ὀρώμεθα
2	λέγοιο	λέγοισθον	λέγοισθε	ὀρῶο	ὀρῶσθον	ὀρῶσθε
3	λέγοιτο	λεγοίσθην	λέγοιντο	ὀρῶτο	ὀρώσθην	ὀρῶντο
1	τιθείμην		τιθείμεθα	διδοίμην		διδοίμεθα
2	τιθεῖο	τιθεῖσθον	τιθεῖσθε	διδοῖο	διδοῖσθον	διδοῖσθε
3	τιθεῖτο	τιθείσθην	τιθεῖντο	διδοῖτο	διδοίσθην	διδοῖντο

FUTURE (<AORIST PRESENT>¹)

ASSERTIVE MOOD:

Indicative State:

Active Voice:

FUTURE
(Unit 20)

Basic Pattern

Nucleus² + <Aspect>³ Tense Marker + Theme Marker + Primary Person Endings

Future Base									
Progressive Base or Alternate Nucleus (.)	4	σ						- ω	- μεν
		ε ⁵	+	ο/ε	+	- ις	- του	- τε	
		φ				- ι	- του	- :σ1	

Analysis

	S	D	P
1	πεμπ-σ-ο-ω		πεμπ-σ-ο-μεν
2	-ε-ις	πεμπ-σ-ε-του	-ε-τε
3	-ι	-του	-ο-:σ1
1	δο,-σ-ο-ω		δο,-σ-ο-μεν
2	-ε-ις	δο-σ-ε-του	-ε-τε
3	-ι	-του	-ο-:σ1
1	μεν-ε-ο-ω		μεν-ε-ο-μεν
2	ε-ις	μεν-ε-ε-του	-ε-τε
3	-ι	-του	-ο-:σ1

¹ See *The Verb* Section 3, fn. ** above.

² On the "nucleus", see pg. 734, and *The Verb*, Section 3, above.

³ <Aspect> is to be read as "tense marker following shift of rôle from aspect marker".
Tense
Marker

⁴ In the discussion of the future marker (20C3.2), the device was used of representing the form occurring with contract verbs as ·/:σ, i.e., length of preceding base vowel + σ. In the above diagram, rather than multiply variants of the future marker, length is linked, where it occurs, with the final vowel of the preceding base.

⁵ The reader is reminded that this is not to be read as a historical statement.

Synthesis

	S	D	P	S	D	P
1	πέμψω		πέμψομεν	μενῶ		μενοῦμεν
2	πέμψεις	πέμψετον	πέμψετε	μενεῖς	μενεῖτον	μενεῖτε
3	πέμψει	πέμψετον	πέμψουσιν	μενεῖ	μενεῖτον	μενοῦσι

ASSERTIVE MOOD:

Indicative State:

Middle Voice:

FUTURE
(Unit 23)

Basic Pattern

Nucleus + <Aspect>¹
Tense
Marker + Theme
Marker + Primary
Person Endings

Future Base

Progressive Base or Alternate Nucleus	2	σ				-μαι	-μεθα
(.)	+	ε	+	ο/ε	+	-σαι	-σθον
		φ				-ται	-σθον
							-νται

Analysis

	S	D	P
1	πέμπτ-σ-ο-μαι		πέμπτ-σ-ο-μεθα
2	-ε-αι	πέμπτ-σ-ε-σθον	-ε-σθε
3	-ται	-σθον	-ο-νται
1	μεν-ε-ο-μαι		μεν-ε-ο-μεθα
2	-ε-αι	μεν-ε-ε-σθον	-ε-σθε
3	-ται	-σθον	-ο-νται

Synthesis

	S	D	P	S	D	P
1	πέμψομαι		πεμφόμεθα	μενούμαι		μενούμεθα
2	πέμψῃ	πέμψεσθον	πέμψεσθε	μενῇ	μενεῖσθον	μενεῖσθε
3	πέμψεται	πέμψεσθον	πέμψονται	μενεῖτε	μενεῖσθον	μενοῦνται

1 See fn. 3, paradigm, for future active voice.

2 See fn. 4, paradigm for future active voice.

ASSERTIVE MOOD:

Indicative State:

Passive Voice:

FUTURE
(Unit 25)

Basic Pattern

Nucleus + Voice Marker + <Aspect> Tense Marker + Theme Marker + Primary Person Endings

Future Passive Base

Progressive Base or Alternate Nucleus (.)	+	θε./ε.	+	σ	+	ο/ε	+	-μαι	-μεθα
								-σθαι	-σθον
								-ται	-σθον
									-νται

Analysis

	S	D	P
1	πεμπ-θε,-σ-ο-μαι		πεμπ-θε,-σ-ο-μεθα
2	-ε-αι	πεμπ-θε,-σ-ε-σθον	-ε-σθε
3	-ται	-σθον	-ο-νται
1	ἐκπλαγ-ε,-σ-ο-μαι		ἐκπλαγ-ε,-σ-ο-μεθα
2	-ε-αι	ἐκπλαγ-ε,-σ-ε-σθον	-ε-σθε
3	-ται	-σθον	-ο-νται

Synthesis

	S	D	P	S	D	P
1	πεμφθήσομαι		πεμφθῆσόμεθα	ἐκπλαγήσομαι		ἐκπλαγῆσόμεθα
2	πεμφθήσῃ	πεμφθήσεσθον	πεμφθήσεσθε	ἐκπλαγήσῃ	ἐκπλαγήσεσθον	ἐκπλαγήσεσθε
3	πεμφθήσεται	πεμφθήσεσθον	πεμφθήσονται	ἐκπλαγήσεται	ἐκπλαγήσεσθον	ἐκπλαγήσονται

ASSERTIVE MOOD:

Infinitive State:

Active Voice:

FUTURE
(Unit 20)

Basic Pattern

Nucleus + <Aspect>
Tense
Marker + Theme
Marker + State
Marker

Future Base

Progressive Base or Alternate Nucleus (.)		σ			
	+	ε	+	ε	ΕΥ
		∅			

Analysis

ΠΕΜΠ-σ-ε-ΕΥ

Synthesis

ΠΕΜΨΕΙΝ

ΠΟΙΗΣΕΙΝ

ΜΕΝΕΙΝ

ASSERTIVE MOOD:

Infinitive State:

Middle Voice:

FUTURE
(Unit 23)

Basic Pattern

Nucleus + <Aspect>
Tense
Marker + Theme
Marker + State
Marker

Future Base

Progressive Base or Alternate Nucleus (.)		σ			
	+	ε	+	ε	+ σθαί
		∅			

Analysis

ΠΕΜΠ-σ-ε-σθαί

Synthesis

ΠΕΜΨΕΣΘΑΙ

ΠΟΙΗΣΕΣΘΑΙ

ΑΠΟΚΡΙΝΕΪΣΘΑΙ

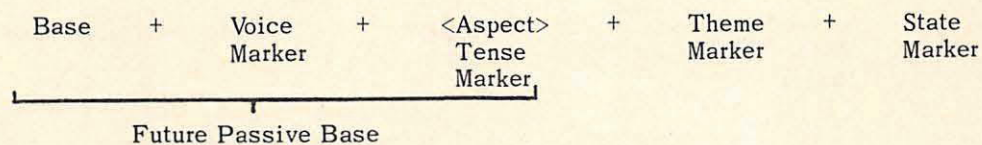
ASSERTIVE MOOD:

Infinitive State:

Passive Voice:

FUTURE
(Unit 25)

Basic Pattern


 Progressive
Base or
Alternate
Nucleus (·)

+ θε./ε. + σ + ε + σθαί

Analysis

πεμπ- θε.- σ- ε- σθαί

Synthesis

πεμφθήσεσθαι

έκπλήγήσεσθαι

ASSERTIVE MOOD:

Participial State:

Active Voice:

FUTURE
(Unit 20)

Basic Pattern

Nucleus + <Aspect> + Theme + State + Class +
 Tense Marker Marker Marker
 Marker

Inflectional Endings

Future Base

Progressive Base or Alternate Nucleus	σ + ε φ
--	---------------

+ ο + { ντ :σ + φ/α/η*+ }

N
A
G
D

S		D		P		S	D	P
M	N	M/N		M	N	F		
- . }	- φ }	- ε }		- ες }	- α }	- φ }	- α }	- ι }
- α }	- α }	- ας }		- ας }	- ας }	- ν }	- ας }	- :ς }
- ος }	- ος }	- οι ν }		- ω ν }	- ω ν }	- :ς }	- α ι ν }	- ω ν }
- ι }	- ι }	- σ ι }		- σ ι }	- σ ι }	- ι }	- α ι ν }	- ις }

Analysis

M	N	F
ΠΕΜΠ-σ-ο-ντ-.* -ντ-α	ΠΕΜΠ-σ-ο-ντ-φ	ΠΕΜΠ-σ-ο-:σ-α-φ
continue as Progressive -ω verb Participle Active		

Synthesis

	M	N	F
SN A	πέμψων πέμψοντα	πέμψον	πέμψουσα
SN A	μενῶν μενοῦντα	μενοῦν	μενοῦσα
SN A	δώσων δώσοντα	δώσον	δώσουσα

* Cf. notes on Participial State (active) of Progressive Aspect, Assertive Mood, ω verbs.

ASSERTIVE MOOD:

Participial State:

Middle Voice:

FUTURE
(Unit 23)

Basic Pattern

Nucleus + <Aspect> + Theme + Voice/ + Class +
Tense Marker State Marker

Inflectional Endings

Future Base

--

Progressive
Base or
Alternate (·)
Nucleus

+ σ
+ ε
φ

+

ο

+

μεν

+

N
A
G
D

ο/η/α

φ

S		D		P		S	D	P
M	N	M/N		M	N	F		
-ς	-v	-ο		-ι	-α	-φ	-α	-ι
-v		-ις		-ις		-v		-ις
-ο		-ωv		-ωv		-ς		-ωv
-ι		-οιv		-ις		-ι	-αιv	-ις

Analysis

SN
A

πεμπ-σ-ο-μεν-ο-ς
-v } πεμπ-σ-ο-μεν-ο-v | πεμπ-σ-ο-μεν-η-φ

- Continue as Progressive Participle M/P

Synthesis

SN
A

πεμψόμενος } πεμψόμενον

πεμψομένη

SN
A

ἀποθανούμενος } ἀποθανούμενον

ἀποθανουμένη

SN
A

δωσόμενος } δωσόμενον

δωσομένη

ASSERTIVE MOOD:

Participial State:

Passive Voice:

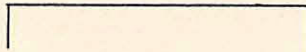
FUTURE
(Unit 25)

Basic Pattern

Nucleus + Voice + <Aspect> + Theme + Voice/+ Class +
 Marker Tense Marker State Marker
 Marker

Inflectional Endings

Future Passive Base



Progressive
Base or
Alternate
Nucleus

+θε./ε.+ σ + ο + μεν + ο/η/α/+
 ϕ

N
A
G
D

S	D	P	S	D	P
M N	M/N	M N	F		
-ς } -v	-ο	-ι } -α	-ϕ	-α	-ι
-v }		-:ς	-v }		-:ς
-ο	-οiv	-ων	-ς	-αiv	-ων
-ι		-ις	-ι		-ις

Analysis

SN
A

M	N	F
πεμπ-θε.-σ-ο-μεν-ο-ς -v	πεμπ-θε.-σ-ο-μεν-ο-ν	πεμπ-θε.-σ-ο-μεν-η-ϕ
- Continue as Progressive Participle M/P		

Synthesis

SN
A

SN
A

SN
A

M	N	F
πεμφθησόμενος πεμφθησόμενον	πεμφθησόμενον	πεμφθησομένη
έκπλαησόμενος έκπλαησόμενον	έκπλαησόμενον	έκπλαησομένη
δοθησόμενος δοθησόμενον	δοθησόμενον	δοθησομένη

OPTATIVE MOOD:

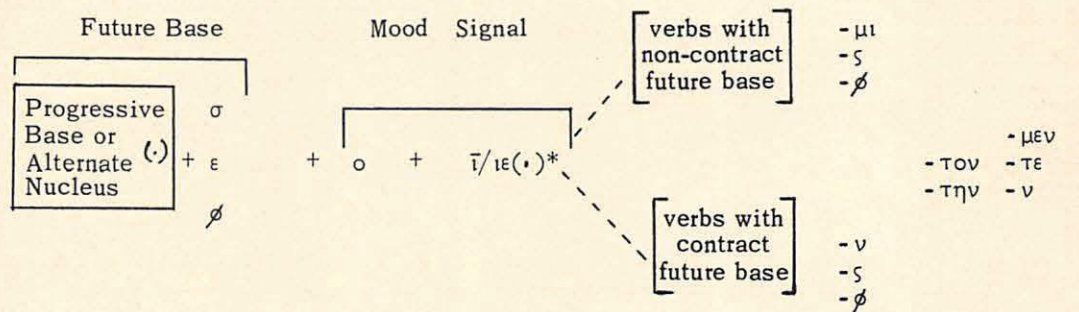
Indicative State:

Active Voice:

FUTURE
(Unit 30)

Basic Pattern

Nucleus + <Aspect> + Theme + Contingency +
Tense Marker Marker Marker



Analysis

	S	D	P
1	πέμπτ-σ-ο-ī-μι		πέμπτ-σ-ο-ī-μεν
2	-ς	πέμπτ-σ-ο-ī-του	-τε
3	-∅	-την	-ie-ν
1	μεν-ε-ο-ie,-ν		μεν-ε-ο-ī-μεν
2	-ς	μεν-ε-ο-ie-του	-τε
3	-∅	-την	-ie-ν

Synthesis

	S	D	P	S	D	P
1	πέμψοιμι		πέμψοιμεν	μενοίην		μενοίμεν
2	πέμψοις	πέμψοιτον	πέμψοιτε	μενοίης	μενοίτον	μενοίτε
3	πέμψοι	πεμψοίτην	πέμψοιεν	μενοίη	μενοίτην	μενοίεν

* ie (without ·) occurs only before 3rd person plural, active person endings.

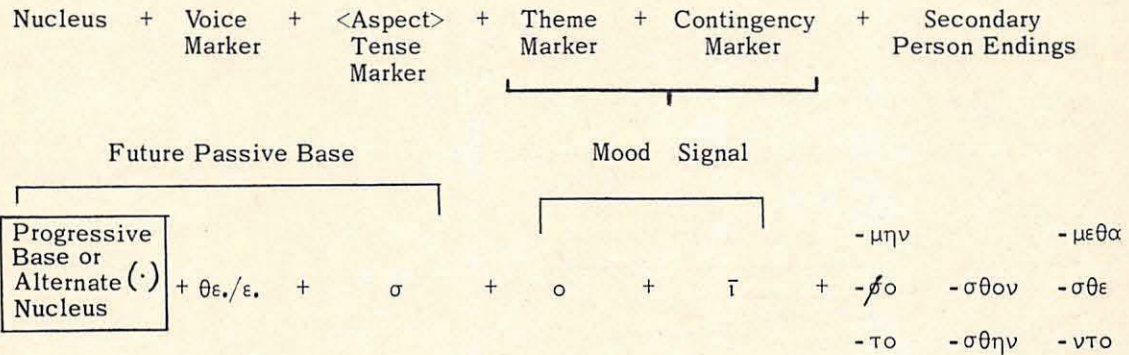
OPTATIVE MOOD:

Indicative State:

Passive Voice:

FUTURE
(Unit 30)

Basic Pattern



Analysis

	S	D	P
1	πεμπτ- θε.- σ- ο- ι- μην		πεμπτ- θε.- σ- ο- ι- μεθα
2	- ο	πεμπτ- θε.- σ- ο- ι- σθον	- σθε
3	- το	- σθην	- ντο

Synthesis

	S	D	P	S	D	P
1	πεμφθησοίμην	πεμφθησοίμεθα	ἐκπλαγῆσοίμην	ἐκπλαγῆσοίμεθα		
2	πεμφθήσοιο	πεμφθήσοισθον	πεμφθήσοισθε	ἐκπλαγήσοιο	ἐκπλαγήσοισθον	ἐκπλαγήσοισθε
3	πεμφθήσοιτο	πεμφθησοίσθην	πεμφθήσονται	ἐκπλαγήσοιτο	ἐκπλαγῆσοίσθην	ἐκπλαγήσονται

AORIST ASPECT

ASSERTIVE MOOD:

Indicative State:

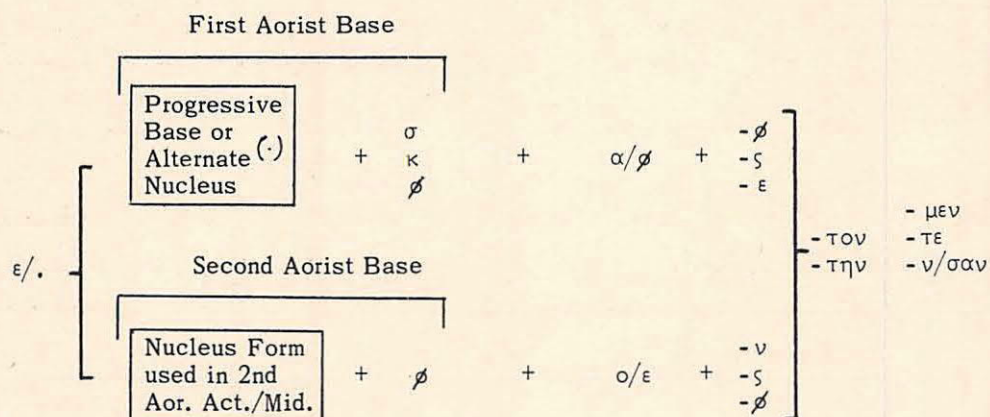
Active Voice:

Past Tense:
(Unit 21)

Basic Pattern

(Past Time Marker)*

Augment + Nucleus + Aspect Marker + Theme Marker + Secondary Person Endings



Analysis		S	D	P
First Aorist	1	ἐ-πεμπ-σ-α-φ		ἐ-πεμπ-σ-α-μεν
	2	-ς	ἐ-πεμπ-σ-α-τον	-τε
	3	-φ-ε	-την	-ν
(δίδωσι ιησι τίθησι)	1	ἐ-δο-κ-α-φ		ἐ-δο-φ-φ-μεν
	2	-ς	ἐ-δο-φ-φ-τον	-τε
	3	-φ-ε	-δο-φ-φ-την	-σαν
Second Aorist	1	ἐ-λαβ-φ-ο-ν		ἐ-λαβ-φ-ο-μεν
	2	-ε-ς	ἐ-λαβ-φ-ε-τον	-ε-τε
	3	-φ	-την	-ο-ν

* See 20C7, Prefix 1.

Synthesis

First
Aorist

	S	D	P	S	D	P	S	D	P
1	ἔπεμψα		ἔπέμψαμεν	ἔκρῑνα		ἔκρῑναμεν	ἔμεινα		ἔμείναμεν
2	ἔπεμψας	ἔπέμψατον	ἔπέμψατε	ἔκρῑνας	ἔκρῑνατον	ἔκρῑνατε	ἔμεινας	ἔμείνατον	ἔμείνατε
3	ἔπεμψε	ἔπεμψάτην	ἔπεμψαν	ἔκρῑνε	ἔκρῑνάτην	ἔκρῑναν	ἔμεινε	ἔμεινάτην	ἔμειναν

μι Verbs

1	ἔδωκα		ἔδομεν
2	ἔδωκας	ἔδοτον	ἔδοτε
3	ἔδωκε	ἔδότην	ἔδοσαν

Second Aorist

ἔλαβον		ἐλάβομεν
ἔλαβες	ἐλάβετον	ἐλάβετε
ἔλαβε	ἐλάβέτην	ἔλαβον

ASSERTIVE MOOD:

Indicative State:

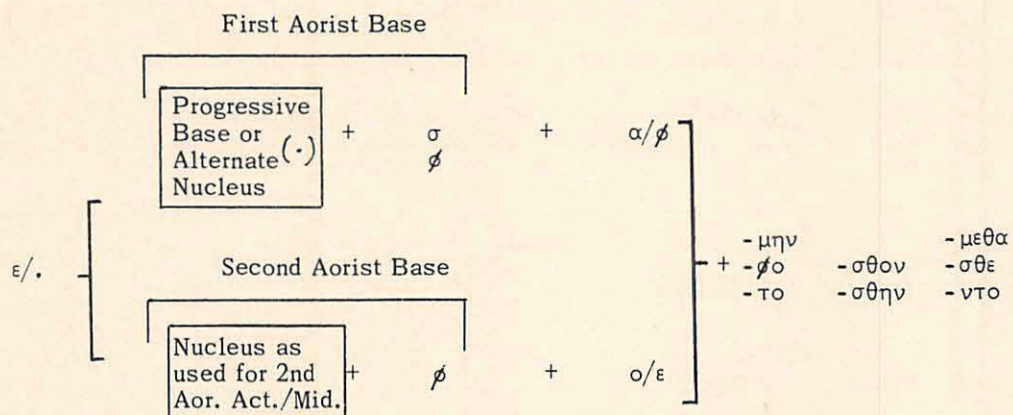
Middle Voice:

Past Tense:
(Unit 24)

Basic Pattern

(Past Time Marker)*

Augment + Nucleus + Aspect Marker + Theme Marker + Secondary Person Endings



Analysis		S	D	P
First Aorist	1	ἐ- πεμπ-σ-α- μην		ἐ- πεμπ-σ-α- μεθα
	2	-ο	ἐ- πεμπ-σ-α-σθον	-σθε
	3	-το	-σθην	-ντο
(διδωσι ιησι τιθησι)	1	ἐ-δο-φ-φ- μην		ἐ-δο-φ-φ- μεθα
	2	-ο	ἐ-δο-φ-φ-σθον	-σθε
	3	-το	-σθην	-ντο
Second Aorist	1	ἐ-λαβ-φ-ο- μην		ἐ-λαβ-φ-ο- μεθα
	2	-ε-ο	ἐ-λαβ-φ-ε-σθον	-ε-σθε
	3	-το	-σθην	-ο-ντο

* See 20C7, Prefix 1.

*Synthesis**First
Aorist*

	S	D	P	S	D	P
1	ἐπεμψάμην		ἐπεμψάμεθα	ἐκρίνάμην		ἐκρίνάμεθα
2	ἐπέμψω	ἐπέμψασθον	ἐπέμψασθε	ἐκρίνω	ἐκρίνασθον	ἐκρίνασθε
3	ἐπέμψατο	ἐπεμψάσθην	ἐπέμψαντο	ἐκρίνατο	ἐκρίνάσθην	ἐκρίναντο

μι Verbs

1	ἔδómην		ἔδόμεθα
2	ἔδου	ἔδοσθον	ἔδοσθε
3	ἔδοτο	ἔδόσθην	ἔδοντο

*Second
Aorist*

1	ἐλάβómην		ἐλάβόμεθα
2	ἐλάβου	ἐλάβεσθον	ἐλάβεσθε
3	ἐλάβετο	ἐλαβέσθην	ἐλάβοντο

ASSERTIVE MOOD:

Indicative State:

Passive Voice:

Past Tense:
(Unit 26)

Basic Pattern

(Past Time Marker)*

Augment + Nucleus** + Voice Marker + Theme Marker + Secondary Person Endings

Aorist Passive Base

ε/	<div style="border: 1px solid black; padding: 5px; display: inline-block;"> Nucleus used for Aorist Passive and Perfective Middle/Passive </div>	+ θε·/ε·	+	φ	+	-ν	-μεν
						-ς	-τον
						-φ	-την
							-σαν

Analysis

	S	D	P
1	ἐ-πεμπτ-θε-φ-ν		ἐ-πεμπτ-θε-φ-μεν
2	-ς	ἐ-πεμπτ-θε-φ-τον	-τε
3	-φ	-την	-σαν

Synthesis

	S	D	P	S	D	P
1	ἐπέμφθην		ἐπέμφθημεν	ἐφάνην		ἐφάνημεν
2	ἐπέμφθης	ἐπέμφθητον	ἐπέμφθητε	ἐφάνης	ἐφάνητον	ἐφάνητε
3	ἐπέμφθη	ἐπεμφθήτην	ἐπέμφθησαν	ἐφάνη	ἐφανήτην	ἐφάνησαν

* See 20C7, Prefix 1.

** See Basic Pattern in Unit 26.

ASSERTIVE MOOD:

Imperative State:

Active Voice:

(Unit 28)

Basic Pattern

Nucleus + Aspect Marker + Theme Marker + Person Endings

First Aorist Base

				S	D	P
Progressive Base or Alternate (·) Nucleus	+	σ ϕ	+	α/ο	+ -ν -τω	<div> <div>-τouv</div> <div>-τε</div> <div>-τωνv</div> <div>-ντ</div> </div>
Nucleus as used for 2nd Aor.Act./Mid.				+	ϕ	

Analysis		S	D	P
First Aorist	2	ΠΕΜΠ-σ-ο-ν	ΠΕΜΠ-σ-α-ΤΟΥ	ΠΕΜΠ-σ-α-ΤΕ
	3	-α-τω	-των	-ντων or -τωσαν
Second Aorist	2	ΕΥρ-φ-ε-φ	ΕΥρ-φ-ε-ΤΟΥ	ΕΥρ-φ-ε-ΤΕ
	3	-τω	-των	-ο-ντων or -τωσαν
(δίδωσι τίθει τιθησι)	2	δο-φ-φ-ς	δο-φ-φ-ΤΟΥ	δο-φ-φ-ΤΕ
	3	-τω	-των	-ντων or -τωσαν

* For aorist imperative active forms of -μι verbs, see 28C4. In the aorist assertive indicative active, δίδωσι, τίθει and τίθησι show a mixture of sets: 1st aorist in κ for singular subjects; 2nd aorist for dual and plural. Imperative forms are built on the 2nd aorist base as shown above.

Synthesis

	S	D	P	S	D	P	S	D	P
2	πέμψον	πέμψατον	πέμψατε	δός	δότον	δότε	εὔρε	εὔρετον	εὔρετε
3	πεμψάτω	πεμψάτων	πεμψάντων	δότω	δότων	δόντων	εὔρέτω	εὔρέτων	εὔρόντων
		οἱ	πεμψάτωσαν		οἱ	δότωσαν		οἱ	εὔρέτωσαν

ASSERTIVE MOOD:

Imperative State:

Middle Voice:

(Unit 28)

Basic Pattern

Nucleus + Aspect Marker + Theme Marker + Person Endings

First Aorist Base

				S	D	P
Progressive Base or Alternate (-) Nucleus	+	σ ϕ	+	α ϕ	+	-ι -σθω
Second Aorist Base	+	ϕ	+	ε	+	-σο -σθω
						-σθον -σθε -σθων -σθων

Analysis		S	D	P
First Aorist	2	πεμπ-σ-α-ι	πεμπ-σ-α-σθον	πεμπ-σ-α-σθε
	3	-σθω	-σθων	-σθων or -σθωσαν
Second Aorist	2	λαβ-ϕ-ε-σο	λαβ-ϕ-ε-σθον	λαβ-ϕ-ε-σθε
	3	-σθω	-σθων	-σθων or -σθωσαν
(διδωσι ἴησι ρίθησι)	2	δο-ϕ-ϕ-σο*	δο-ϕ-ϕ-σθον	δο-ϕ-ϕ-σθε
	3	-σθω	-σθων	-σθων or -σθωσαν

* See note on Aorist imperative active, and observe 2nd singular form for ἴησι, -οῦ.

Synthesis

	S	D	P	S	D	P	S	D	P
2	πέμψαι	πέμψασθον	πέμψασθε	δοῦ	δόσθον	δόσθε	λαβοῦ	λάβεσθον	λάβεσθε
3	πεμψάσθω	πεμψάσθων	πεμψάσθων	δόσθω	δόσθων	δόσθων	λαβέσθω	λαβέσθων	λαβέσθων

ASSERTIVE MOOD:

Imperative State:

Passive Voice:

(Unit 28)

Basic Pattern

Nucleus* + Voice Marker + Theme Marker + Secondary Person Endings

Aorist Passive Base			S	D	P
Nucleus as used in Aorist Passive and Perfective Middle/Passive	+ θε(·)**	+	+ -τι -τω	-τον -τε -των -ντων, -τωσαν	
	+ ε(·)		+ -θι -τω		

Analysis

	S	D	P
2	πεμπ-θε,- φ -τι	πεμπ-θε,- φ -τον	πεμπ-θε,- φ -τε
3	-τω	-των	-θε - φ -ντων or -θε,- φ -τωσαν
2	τε-θε,- φ -τι	τε-θε,- φ -τον	τε-θε,- φ -τε
3	-τω	-των	-θε - φ -ντων -θε,- φ -τωσαν

Synthesis

	S	D	P	S	D	P
2	πέμφθητι	πέμφθητον	πέμφθητε	τέθητι	τέθητον	τέθητε
3	πεμφθήτω	πεμφθήτων	πεμφθέντων or πεμφθήτωσαν	τεθήτω	τεθήτων	τεθέντων or τεθήτωσαν

* See Basic Pattern in 21C2.3 and imperative endings in 28C4.

** θε before ν of 3rd plural -ντων. Note the parallel with optative signal ἱ/ιε(·).

ASSERTIVE MOOD:

Infinitive State:

Active Voice:

(Unit 21)

Basic Pattern

Nucleus + Aspect Marker + Theme Marker + State Marker

First Aorist Base



Second Aorist Base

*Analysis*

First Aorist

ΠΕΜΠ-σ-α-1

Second Aorist

λαβ-∅-ε-ΕV

μι Verbs

δο-∅-∅-ΕVαι

Synthesis

πέμψαι

λαβεῖν

δοῦναι

* See 21C2.3, footnote 4.

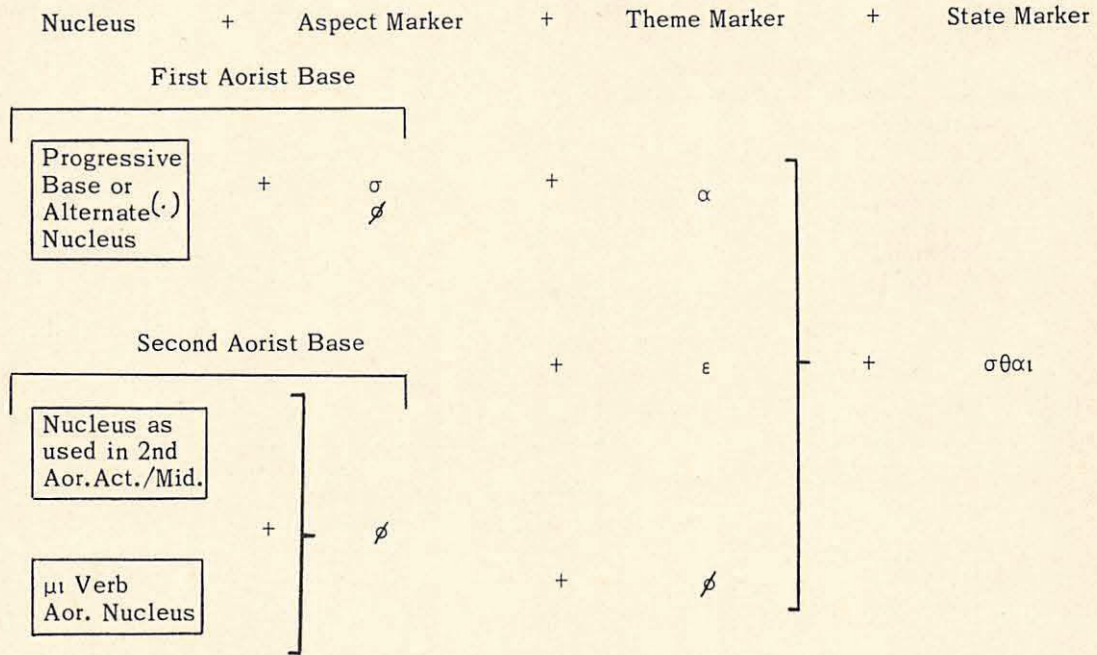
ASSERTIVE MOOD:

Infinitive State:

Middle Voice:

(Unit 24)

Basic Pattern



Analysis

πεμπ-σ-α-σθα₁

Synthesis

πέμψασθα₁λαβέσθα₁δόσθα₁

ASSERTIVE MOOD:

Infinitive State:

Passive Voice:

(Unit 26)

Basic Pattern

Nucleus + Voice/Aspect Marker + Theme Marker + State Marker

Aorist Passive Base

<div style="border: 1px solid black; padding: 5px; display: inline-block;"> Nucleus as used in Aorist Passive and Perfective Middle/Passive </div>	+	$\theta\epsilon.$ $\epsilon.$	+	ϕ	+	$\nu\alpha\iota$

Analysis

$\pi\epsilon\mu\pi\text{-}\theta\epsilon.\text{-}\phi\text{-}\nu\alpha\iota$

Synthesis

$\pi\epsilon\mu\phi\theta\tilde{\eta}\nu\alpha\iota$

$\acute{\epsilon}\kappa\pi\lambda\alpha\gamma\tilde{\eta}\nu\alpha\iota$

ASSERTIVE MOOD:

Participial State:

Active Voice:

(Unit 21)

Basic Pattern

Nucleus + Aspect + Theme + State + Class +
 Marker Marker Marker Marker

Inflectional Endings

First Aorist Base

Progressive Base or Alternate Nucleus	+	σ	+	α
		ϕ		

Second Aorist Base

Nucleus as used in 2nd Aor.Act./Mid.	+	ϕ	+	\circ
$\mu\iota$ Verb Aor. Nucleus			+	ϕ

+ $\begin{matrix} \text{VT} \\ \text{:}\sigma \end{matrix}$

+ ϕ/α^* +

N
A
G
D

S		D		P		S	D	P
M	N	M/N		M	N	F		
-s/-	-	-ε	-α	-ες	-	-φ	-α	-ι
-α	-			-ας	-	-υ	-	-:ς
-ος	-	-οιυ	-ωυ	-ωυ	-	-ς	-αιυ	-ωυ
-ι	-			-σι	-	-ι	-	-ις

* See paradigms for progressive assertive participle active of -ω verbs.

		First Aorist		μι Verbs	
Analysis		M	N	M	N
S	N	$\pi\epsilon\mu\pi\text{-}\sigma\text{-}\alpha\text{-}(\phi\text{f}>:)\text{-}\zeta^*$ $\text{-}\nu\tau\text{-}\alpha$ $\text{-}\sigma\varsigma$ $\text{-}\iota$ $\text{-}\epsilon$ $\text{-}\sigma\iota\nu$ $\text{-}\epsilon\varsigma$ $\text{-}\alpha\varsigma$ $\text{-}\omega\nu$ $\text{-}\sigma\iota$	$\pi\epsilon\mu\pi\text{-}\sigma\text{-}\alpha\text{-}\nu\text{f-}\phi$ $\pi\epsilon\mu\pi\text{-}\sigma\text{-}\alpha\text{-}\nu\tau\text{-}\alpha$	$\delta\alpha\text{-}\phi\text{-}\phi\text{-}(\phi\text{f}>:)\text{-}\zeta$ $\text{-}\nu\tau\text{-}\alpha$ $\text{-}\sigma\varsigma$ $\text{-}\iota$ $\text{-}\epsilon$ $\text{-}\sigma\iota\nu$ $\text{-}\epsilon\varsigma$ $\text{-}\alpha\varsigma$ $\text{-}\omega\nu$ $\text{-}\sigma\iota$	$\delta\alpha\text{-}\phi\text{-}\phi\text{-}\nu\text{f-}\phi$ $\delta\alpha\text{-}\phi\text{-}\phi\text{-}\nu\tau\text{-}\alpha$
A					
G					
D					
D	NA				
P	N				
	A				
	G				
	D				
		F		F	
S	N	$\pi\epsilon\mu\pi\text{-}\sigma\text{-}\alpha\text{-}\sigma\text{-}\alpha\text{-}\phi$ $\text{-}\nu$ $\text{-}\sigma\varsigma$ $\text{-}\iota$ $\text{-}\alpha\text{-}\alpha$ $\text{-}\alpha\iota\nu$ $\text{-}\iota$ $\text{-}\sigma\varsigma$ $\text{-}\omega\nu$ $\text{-}\iota\varsigma$		$\delta\alpha\text{-}\phi\text{-}\phi\text{-}\sigma\text{-}\alpha\text{-}\phi$ $\text{-}\nu$ $\text{-}\sigma\varsigma$ $\text{-}\iota$ $\text{-}\alpha\text{-}\alpha$ $\text{-}\alpha\iota\nu$ $\text{-}\iota$ $\text{-}\sigma\varsigma$ $\text{-}\omega\nu$ $\text{-}\iota\varsigma$	
A					
G					
D					
D	NA				
P	N				
	A				
	G				
	D				

* See note on preceding page.

		Second Aorist	
Analysis		M	N
S	N	$\lambda\alpha\beta-\phi-\sigma-(\nu f>\cdot)-\cdot$	} $\lambda\alpha\beta-\phi-\sigma-\nu f-\phi-\phi$
	A	$-\nu\tau-\phi-\alpha$	
	G	$-\sigma\varsigma$	
	D	-1	
D	NA	$-\epsilon$	} $\lambda\alpha\beta-\phi-\sigma-\nu\tau-\phi-\alpha$
	GD	$-\sigma1\nu$	
P	N	$-\epsilon\varsigma$	
	A	$-\alpha\varsigma$	
	G	$-\omega\nu$	
	D	$-\sigma1$	
		F	
S	N	$\lambda\alpha\beta-\phi-\sigma-\sigma-\alpha-\phi$	
	A	$-\nu$	
	G	$-\sigma\varsigma$	
	D	-1	
D	NA	$-\alpha-\alpha$	
	GD	$-\alpha1\nu$	
P	N	-1	
	A	$-\sigma\varsigma$	
	G	$-\omega\nu$	
	D	-1ς	

		First Aorist	μι Verbs	Second Aorist
Synthesis		M N	M N	M N
S	N	πέμψας	δούς	λαβών
A		πέμψαντα	δόντα	λαβόντα
G		πέμψαντος	δόντος	λαβόντος
D		πέμψαντι	δόντι	λαβόντι
D	NA	πέμψαντε	δόντε	λαβόντε
GD		πέμψάντοιν	δόντοιν	λαβόντοιν
P	N	πέμψαντες	δόντες	λαβόντες
A		πέμψαντας	δόντας	λαβόντας
G		πέμψάντων	δόντων	λαβόντων
D		πέμψασι	δοῦσι	λαβοῦσι
		F	F	F
S	N	πέμψασα	δοῦσα	λαβοῦσα
A		πέμψασαν	δοῦσαν	λαβοῦσαν
G		πέμψασης	δούσης	λαβούσης
D		πέμψασῃ	δούσῃ	λαβούσῃ
D	NA	πέμψασᾶ	δούσᾶ	λαβούσᾶ
GD		πέμψασαῖν	δούσαιν	λαβούσαιν
P	N	πέμψασαι	δοῦσαι	λαβοῦσαι
A		πέμψασᾶς	δούσᾶς	λαβούσᾶς
G		πέμψασῶν	δουσῶν	λαβουσῶν
D		πέμψασαῖς	δούσαις	λαβούσαις

ASSERTIVE MOOD:

Participial State:

Middle Voice:

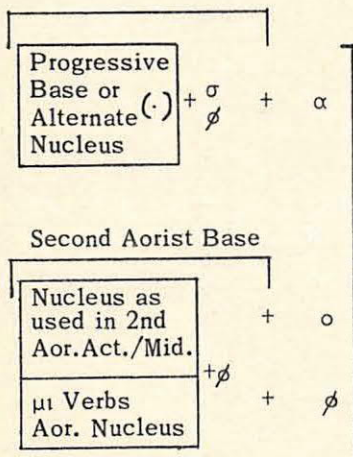
(Unit 24)

Basic Pattern

Nucleus + Aspect + Theme + Voice/ + Class +
 Marker Marker State Marker
 Marker

Inflectional Endings

First Aorist Base



S		D		P		S		D		P	
M	N	M/N	M	N	F	M	N	M/N	M	N	F
-s	-v	-o	-i	-α	-φ	-α	-i	-α	-i	-α	-i
-v	-v	-o	-i	-α	-φ	-α	-i	-α	-i	-α	-i
-o	-o	-oiv	-ων	-ων	-s	-αiv	-ων	-ων	-ων	-ων	-ων
-ι	-ι	-ι	-ι	-ι	-ι	-ι	-ι	-ι	-ι	-ι	-ι

Analysis

SN
A

M	N	F
πεμπτ-σ-α-μεν-ο-ς -v	πεμπτ-σ-α-μεν-ο-ν	πεμπτ-σ-α-μεν-η-φ
Continue as Progressive Participle M/P		

Synthesis

SN
A

SN
A

SN
A

M	N	F
πεμπτάμενος πεμπτάμενον	πεμπτάμενον	πεμπταμένη
δόμενος δόμενον	δόμενον	δομένη
λαβόμενος λαβόμενον	λαβόμενον	λαβομένη

ASSERTIVE MOOD:

Participial State:

Passive Voice:

(Unit 26)

Basic Pattern

Nucleus + Voice + Theme + State + Class +
Marker Marker Marker Marker

Inflectional Endings

Aorist Passive Base

Nucleus as
used in
Aorist Passive
and
Perfective
Middle/Passive+θε/ε + ϕ + VT
:σ + ϕ*/α+A

S		D		P		S	D	P
M	N	M/N		M	N	F		
-ς	-ϕ	-ε		-ες	-α	-ϕ	α	-ι
-α				-ας		-ν		-ις
-ος		-οιν		-ων		-ς	αιν	ων
-ι				-σι		-ι		-ις

Analysis

		M	N	F
S	N	πεμπ-θε-(ϕτ>)*ς	πεμπ-θε-ντ-ϕ*	πεμπ-θε-ϕ-:σ-α-ϕ
A		-ντ-		-ν
G		-α		-ις
D		-ος		-ι
D	NA	-ι	πεμπ-θε-ϕ-ντ-ϕ-α	-α-α
		-ε		-αιν
	GD	-οιν		-ι
P	N	-ες		-ις
A		-ας		-ων
G		-ων		-ις
D		-σι		-ις

Synthesis

		M	N	F
S	N	πεμφθείς	πεμφθέν	πεμφθείσα
A		πεμφθέντα		πεμφθείσαν
G		πεμφθέντος		πεμφθείσης
D		πεμφθέντι		πεμφθείση
D	NA	πεμφθέντε	πεμφθέντα	πεμφθείσα
		πεμφθέντοι		πεμφθείσιν
	GD	πεμφθέντων		πεμφθείσαι
P	N	πεμφθέντες		πεμφθείσαι
A		πεμφθέντας		πεμφθείσας
G		πεμφθέντων		πεμφθείσων
D		πεμφθείσι		πεμφθείσας

* See Paradigms for progressive assertive participle active of -ω verbs.

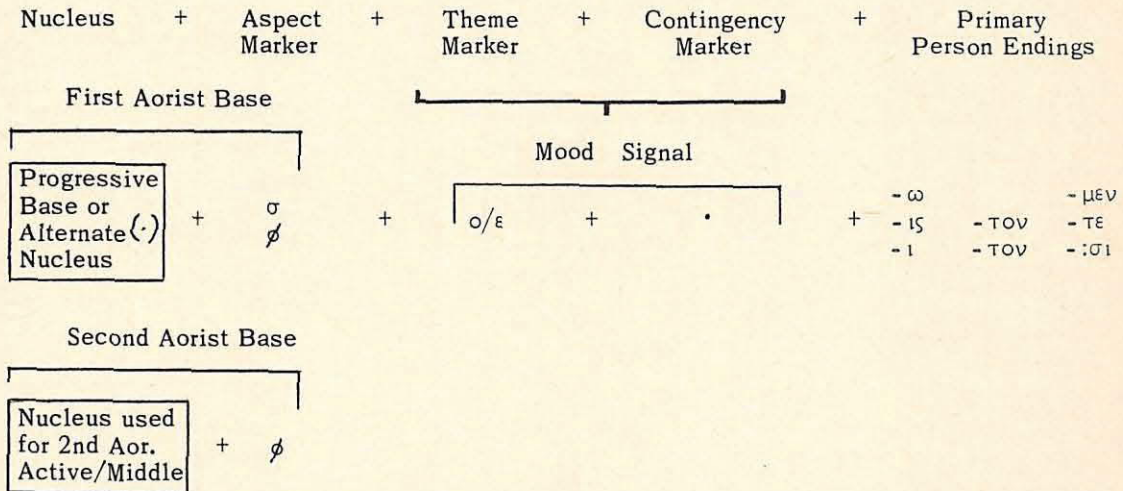
SUBJUNCTIVE MOOD:

Indicative State:

Active Voice:

(Unit 29)

Basic Pattern



Analysis

	S	D	P
1	πέμπτ-σ-ο-ω		πέμπτ-σ-ο-ω-μεν
2	-ε-ις	πέμπτ-σ-ε-ι-τον	-ε-ις-τε
3	-ι	-ι-τον	-ο-ι-σι

Synthesis

	S	D	P	S	D	P
1	πέμψω		πέμψωμεν	λάβω		λάβωμεν
2	πέμψης	πέμψητον	πέμψητε	λάβης	λάβητον	λάβητε
3	πέμψη	πέμψητον	πέμψωσι	λάβη	λάβητον	λάβωσι
1	δῶ		δῶμεν	θῶ		θῶμεν
2	δῶς	δῶτον	δῶτε	θῆς	θῆτον	θῆτε
3	δῶ	δῶτον	δῶσι	θῆ	θῆτον	θῶσι

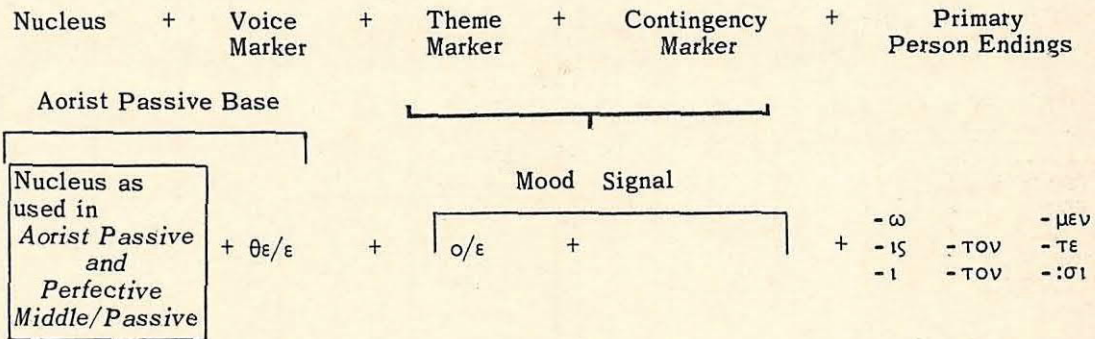
SUBJUNCTIVE MOOD:

Indicative State:

Passive Voice:

(Unit 29)

Basic Pattern



Analysis

	S	D	P
1	πεμπτ-θε-ο--ω		πεμπτ-θε-ο--μεν
2	-ε--ις	πεμπτ-θε-ε--τον	-ε--τε
3	-ι	-τον	-ο--σι

Synthesis

	S	D	P	S	D	P
1	πεμφθῶ		πεμφθῶμεν	ληφθῶ		ληφθῶμεν
2	πεμφθῆς	πεμφθῆτον	πεμφθῆτε	ληφθῆς	ληφθῆτον	ληφθῆτε
3	πεμφθῇ	πεμφθῇτον	πεμφθῶσι	ληφθῇ	ληφθῇτον	ληφθῶσι
1	δοθῶ		δοθῶμεν	τεθῶ		τεθῶμεν
2	δοθῆς	δοθῆτον	δοθῆτε	τεθῆς	τεθῆτον	τεθῆτε
3	δοθῇ	δοθῇτον	δοθῶσι	τεθῇ	τεθῇτον	τεθῶσι

OPTATIVE MOOD:

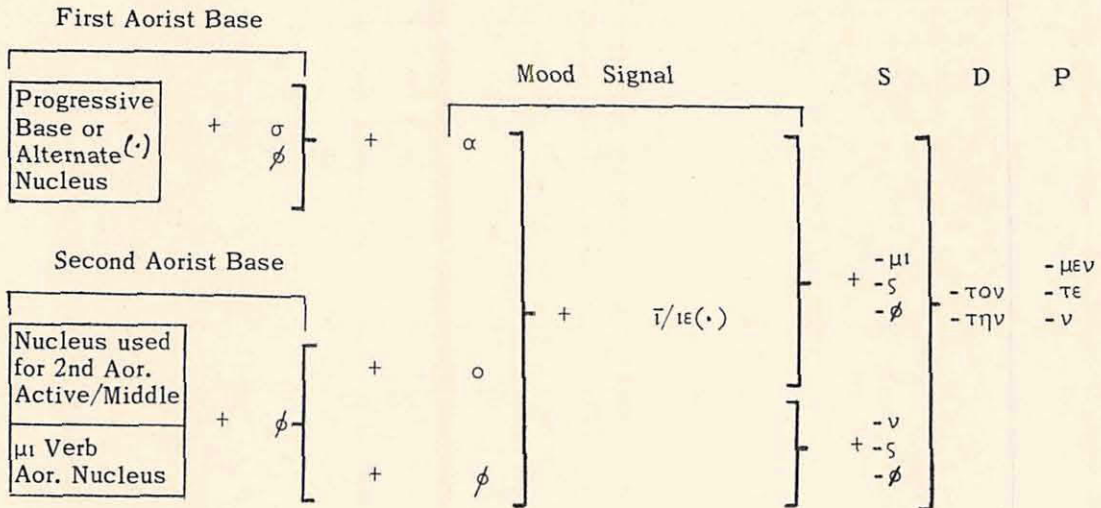
Indicative State:

Active Voice:

(Unit 30)

Basic Pattern

Nucleus + Aspect Marker + Theme Marker + Contingency Marker + Secondary Person Endings



Analysis		S	D	P
First Aorist	1	πεμπτ-σ-α-ι-μι		πεμπτ-σ-α-ι-μεν
	2	-ς ε-ια-ς*	πεμπτ-σ-α-ι-τοιν	-τε
	3	-φ ε-ιε-φ	-την	-ιε-> ε-ια-ν
Second Aorist	1	λαβ-φ-ο-ι-μι		λαβ-φ-ο-ι-μεν
	2	-ς	λαβ-φ-ο-ι-τοιν	-τε
	3	-φ	-την	-ιε-ν
μι Verbs	1	δο-φ-φ-ιε-ν		δο-φ-φ-ι-μεν
	2	-ς	δο-φ-φ-ι-τοιν	-τε
	3	-φ	-την	-ιε-ν

* The more regular forms, πέμψαις, πέμψαι, are less frequently met.

Synthesis

	S	D	P	S	D	P	S	D	P
1	πέμψαιμι		πέμψαιμεν	λάβοιμι		λάβοιμεν	δοίην		δοῖμεν
2	πέμψεας	πέμψαιτον	πέμψαιτε	λάβοις	λάβοιτον	λάβοιτε	δοίης	δοῖτον	δοῖτε
3	πέμψειε	πέμψαίτην	πέμψειαν	λάβοι	λαβοίτην	λάβοιεν	δοίη	δοίτην	δοῖεν

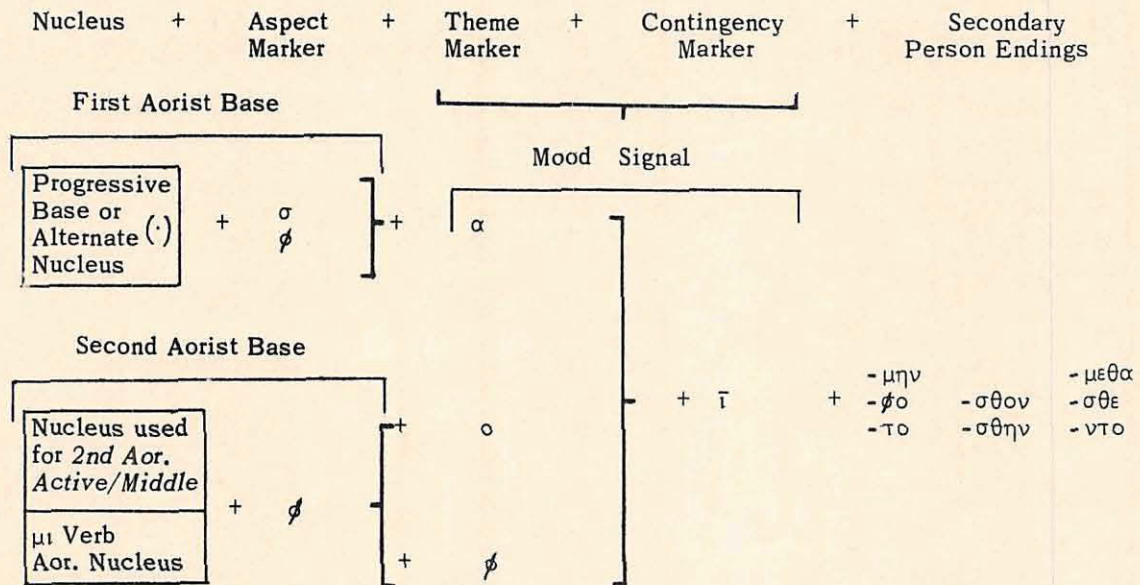
OPTATIVE MOOD:

Indicative State:

Middle Voice:

(Unit 30)

Basic Pattern



Analysis

	S	D	P
1	πεμπ-σ-α-ι-μην		πεμπ-σ-α-ι-μεθα
2	-ο	πεμπ-σ-α-ι-σθον	-σθε
3	-το	-σθην	-ντο

Synthesis

	S	D	P	S	D	P
1	πεμψαίμην		πεμψαίμεθα	λαβοίμην		λαβοίμεθα
2	πέμψαιο	πέμψαισθον	πέμψαισθε	λάβοιο	λάβοισθον	λάβοισθε
3	πέμψαιτο	πέμψαίνθην	πέμψαιντο	λάβοιτο	λάβοίσθην	λάβοιντο
1	δοίμην		δοίμεθα	θείμην		θείμεθα *
2	δοῖο	δοῖσθον	δοῖσθε	θεῖο	θεῖσθον	θεῖσθε *
3	δοῖτο	δοῖσθην	δοῖντο	θεῖτο *	θεῖσθην	θεῖντο *

* The following alternative forms are also found: θοῖτο, θοίμεθα,
θοῖσθε, θοῖντο.

OPTATIVE MOOD:

Indicative State:

Passive Voice:

(Unit 30)

Basic Pattern

Base	+	Voice Marker	+	Theme Marker	+	Contingency Marker	+	Secondary Person Endings
				Mood Signal				
Root Form used in Aorist Passive and Perfective Middle/Passive	+	θε/ε	+	φ	+	ι/ιε(•)	+	-ν -μεν
							+	-ς -τον -τε
							+	-φ -την -ν

Analysis

	S	D	P
1	πεμπτ- θε- φ- ιε- -ν		πεμπτ- θε- φ- ι- μεν
2	-ς	πεμπτ- θε- φ- ι- τον	-τε
3	-φ	-την	-ν

Synthesis

	S	D	P	S	D	P
1	πεμφθείην		πεμφθεῖμεν	δοθείην		δοθεῖμεν
2	πεμφθείης	πεμφθεῖτον *	πεμφθεῖτε	δοθείης	δοθεῖτον	δοθεῖτε
3	πεμφθείη	πεμφθείτην	πεμφθεῖεν	δοθείη	δοθείτην	δοθεῖεν

* See Paradigms, Progressive Aspect: Optative Mood: Indicative State: Active Voice fn. ** for alternative sets of forms with athematic verbs, for Dual and Plural.

PERFECTIVE ASPECT

ASSERTIVE MOOD:

Indicative State:

Active Voice:

Present Tense:
(Unit 22)

Basic Pattern

Reduplication + Nucleus + Voice/
Aspect
Marker + Theme + Person Endings

Perfective Base Active

C_{ϵ}^*
 ϵ
 \cdot

} +

Progressive
 Base (·) or
 Alternate
 Nucleus

 ** +
 κ
 ϕ
 ϵ ***

+
 α/ϵ ,
 $-\phi$
 + $-\zeta$,
 $-\sigma\theta\alpha$
 $-\tau\omicron\nu$
 $-\mu\epsilon\nu$
 $-\phi$
 $-\tau\omicron\nu$
 $-\tau\epsilon$
 $-\sigma\iota$

Analysis

	S	D	P
1	πε- ποιε- κ- α- ϕ		πε- ποιε- κ- α- $\mu\epsilon\nu$
2	- ζ	πε- ποιε- κ- α- $\tau\omicron\nu$	- $\tau\epsilon$
3	- ϵ - ϕ	- $\tau\omicron\nu$	- $\sigma\iota$

Synthesis

	S	D	P	S	D	P
1	πέποι $\acute{\eta}$ κα		πέποι $\acute{\eta}$ κα $\mu\epsilon\nu$	πέπομ ϕ α		πέπόμ ϕ α $\mu\epsilon\nu$
2	πέποι $\acute{\eta}$ κας	πέποι $\acute{\eta}$ κα $\tau\omicron\nu$	πέποι $\acute{\eta}$ κα $\tau\epsilon$	πέπομ ϕ ας	πέπόμ ϕ α $\tau\omicron\nu$	πέπόμ ϕ α $\tau\epsilon$
3	πέποι $\acute{\eta}$ κε	πέποι $\acute{\eta}$ κα $\tau\omicron\nu$	πέποι $\acute{\eta}$ κ $\alpha\sigma\iota$	πέπομ $\phi\epsilon$	πέπόμ ϕ α $\tau\omicron\nu$	πέπόμ ϕ α $\sigma\iota$
1	δέδω κ α		δεδώ κ α $\mu\epsilon\nu$			
2	δέδω κ ας	δεδώ κ α $\tau\omicron\nu$	δεδώ κ α $\tau\epsilon$			
3	δέδω κ ε	δεδώ κ α $\tau\omicron\nu$	δεδώ κ α $\sigma\iota$			

* C_{ϵ} = initial consonant of the root form following + ϵ

** e.g., with λυ $\acute{\epsilon}\iota$, a verb much used for paradigmatic statements, the alternate form for the perfective nucleus is λυ-, with reduplication λελυ-; with βάλλω, progressive βαλλ- is replaced by βλη-, reduplicated βεβλη-.

*** The aspirate, as in πέπομ $\phi\epsilon$, may be regarded as one manifestation of the perfective aspect marker in the active voice.

ASSERTIVE MOOD:

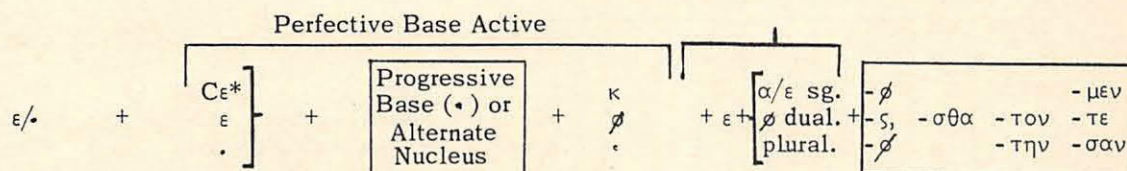
Indicative State:

Active Voice:

Past Tense:
(Unit 22)

Basic Pattern

Augment + Reduplication + Nucleus + Voice/
Aspect Marker + Theme + Person Endings Marker



Analysis

	S	D	P
1	ἔ- πτε- ποιε- κ- ε- α- ϕ		ἔ- πτε- ποιε- κ- ε- ϕ- μεν
2	- α- ς	ἔ- πτε- ποιε- κ- ε- ϕ- τῶν	- ϕ- τε
3	- ε- ϕ	- τῆν	- ϕ- σάν

Synthesis

	S	D	P	S	D	P
1	ἐπεποιήκη		ἐπεποιήκεμεν	ἐπεπόμφη		ἐπεπόμφεμεν
2	ἐπεποιήκης	ἐπεποιήκετον	ἐπεποιήκετε	ἐπεπόμφης	ἐπεπόμφετον	ἐπεπόμφετε
3	ἐπεποιήκει	ἐπεποικέτην	ἐπεποιήκεσαν	ἐπεπόμφει	ἐπεπομφέτην	ἐπεπόμφεσαν

* Cε = initial consonant of the root form following + ε.

ASSERTIVE MOOD:

Indicative State:

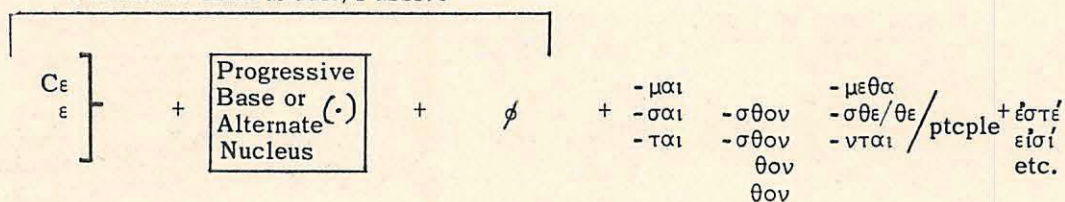
M/P Voice:

Present Tense:
(Unit 27)

Basic Pattern

Reduplication + Nucleus + Theme Marker + Primary Person Endings

Perfective Base Middle/Passive



Analysis

	S	D	P
1	πε- παιδευ- φ -μαί		πε- παιδευ- φ -μεθα
2	-σαι	πε- παιδευ- φ -σθον	-σθε
3	-ται	-σθον	-νται

Synthesis

	S	D	P	S	D	P
1	πεπαίδευμαι		πεπαίδευσθε	βέβλεμμαι		βεβλέμμεθα
2	πεπαίδευσαι	πεπαίδευσθον	πεπαίδευσθε	βέβλεψαι	βέβλεφθον	βέβλεφθε
3	πεπαίδευνται	πεπαίδευσθον	πεπαίδευνται	βέβλεπται	βέβλεφθον	βεβλεμμένοι εἰσὶ

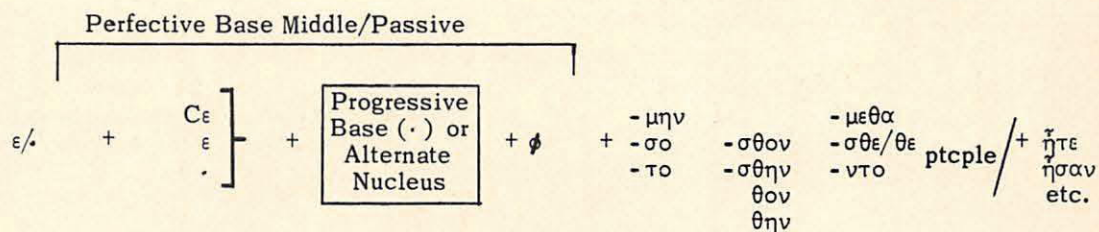
ASSERTIVE MOOD:

Indicative State:

M/P Voice:

Past Tense:
(Unit 27)

Basic Pattern

Augment + Reduplication + Nucleus + Theme
MarkerSecondary
Person Endings

Analysis

	S	D	P
1	ἐ- πε- παιδευ- ϕ- μην		ἐ- πε- παιδευ- ϕ- μεθα
2	-σο	ἐ- πε- παιδευ- ϕ- σθον	-σθε
3	-το	-σθην	-ντο

Synthesis

	S	D	P	S	D	P
1	ἐπεπαιδύμην		ἐπεπαιδύμεθα	ἐβεβλέμην		ἐβεβλέμεθα
2	ἐπεπαίδευσο	ἐπεπαίδευσθον	ἐπεπαίδευσθε	ἐβέβλεψο	ἐβέβλεφθον	ἐβέβλεφθε
3	ἐπεπαίδευτο	ἐπεπαίδευσθην	ἐπεπαίδευντο	ἐβέβλεπτο	ἐβεβλέφθην	βεβλεμμένοι ᾔσαν

ASSERTIVE MOOD:

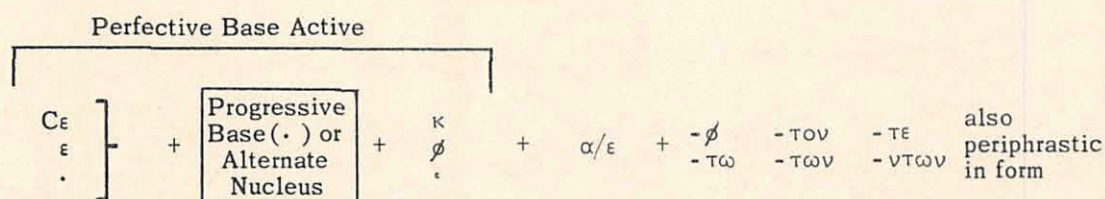
Imperative State:

Active Voice:

(Unit 28)

Basic Pattern

Reduplication + Nucleus + Aspect Marker + Theme Marker + Primary Person Endings

*Analysis*

	S	D	P
2	πε- ποιε- κ- ε- ϕ	πε- ποιε- κ- α- τος	πε- ποιε- κ- α- τε
3	- α- τω	- των	- ντων

Synthesis

	S	D	P	S	D	P
2	πεποίηκε	πεποιήκατον	πεποιήκατε	πέπομφε	πεπόμφατον	πεπόμφατε
3	πεποικάτω	πεποιήκατον	πεποικάντων	πεπομφάτω	πεπόμφατον	πεπομφάντων

ASSERTIVE MOOD:

Imperative State:

M/P Voice:

(Unit 28)

Basic Pattern

Reduplication + Nucleus + Theme Marker + Person Endings

Perfective Base Middle/Passive

$\left. \begin{array}{c} C\epsilon \\ \epsilon \\ \cdot \end{array} \right\}$	+	<div style="border: 1px solid black; padding: 5px; display: inline-block;"> Progressive Base (·) or Alternate Nucleus </div>	+	ϕ	+	-σο	-σθον	-σθε/θε	also periphrastic in form
						-σθω	-σθων	-σθων/θων	
							θων	θων	

Analysis

	S	D	P
2	πε- παιδευ- φ -σο	πε- παιδευ- φ -σθον	πε- παιδευ- φ -σθε
3	-σθω	-σθων	-σθων

Synthesis

	S	D	P	S	D	P
2	πεπαίδευσο	πεπαίδευσθον	πεπαίδευσθε	βέβλεψο	βέβλεφθον	βέβλεφθε
3	πεπαιδεύσθω	πεπαιδεύσθων	πεπαιδεύσθων	βεβλέφθω	βεβλέφθων	βεβλέφθων

ASSERTIVE MOOD:

Infinitive State:

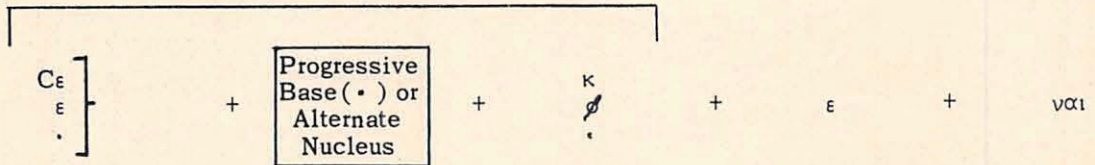
Active Voice:

(Unit 22)

Basic Pattern

Reduplication + Nucleus + Aspect Marker + Theme Marker + State Marker

Perfective Base Active



Analysis

πε- ποιε- κ- ε- ναι

Synthesis

πεποιηκέναι	πεπομφέναι
-------------	------------

ASSERTIVE MOOD:

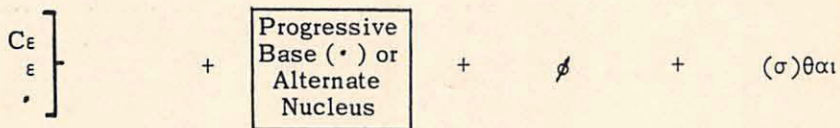
Infinitive State:

M/P Voice:

(Unit 27)

Basic Pattern

Reduplication + Nucleus + Theme Marker + State Marker



Analysis

πε- παιδευ- φ -σθαι

Synthesis

πεπαιδεῦσθαι	βεβλέφθαι
--------------	-----------

ASSERTIVE MOOD:

Participial State:

Active Voice:

(Unit 22)

Basic Pattern

Redupli- + Nucleus + Aspect + Theme + State + Class +
 cation Marker Marker Marker Marker

Inflectional Endings

Perfective Base Active

Cε
ε
·

Progressive
Base (·) or
Alternate
Nucleus

κ
ε

+ ϕ

+ o/ϕ

+ OT

U1

+ ϕ/α*

+ G

N

A

G

D

S	D	P	S	D	P
M	N	M/N	M	N	F
-ς	-α	-ε	-ϕ	-α	-1
-α	-α	-α	-v	-α	-:ς
-oς	-oς	-ωv	-:ς	-αiv	-ωv
-1	-1	-σ1	-:1	-:1	-1ς

Analysis

	M	N	F
S N	πτε- πτοιε-- κ- (οτ ·) - * -ς	πτε- πτοιε-- κ- οτ - * -ς	πτε- πτοιε-- κ- ϕ- u1- α- ϕ
A	OT	-α	-v
G	-oς	-α	-:ς
D	-1	-α	-:1
D NA	-ε	-α	-α
GD	-oiv	-αiv	-αiv
P N	-ες	πτε- πτοιε-- κ- οτ- -α	-1
A	-ας	-α	-:ς
G	-ωv	-α	-ωv
D	-σ1	-α	-1ς

* See Paradigms Progressive Aspect (-ω verbs): Assertive Mood: Participial State: Active Voice: fn.1, above

Synthesis		M	N	F
S	N	πεπτοιηκώς	} πεπτοιηκός	πεπτοιηκυῖα
	A	πεπτοιηκότα		πεπτοιηκυῖαν
	G	πεπτοιηκότος		πεπτοιηκυῖας
	D	πεπτοιηκότι		πεπτοιηκυῖα
D	NA	πεπτοιηκότε	}	πεπτοιηκυῖα
	GD	πεπτοιηκότοι		πεπτοιηκυῖαιν
P	N	πεπτοιηκότες	} πεπτοιηκότα	πεπτοιηκυῖαι
	A	πεπτοιηκότας		πεπτοιηκυῖας
	G	πεπτοιηκότων		πεπτοιηκυῖων
	D	πεπτοιηκόσι		πεπτοιηκυῖαῖς

ASSERTIVE MOOD:

Participial State:

M/P Voice:

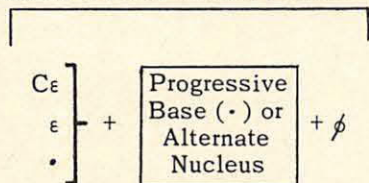
(Unit 27)

Basic Pattern

Reduplication + Nucleus + Theme + Voice/+ Class +
 Marker State Marker

Inflectional Endings

Perfective Base Middle/Passive



N

A

-o

-α

S	D	P	S	D	P
M	N	M/N	M	N	F
-s	-v	-o	-1	-α	-1
-v	-v	-:s	-v	-α	-:s
-o	-oiv	-ωv	-:s	-αiv	-ωv
-α	-α	-ιs	-α	-α	-ιs

Analysis
 SN
 A

M	N	F
πε- παιδευ- φ- μεν- ο- s - v	πε- παιδευ- φ- μεν- ο- v	πε- παιδευ- φ- μεν- η- φ
Continue as Progressive Participle M/P		

Synthesis
 SN
 A

M	N	F
πεπαιδευμένος πεπαιδευμένον	πεπαιδευμένον	πεπαιδευμένη

SUBJUNCTIVE MOOD:

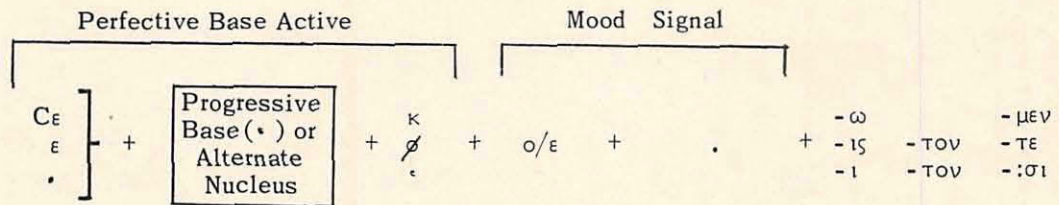
Indicative State:

Active Voice:

(Unit 29)

Basic Pattern

Reduplication + Nucleus + Voice/
Aspect
Marker + Theme + Contingency
Marker + Primary
Person Endings

*Analysis*

	S	D	P
1	πτε- ποιε- κ- ο- - ω		πτε- ποιε- κ- ο- - μεν
2	- ε- - - ς	πτε- ποιε- κ- ε- - τ- ον	- ε- - - τε
3	- ι	- τ- ον	- ο- - - σι

Synthesis

	S	D	P
1	πεπιοιήκω		πεπιοιήκωμεν
2	πεπιοιήκης	πεπιοιήκητον	πεπιοιήκητε
3	πεπιοιήκη	πεπιοιήκητον	πεπιοιήκωσι

NOUNS AND ADJECTIVES: PARADIGMS

Base

Class Marker

Inflectional Endings

	S	D	P
	F	M	
N	-	(s)	-1
V	-	(ø)	
A	-	-v	:5
G	-	(o)	ωv
D	-	-1	15

	S	D	P
	M/F N		M/F N
N	-5	$\left. \begin{array}{c} \\ \\ \\ \\ \end{array} \right\} -0$	-1
V	-(ε)		-α
A	-v		-:5
G	- -0		-ωv
D	- -·1		-15

	S	D	P
	M/F	N	M/F N
N	- ς - - ϕ	} ϵ	- $\epsilon\varsigma$
V	- (ϕ)		- α
A	- α - v - $\bar{\alpha}$		- $\alpha\varsigma$ - : ς - $\bar{\alpha}\varsigma$
G	- $\alpha\varsigma$ - $\omega\varsigma$		- ωv
D	- i		- σi

Lexical
Base

+

First Decl: $\bar{\alpha}, \alpha, \eta \text{ (o)} \longrightarrow +$

- Second Decl: $o, \phi \longrightarrow +$

Third Decl: $\varepsilon(\sigma), \varepsilon \longrightarrow +$

 $\therefore, \phi, \cup, \cap,$ $\varepsilon(\sigma), \varepsilon$

NOUNS (Units 3, 6, 8, 19)

FIRST DECLENSION

Basic Pattern

Base + Class Marker¹ +

Inflectional Endings

e.g., σοφι- + ᾱ, α, η, (ο)² +

	S		D	P
	F	M		
N/V	-ϕ	(ς) ²	-α	-ι
A	-υ	(ϕ) ²		-ις
G	-·ς	(ο) ²	-αiv	-ῶν ³
D	-·ι			-ις

Analysis

S	D	P
σοφι-ᾱ-ϕ	σοφι-ᾱ-α	σοφι-ᾱ-ι
-υ		-ις
-·ς	-αiv	-ῶν
-·ι		-ις

1. α· takes the form ᾱ *after* ι, ρ; η elsewhere (cf. δίκη) it takes the form ᾱ before ι; ϕ before a long vowel.
2. The nominative singular ending -ς and the genitive singular theme vowel + ending ο + ο come from Second Declension masculines.
3. All First Declension nouns have genitive plural accented -ῶν.

Synthesis

S	D	P	S	D	P
ἡ σοφία	σοφία	σοφία	ἡ ὑπόνοια	ὑπονοῖα	αἱ ὑπόνοια
σοφίαν		σοφίᾱς	ὑπόνοιαν		ταῖς ὑπονοίᾱς
σοφίᾱς	σοφαίν	σοφῶν	ὑπονοίᾱς	ὑπονοίαιν	τῶν ὑπονοῶν
σοφίᾱ		σοφιαῖς	ὑπονοίᾱ		ταῖς ὑπονοίαις
ἡ δόξα	δόξα	δόξαι	ἡ δίκη	δίκη	αἱ δίκαι
δόξαν		δόξᾱς	δίκην		ταῖς δίκᾱς
δόξης	δόξαιν	δοξῶν	δίκης	δίκαιν	τῶν δικῶν
δόξη		δόξαις	δίκη		ταῖς δίκαις

S	D	P
ὁ οἰκέτης	οἰκέτᾱ	οἰκέται
(οἰκέτᾱ)		
οἰκέτην	οἰκέταιν	οἰκέτᾱς
οἰκέτου		οἰκετῶν
οἰκέτῃ		οἰκέταις

SECOND DECLENSION

Basic Pattern

Base + Class Marker + Inflectional Endings

e.g., ἵππ-

+

ο, ϕ

+

	S		D	P	
	M/F	N		M/F	N
N	-ς	-υ	-ο	-ι	-α
V	-ε				
A	-υ			-ις	
G	-ο		-οιυ	-ων	
D	-οι			-ις	

Analysis

S	D	P
ἵππ-ο-ς	ἵππ-ο-ο	ἵππ-ο-ι
-ϕ-ε		-ις
-ο-υ		
-ο	-οιυ	-ων
-οι		-ις

Synthesis

S	D	P	S	D	P
ὁ ἵππος	ἵππω	ἵππο	τὸ δῶρον	δῶρω	τὰ δῶρα
(ἵππε)					
ἵππον		ἵππους			
ἵππου	ἵπποιυ	ἵππων	δῶρου	δῶροιυ	δῶρων
ἵππων		ἵπποις			δῶροις

THIRD DECLENSION

Basic Pattern

Base + Class Marker¹ + Inflectional Endings

Lexical Base	+ :, ϕ, υ, ο, ε(σ), ε	+ N/V (V) A G D	Inflectional Endings				
			S		D	P	
			M/F	N		M/F	N
			-ς	-ϕ	-ε	-ες	-α
			(-ϕ)	-ϕ			
			-α	-υ	-οιυ	-ας	-ις
			-α	-α		-ας	-ας
			-ος	-ως		-ων	
			-ι			-οι	

Analysis

S	D	P
χαριτ-ς	χαριτ-ε	χαριτ-ες
τ-ϕ		
τ-υ		-ας
τ-ος		-ων
τ-ι	-οιυ	τ-οι

- ¹ Since the class marker of consonant bases is ϕ throughout, it has not been written in the paradigm: e.g., χαριτ-ς instead of χαριτ-ϕ-ς.
 As the paradigm stands, a base-final stop is dropped when followed by a homorganic consonant or ϕ: e.g., χαριτ-υ, ἐλπίδ-ς, στόματ-ϕ, but χαριτ-ος, ἐλπίδ-ι, στόματ-α.
 Note, in the paradigm, what happens with other consonants and with the cluster -ντ- (e.g., Αἴας, Αἴαντα) in base-final position.

Synthesis

S	D	P	S	S	D	P
ἡ χάρις (χάρι) χάριν χάριτος χάριτι	χάριτε χάριτοιν	αἱ χάριτες τὰς χάριτας τῶν χαρίτων ταῖς χάρισι	ὁ Αἰῶς (Αἰῶ) Αἶντα Αἶαντος Αἶαντι	τὸ στόμα στόματος στόματι	στόματε στομάτοιν	στόματα στομάτων στόμασι

cf. τὸ φῶς (τοῦ φωτός),
τὸ δόρυ (τοῦ δόρατος)

S	D	P	S	D	P
ὁ θῆς θῆτα θητός θητί	θῆτε θητοῖν	θῆτες θητας θητῶν θησί	ἡ ἐλπίς (ἐλπί) ἐλπίδα ἐλπίδος ἐλπίδι	ἐλπίδε ἐλπίδοιν	ἐλπίδες ἐλπίδας ἐλπίδων ἐλπίσι

S	D	P	S	D	P
ὁ ἀνὴρ (ἄνερ) ἄνδρα ἀνδρός ἀνδρί	ἄνδρε ἀνδροῖν	ἄνδρες ἄνδρας ἀνδρῶν ἀνδράσι	ὁ πατήρ (πάτερ) πατέρα πατρός πατρί	πατέρε πατέροιν	πατέρες πατέρας πατέρων πατράσι

cf. ὁ/ἡ παῖς (τοῦ/τῆς παιδός)
(τῶν παίδων)

S	S	D	P	S	D	P
ὁ Νέστωρ (Νέστορ) Νέστορα Νέστορος Νέστορι	ὁ λαμπτήρ λαμπτήρα λαμπτήρος λαμπτήρι	λαμπτήρε λαμπτήροιν	λαμπτήρες λαμπτήρας λαμπτήρων λαμπτήρσι	ἡ χεὶρ χεῖρα χειρός χειρί	χεῖρε χεροῖν	χεῖρες χεῖρας χειρῶν χερσί

S	D	P	S	D	P
ἡ ῥίς ῥίνα ῥίνος ῥίνι	ῥίνε ῥίνοιν	ῥίνες ῥίνας ῥίνων ῥίσι	ὁ τέκτων τέκτονα τέκτονος τέκτονι	τέκτονε τεκτόνοιν	τέκτονες τέκτονας τεκτόνων τέκτοσι

S	D	P	S	D	P
ὁ ἄγων ἄγωνα ἄγωνος ἄγωνι	ἄγωνε ἄγωνοιν	ἄγωνες ἄγωνας ἄγωνων ἄγωνσι	ὁ/ἡ κύων (κύον) κύνα κυνός κυνί	κύνε κυνοῖν	κύνες κύνας κυνῶν κυσί

S	D	P	S	D	P
ἡ φλόξ φλόγα φλογός φλογί	φλόγε φλογοῖν	φλόγες φλόγας φλογῶν φλοξί	ἡ γυνή (γύναι) γυναῖκα γυναικός γυναικί	γυναῖκε γυναικοῖν	γυναῖκες γυναῖκας γυναικῶν γυναιξί

cf. ἡ θρίξ (τῆς τριχός, nb. ταῖς θριξί)

S	D	P	S	D	P
τὸ μέρος μέρους μέρει	μέρει μεροῖν	μέρη μερῶν μέρεσι	ἡ πόλις (πόλι) πόλιν πόλεως πόλει	πόλει πολέοιν	πόλεις πόλεων πόλεσι

cf. τὸ δέος (τοῦ δέους nb. τῷ δέει)

τὸ γέρας/γέρως/γέραι
τὰ γέρα /γέρων/γέρασι

S	D	P	S	S	D	P
ἡ ἰσχύς (ἰσχύ) ἰσχύν ἰσχύος ἰσχύι	ἰσχύε ἰσχύοιν	ἰσχύες ἰσχύς ἰσχύων ἰσχύσι	ἡ αἰδώς αἰδῶ αἰδοῦς αἰδοῖ	ὁ βασιλεύς (βασιλεῦ) βασιλέα βασιλέως βασιλεῖ	βασιλῆ βασιλέοιν	βασιλῆς/ βασιλεῖς βασιλέας βασιλέων βασιλεῦσι

S	D	P	S	S
ὁ/ἡ βοῦς (βοῦ) βοῦν βοός βοί	βόε βοοῖν	βόες βοῦς βῶν βουσί	ὁ Σωκράτης (Σώκρατες) Σωκράτη(ν) Σωκράτους Σωκράτει	ὁ Ἀντισθένης (Ἀντίσθενης) Ἀντισθένη(ν) Ἀντισθένους Ἀντισθένει

S	S	
ὁ Ἡρακλῆς (Ἡράκλεις) Ἡρακλέα Ἡρακλέους Ἡρακλεῖ	ὁ Ζεὺς (Ζεῦ) Δία Διός Διί	ὁ υἱός (has most forms in 3rd declension as well as 2nd declension) (τὸν υἱέα) i.e. τοῦ υἱέος τῷ υἱεῖ τῶ υἱεῖ τοῖν υἱέοιν οἱ υἱεῖς τοὺς υἱεῖς τῶν υἱέων τοῖς υἱέσι

ADJECTIVES (Units 5, 6, 8, 19)

FIRST AND SECOND DECLENSION

Basic Pattern

Base + Class Marker +

Inflectional Endings

Lexical Base

A diagram showing the relationship between the Lexical Base and the 1st and 2nd Declensions. A box labeled "Lexical Base" has two dashed lines extending from it. The first dashed line leads to the suffixes "-ᾱ, α-, -ῆ-" which then points to "1st Decl.". The second dashed line leads to the suffixes "-ο, -φ" which then points to "2nd Decl.".

N/V
A
G
D

F		
-∅	} -α	-ι
-υ		-ις
-ς	} -αiv	-ων
-ι		-ις

N/V
(V)
A
G
D

M	N	MN	M	N
-ς	} -υ φ	} -ο	-ι	} -α
-(ε)			-ις	
-υ	} -οiv	} -οiv	-ων	} -α
-ο			-ις	
-ι			-ις	

Analysis

F		
ἀγαθ-η-φ	} ἀγαθ-α-α	ἀγαθ-α-ι
-υ		-ις
-ς		-ων
-ι		-ις
	-αiv	

M	N	M	N
ἀγαθ-ο-ς	} ἀγαθ-ο-υ	ἀγαθ-ο-ο	ἀγαθ-ο-ι
-φ(ε)			-ις
-ο-υ		-οι	-ων
-ο		-οι	-ις
-ι			

Synthesis

F		M	N	M	N
ἀγαθή	} ἀγαθᾶ	ἀγαθός	} ἀγαθόν	ἀγαθός	} ἀγαθῶν
ἀγαθήν		(ἀγαθῆ)		ἀγαθῶν	
ἀγαθῆς		ἀγαθόν		ἀγαθῶν	
ἀγαθῇ		ἀγαθοῦ		ἀγαθῶν	
	ἀγαθαῖν	ἀγαθῶ		ἀγαθῶν	
		ἀγαθοῖν		ἀγαθοῖς	

Synthesis

F			M	N	M/N	M	N
ὀσίᾱ	} ὀσίᾱ	ὀσίαι	ὄσιος (ὄσιε)	} ὄσιον	ὀσίω	ὄσιοι	} ὄσια
ὀσίᾱν		ὀσίᾱς	ὄσιον		} ὀσίοιν	ὀσίους	
ὀσίᾱς		ὀσίων	ὀσίου			ὀσίων	
ὀσίᾱ		ὀσίαις	ὀσίῳ			ὀσίοις	
ἀπλῆ	} ἀπλᾶ	ἀπλαῖ	ἀπλοῦς	} ἀπλοῦν	ἀπλώ	ἀπλοῖ	} ἀπλᾶ
ἀπλῆν		ἀπλᾶς	ἀπλοῦν		} ἀπλοῖν	ἀπλοῦς	
ἀπλῆς		ἀπλῶν	ἀπλοῦ			ἀπλῶν	
ἀπλῆ		ἀπλαῖς	ἀπλῳ			ἀπλοῖς	
πολλή	} πολλαί	πολλαί	πολύς	} πολύ		πολλοί	} πολλά
πολλήν		πολλᾶς	πολύν			πολλούς	
πολλῆς		πολλῶν	πολλοῦ			πολλῶν	
πολλῆ		πολλαῖς	πολλῳ			πολλοῖς	
μεγάλη	} μεγάλᾱ	μεγάλαι	μέγας	} μέγα	μεγάλω	μεγάλοι	} μέγαλα
μεγάλην		μεγάλᾶς	μεγάλε		} μεγάλοιν	μεγάλους	
μεγάλῃς		μεγάλων	μέγαν			μεγάλων	
μεγάλη		μεγάλαις	μεγάλου			μεγάλοις	
			μεγάλῳ				

SECOND DECLENSION

Basic Pattern

Base + Class Marker +

Inflectional Endings

Lexical Base

+

o/φ

+

	M/F	N	MFN	M/F	N
N/V	-ς			-ι	
(V)	-(ε)	-v	-ο		-α
A	-ν			-ς	
G	-ο		-οιν	ων	
D	-ι			-ις	

Analysis

ἄδικ-ο-ς	ἄδικ-ο-ν
continue as second decl., of ἀγαθός	

Synthesis

M/F	N	M/F/N	M/F	N
ἄδικος			ἄδικοι	
(ἄδικε)	ἄδικον	ἄδίκω		ἄδικα
ἄδικον			ἄδίκους	
ἄδίκου		ἄδίκων		
ἄδίκῳ		ἄδίκοιν		
		ἄδίκοις		

THIRD DECLENSION

Basic Pattern

Base + Class Marker + Inflectional Endings

	M/F	N		M/F	N
N/V	-ε, -ς			-ες	
(V)	-(ϕ)				-α
A	-α			-ας	
G	-ος			-ων	
D	-ι			-οι	

Lexical Base + -ες, -ν, -τ +

Analysis

M/F	N	MFN	M/F	N
ἀληθ-εσ - - -(ϕ) -ε(σ)-α -ος -ι	ἀληθ-εσ-ϕ	ἀληθ-ε(σ)-ε ἀληθ-ε(σ)-οι	ἀληθ-ε(σ)-ες -ας -ων -οι	ἀληθ-ε(σ)-α

Synthesis

M/F	N	MFN	M/F	N
ἀληθής (ἀληθές) ἀληθῆ	ἀληθές	ἀληθεῖ	ἀληθεῖς	ἀληθεῖ
ἀληθοῦς ἀληθεῖ		ἀληθοῖν	ἀληθῶν ἀληθέσι	
αἰδήμων αἰδημον αἰδημον	αἰδημον	αἰδήμονε	αἰδήμονες αἰδήμονας	αἰδήμονα
αἰδήμονος αἰδήμονι		αἰδημόνοι	αἰδημόνων αἰδημοσι	
ἄγνως *		ἄγνωτε	ἄγνῶτες	
ἄγνῶτα ἄγνῶτος ἄγνῶτι		ἄγνώτοι	ἄγνῶτας ἄγνώτων ἄγνῶσι	

cf. τετανόθριξ (τετανότριχος)
and ἡ θρίξ

* ἄγνως has M/F only.

FIRST AND THIRD DECLENSION

Basic Pattern

Base + Class Marker +

Inflectional Endings

Lexical Base	+ → -υ, -ε, -υτ → + 3rd Decl.	N/V (V) A G D	Inflectional Endings				
			M	N		M	N
			-ς	-ϕ	-ε	-ες	-α
			-(ϕ)		-ε	-ας	
			-υ, -α			-ων	
			-ος			-οι	
			-ι	-οιυ	-σι		
	+ → -α, -η → + 1st Decl.	N/V A G D	F				
			-ϕ	-α	-ι	-ις	
			-υ		-ς	-ων	
			-ος		-οι	-ις	
			-ι		-οιυ		

Analysis

F	M	N	M	N
ἡδεῖα-α-ϕ -υ -ος -1	ἡδεῖα-α-α ἡδεῖα-α-1 -ς -ων -1ς	ἡδεῖα-α-1 -ς -ων -1ς	ἡδεῖα-α-α ἡδεῖα-α-1 -ς -ων -1ς	ἡδεῖα-α-α ἡδεῖα-α-1 -ς -ων -1ς

Synthesis

F	M	N	M	N
ἡδεῖα ἡδεῖαν ἡδεῖας ἡδεῖα	ἡδεῖα ἡδεῖαν ἡδεῖας ἡδεῖα	ἡδεῖα ἡδεῖαν ἡδεῖας ἡδεῖα	ἡδεῖα ἡδεῖαν ἡδεῖας ἡδεῖα	ἡδεῖα ἡδεῖαν ἡδεῖας ἡδεῖα
παῖσα παῖσαν παῖσας παῖσα	παῖσα παῖσαν παῖσας παῖσα	παῖσα παῖσαν παῖσας παῖσα	παῖσα παῖσαν παῖσας παῖσα	παῖσα παῖσαν παῖσας παῖσα

1 See Paradigms, Nouns: First Declension, Note 1.

ADJECTIVES: COMPARISON (Unit 15)

This list contains only those adjectives used in this text whose comparative and superlative forms use different or modified bases.

<i>Positive</i>	<i>Comparative</i>	<i>Superlative</i>
ἀγαθός	ἀμείνων βελτίων κρείττων λῶων	ἄριστος βέλτιστος κράτιστος λῶστος
αἰσχροός	αἰσχρίων	αἰσχιστος
ἐχθρός	ἐχθρίων	ἐχθιστος
ἡδύς	ἡδίων	ἡδιστος
κακός	κακίων χείρων ἥττων	κάκιστος χείριστος (ἥκιστα - adv.)
καλός	καλλίων	κάλλιστος
μέγας	μείζων	μέγιστος
μικρός	μικρότερος ἐλάττων μείων	μικρότατος ἐλάχιστος
ὀλίγος	ὀλειζων	ὀλίγιστος
πολύς	πλείων	πλεῖστος
ῥάδιος	ῥάων	ῥᾶστος
ταχύς	θάππων	τάχιστος
φίλος	φιλαίτερος	φίλτατος φιλαίτατος

PRONOUNS

(Units 9, 19)

1. *Personal Pronoun - First Person*

	S	D	P
N	ἐγώ	νῶ	ἡμεῖς
A	ἐμέ / με		ἡμᾶς
G	ἐμοῦ / μου	νῶν	ἡμῶν
D	ἐμοί / μοι		ἡμῖν

Note: με/μου/μοι are enclitic

2. *Personal Pronoun - Second Person*

	S	D	P
N	σὺ	σφῶ	ὑμεῖς
A	σέ / σε		ὑμᾶς
G	σοῦ / σου	σφῶν	ὑμῶν
D	σοί / σοι		ὑμῖν

Note: σε/σου/σοι are enclitic

3. *Personal Pronoun - Third Person*
(usually reflexive: See 14C6)

	P
N	σφεῖς
A	σφᾶς
G	σφῶν
D	σφίσι(ν)

4. *Intensive Pronoun* αὐτός - αὐτή - αὐτό

F			M	N	MN	M	N
S	D	P	S	D	P	S	P
N αὐτή	αὐτᾶ	αὐταί	αὐτός	αὐτό	αὐτώ	αὐτοί	αὐτά
A αὐτήν		αὐτάς	αὐτόν			αὐτούς	
G αὐτῆς	αὐταῖν	αὐτῶν	αὐτοῦ	αὐτοῖν		αὐτῶν	
D αὐτῇ		αὐταῖς	αὐτῷ			αὐτοῖς	

5. *Reflexive Pronouns*a) *First Person*

	S	P
A	ἐμαυτόν-ήν	ἑμᾶς αὐτούς-ᾶς
G	ἐμαυτοῦ-ῆς	(ἑμῶν αὐτῶν)
D	ἐμαυτῷ-ῇ	ἑμῖν αὐτοῖς-αῖς

b) *Second Person*

	S	P
A	σεαυτόν-ήν/σαυτόν-ήν	ὑμᾶς αὐτούς-ᾶς
G	σεαυτοῦ-ῆς/σαυτοῦ-ῆς	(ὑμῶν αὐτῶν)
D	σεαυτῷ-ῇ/σαυτῷ-ῇ	ὑμῖν αὐτοῖς-αῖς

c) *Third Person*

	S	P
A	ἐαυτόν-ήν-ό / αὐτόν-ήν-ό	ἐαυτούς-ᾶς-ά/αὐτούς-ᾶς-ά/σφᾶς αὐτούς-ᾶς
G	ἐαυτοῦ-ῆς-οῦ/αὐτοῦ-ῆς-οῦ	ἐαυτῶν/αὐτῶν/σφῶν αὐτῶν
D	ἐαυτῷ-ῇ-ῷ/αὐτῷ-ῇ-ῷ	ἐαυτοῖς-αῖς-οῖς/αὐτοῖς-αῖς-οῖς/σφίσιν αὐτοῖς-αῖς

6. *Definite Article*

F				M	N	MN	M	N
S D P				S D P				
N	ἡ	τῶ	αἱ	ὁ	τό	τῶ	οἱ	τά
A	τήν		αἶς	τόν			τούς	
G	τῇς	τοῖν	τῶν	τοῦ	τοῖν	τῶν		τοῖς
D	τῇ		ταῖς	τῷ				

7. *Relative Pronoun*

F				M	N	MN	M	N
S D P				S D P				
N	ὃ	ῶ	αἷ	ὅς	ὅ	ῶ	οἷ	ᾶ
A	ὃν		αῖς	ὅν			οῦς	
G	ὃς	οῖν	ῶν	οῦ	οῖν	ῶν		οῖς
D	ὃ		αῖς	ὃ				

8. *Interrogative Pronoun* - τίς;

MF		N	MFN	MF	N
S		D	P		
N	τίς	τί	τίνε	τίνες	τίνα
A	τίνα			τίνας	
G	τίνος/τοῦ	τίνοι	τίνων		τίσι
D	τίνι/τῷ				

Note: The accent on τίς and τί remains acute (') regardless of its environment.

9. *Indefinite Pronoun* - τις

Declines as τίς, but - being enclitic - is not normally accented.

10. Demonstrative Pronouns

a) οὗτος

F			M	N	MN	M	N
S	D	P	S	D	P	S	P
N	αὕτη	τούτω	οὗτος	τοῦτο	τούτω	οὗτοι	ταῦτα
A	ταύτην		τοῦτον			τούτους	
G	ταύτης	τούτοις	τούτου	τούτοις	τούτων	τούτων	
D	ταύτη		τούτῳ			τούτοις	
		αὐταί					
		ταύτᾱς					
		ταύτων					
		ταύταις					

b) ὅδε

F			M	N	MN	M	N
S	D	P	S	D	P	S	P
N	ἧδε	τῷδε	ὅδε	τόδε	τῷδε	οἷδε	τάδε
A	τήνδε		τόνδε			τούςδε	
G	τῆσδε	τοῖνδε	τοῦδε	τοῖνδε	τῶνδε	τῶνδε	
D	τῇδε		τῷδε			τοῖσδε	
		αἷδε					
		τάσδε					
		τῶνδε					
		ταῖσδε					

c) ἐκεῖνος

F			M	N	MN	M	N
S	D	P	S	D	P	S	P
N	ἐκείνη	ἐκείνῳ	ἐκεῖνος	ἐκεῖνο	ἐκείνῳ	ἐκεῖνοι	ἐκεῖνα
A	ἐκείνην		ἐκεῖνον			ἐκεῖνους	
G	ἐκείνης	ἐκείνοις	ἐκείνου	ἐκείνοις	ἐκείνων	ἐκείνων	
D	ἐκείνη		ἐκείνῳ			ἐκείνοις	
		ἐκεῖναι					
		ἐκεῖνᾱς					
		ἐκεῖνων					
		ἐκεῖναις					

NUMERALS (Unit 15)

	Cardinal (One, two, etc.)		Ordinal (First, second, etc.)
1	εἷς, μία, ἓν	These decline - see below	πρῶτος-η-ον
2	δύο		δεύτερος
3	τρεις, τρία		τρίτος
4	τέτταρες, τέτταρα (τέσσαρες, τέσσαρα)		τέταρτος
5	πέντε	all indeclinable	πέμπτος
6	ἕξ		ἕκτος
7	ἐπτά		ἑβδομος
8	ὀκτώ		ὀγδοος
9	ἐννέα		ἐνατος
10	δέκα		δέκατος
11	ένδεκα		ένδέκατος
12	δώδεκα		δωδέκατος
13	τρεῖς (τρία) καὶ δέκα (οἱ τρεισκαίδεκα)		τρίτος καὶ δέκατος
14	τέτταρες (τέτταρα) καὶ δέκα		τέταρτος καὶ δέκατος
15	πεντεκαίδεκα		πέμπτος καὶ δέκατος
16	ἑκκαίδεκα		ἕκτος καὶ δέκατος
17	ἐπτακαίδεκα		ἑβδομος καὶ δέκατος
18	ὀκτωκαίδεκα		ὀγδοος καὶ δέκατος
19	έννεακαίδεκα		ἐνατος καὶ δέκατος
20	εἴκοσι(ν)	these all decline	εἴκοστός
21	εἷς καὶ εἴκοσι(ν) οἱ εἴκοσι (καὶ) εἷς		πρῶτος καὶ εἴκοστός
30	τριάκοντα		τριάκοστός
40	τετταράκοντα		τετταρακοστός
50	πεντήκοντα		πεντηκοστός
60	ἑξήκοντα		ἑξηκοστός
70	ἑβδομήκοντα		ἑβδομηκοστός
80	ὀγδοήκοντα		ὀγδοηκοστός
90	ένενήκοντα		ένενηκοστός
100	ἑκατόν		ἑκατοστός
200	διακόσιοι, -αι, -α		διακοσιοστός
300	τριάκόσιοι		τριάκοσιοστός
400	τετρακόσιοι		τετρακοσιοστός
500	πεντακόσιοι		πεντακοσιοστός
600	ἑξακόσιοι		ἑξακοσιοστός
700	ἑπτακόσιοι		ἑπτακοσιοστός
800	ὀκτακόσιοι		ὀκτακοσιοστός
900	ένακόσιοι		ένακοσιοστός
1,000	χίλιοι		χίλιοστός
2,000	δισχίλιοι		δισχίλιοστός
3,000	τρισχίλιοι		τρισχίλιοστός
10,000	μύριοι		μύριοστός
20,000	δισμύριοι		δισμύριοστός
100,000	δεκακισμύριοι		δεκακισμύριοστός

1. M N F

N	εἷς	}	ἓν	μία
A	ἓνα			μίαν
G	ἑνός			μιᾶς
D	ἐνί			μιᾷ

2. All genders

N	}	δύο
A		
G	}	δυοῖν
D		

3. MF N

N	}	τρεις	}	τρία
A				
G				τριῶν
D				τρισί

4. MF N

N	τέτταρες	}	τέτταρα
A	τέτταρας		
G			τεττάρων
D			τέττασι

MEANINGS of PREPOSITIONS

PREPOSITION	CASE of NOUN			MEANING of PREPOSITION in COMPOUND WORDS
	ACCUSATIVE	GENITIVE	DATIVE	
ἄμα			at the same time with, together with	
ἄμφί (in Attic prose usually + accusative)	about, around	about, concerning	about, on account of	around, about
ἀνά (rare in Attic prose)	up along, over through, among	(go) on board (ship)	upon (poetic)	up, back, again
ἄνευ		without, away from, except		
ἀντί		opposite to, instead of, in return for		instead, in return, against
ἀπό		from, off, away from		from, away, off
διά	over, on account of, owing to	through		through, across, over
εἰς	into, up to, against			into, in, to
ἐκ/ἐξ		out, out of, from, from within		out, from, off, away
ἐν			in, at, near, by, on, among	in, at, on, among
ἕνεκα/ἕνεκεν (usually after its noun)		on account of, for the sake of, with regard to		
ἐπί	to, for (the pur- pose of), against	upon, in the time of	on, by	upon, over, at, to, toward, against
κατά	downward, throughout, according to	down from, down toward, against, (swear) by		down from above, back, against, completely, (also intensifying)
μετά	into the midst of, after	among, together with	amid (poetic)	among, after, in search of

PREPOSITION	CASE of NOUN			MEANING of PREPOSITION in COMPOUND WORDS
	ACCUSATIVE	GENITIVE	DATIVE	
παρά	to (in prose, with persons only), along, past, contrary to, in addition to, throughout, in consequence of	from	in the presence of, by the side of	alongside, by, beside, beyond, past, over, aside, amiss
περί	round about, in regard to	about, concerning	about, for	around, about, beyond, over, exceedingly
πρό		in front of, before for		before, forward, forth, for, on behalf of, in preference to
πρός	toward, to	on the side of	at, in addition to	to, toward, in addition, against
σύν			with	together(with), completely
ὑπέρ	over, beyond	over, above, on behalf of, for		over, above, on behalf of, for, exceedingly
ὑπό	under	by	under	under, behind, secretly, gradually, slightly

VERBS - Non-Progressive Bases

(Non-Progr.) - (Progr.)

ἀγαλεῖ - ἀγάλλει

ἀγνοήσκει - ἀγνοεῖ

ἀγνοήσεται - ἀγνοεῖ

ἀγωνιεύει - ἀγωνίζεται

ἀγωνισθήσεται - ἀγωνίζεται

ἀδικήσκει - ἀδικεῖ

ἀδικήσεται - ἀδικεῖ

αἰδέσεται - αἰδεῖται

αἰδεσθήσεται - αἰδεῖται

αἰσθήσεται - αἰσθάνεται

αἰτεσθήσεται - αἰτεῖ

αἰτῆσκει - αἰτεῖ

ἀκήκοε - ἀκούει

ἀλείψει - ἀλείφει

ἀλήλιπται - ἀλείφει

ἀλήλιψε - ἀλείφει

ἀμελήσκει - ἀμελεῖ

ἀμφισβητήσκει - ἀμφισβητεῖ

ἀμφισβητήσεται - ἀμφισβητεῖ

ἀναγκάσει - ἀναγκάζει

ἀναρριφθήσεται - ἀναρριπτεῖ

ἀναρρίψει - ἀναρριπτεῖ

ἀνέρριπται - ἀναρριπτεῖ

ἀνέρριψε - ἀναρριπτεῖ

ἀνέρριψε - ἀναρριπτεῖ

ἄξει - ἄγει

ἀπαλλαγήσεται - ἀπαλλάττει

ἀπαλλάξει - ἀπαλλάττει

ἀπαλλαχθήσεται - ἀπαλλάττει

ἀπέδρα - ἀποδιδράσκει

ἀπεκρύβει - ἀποκρύπτει

ἀπεκρύβη - ἀποκρύπτει

ἀπέκρυψε - ἀποκρύπτει

ἀπεσφάγει - ἀποσφάττει

ἀπέσφακε - ἀποσφάττει

ἀπέτεισε - ἀποτίνει

ἀπεχθήσεται - ἀπεχθάνεται

ἀπηλλάγει - ἀπαλλάττει

ἀπήλλακται - ἀπαλλάττει

ἀπήλλαξε - ἀπαλλάττει

ἀπήλλαξε - ἀπαλλάττει

ἀπηλλάχθη - ἀπαλλάττει

ἀπήχθετο - ἀπεχθάνεται

ἀπήχθηται - ἀπεχθάνεται

ἀποβήσεται - ἀποβαίνει

ἀποδέδρακε - ἀποδιδράσκει

ἀποδράσεται - ἀποδιδράσκει

ἀποκέκρυπται - ἀποκρύπτει

ἀποκέκρυψε - ἀποκρύπτει

ἀποκρυβήσεται - ἀποκρύπτει

ἀποκρυφήσεται - ἀποκρύπτει

ἀποκρυφθήσεται - ἀποκρύπτει

ἀποκρύψει - ἀποκρύπτει

ἀπολεῖ - ἀπόλλυσι

ἀπολέσει - ἀπόλλυσι

ἀπολώλεκε - ἀπόλλυσι

ἀπομεῖται - ἀπόμνυσι

ἀπορηθήσεται - ἀπορεῖ

ἀπορήσει - ἀπορεῖ

ἀποσφαγήσεται - ἀποσφάττει

ἀποτείσσει - ἀποτίνει

ἀπώλεσε - ἀπόλλυσι

ἀπώλετο - ἀπόλλυσι

ἀπώμοσε - ἀπόμνυσι

ἄρέσει - ἄρέσκει

ἄρήρεκε - ἄρέσκει

ἄρκέσει - ἄρκεῖ

ἄρκεσθήσεται - ἄρκεῖ

ἄρξει - ἄρχει

ἄρζεται - ἄρχει

ἄρσει - ἄρδει

ἀρχθήσεται - ἄρχει

ἀτῖμάσει - ἀτῖμάζει

ἀτῖμασθήσεται - ἀτῖμάζει

ἀφαιρεθήσεται - ἀφαιρεῖ

ἀφαιρέσεται - ἀφαιρεῖ

ἀφαιρήσει - ἀφαιρεῖ

ἀφεῖλε - ἀφαιρεῖ

ἀφηρέθη - ἀφαιρεῖ

ἀφήρηκε - ἀφαιρεῖ

ἀφήρηται - ἀφαιρεῖ

ἀφίκετο - ἀφικνεῖται

ἀφῖκται - ἀφικνεῖται

ἀφίξεται - ἀφικνεῖται

ἀχθήσεται - ἄγει

ἄψει - ἄπτει

ἄψεται - ἄπτει

βαδιεῖται - βαδίζει

βαλεῖ - βάλλει

βεβάδικε - βαδίζει

βέβαται - βαίνει

βέβηκε - βαίνει

βεβίωκε - βιοῖ

βεβίωται - βιοῖ

βέβλεπται - βλέπει

βέβλεφε - βλέπει

βέβληκε - βάλλει

βεβλήσεται - βάλλει

βέβληται - βάλλει

βεβοήθηκε - βοηθεῖ

βεβοήθηται - βοηθεῖ

βεβούληται - βούλεται

βήσεται - βαίνει

βιωθήσεται - βιοῖ

βιώσεται - βιοῖ

βλέψει - βλέπει

βλέψεται - βλέπει

βληθήσεται - βάλλει

βοηθήσει - βοηθεῖ

βοηθήσεται - βοηθεῖ

βουλήσεται - βούλεται

γεγέλασται - γελά

γεγένηται - γίγνεται

γέγονε - γίγνεται

γέγραπται - γράφει	δέδοται - δίδωσι
γεγύμνακε - γυμνάζει	δέδοχε - δοκεῖ
γεγύμνασται - γυμνάζει	δεδύνηται - δύνεται
γελάσεται - γελά	δέδωκε - δίδωσι
γελασθήσεται - γελά	δεδώρηται - δωρεῖ
γενηθήσεται - γίγνεται	δεήσει - δεῖ
γενήσεται - γίγνεται	δείξει - δείκνυσι
γνώσεται - γινώσκει	δείσεται - δείδει
γνωσθήσεται - γινώσκει	δειχθήσεται - δείκνυσι
γραφήσεται - γράφει	δέξεται - δέχεται
γράψει - γράφει	δηλωθήσεται - δηλοῖ
γυμνάσει - γυμνάζει	δηλώσει - δηλοῖ
δέδεικται - δείκνυσι	δήσει - δέει
δέδειχε - δείκνυσι	διατριφθήσεται - διατρίβει
δέδεκται - δέχεται	διαφθαρήσεται - διαφθείρει
δέδηκε - δέει	διαφθερεῖ - διαφθείρει
δεδήλωκε - δηλοῖ	διδάξει - διδάσκει
δεδήλωται - δηλοῖ	διδαχθήσεται - διδάσκει
δεθήσεται - δέει	διετρίφη - διατρίβει
δεδίδακται - διδάσκει	διεφθάρη - διαφθείρει
δεδίδαχε - διδάσκει	διέφθαρε - διαφθείρει
δεδίκασκε - δικάζει	διέφθαρται - διαφθείρει
δεδίκασται - δικάζει	διέφθορε - διαφθείρει
δεδίνηται - δίνεῖ/δινεύει	δικάσει - δικάζει
δεδίπηκε - διψῇ/διψᾷ	δικασθήσεται - δικάζει
δεδίωκται - διώκει	δίνησει - δίνεῖ/δινεύει
δεδίωχε - διώκει	διψήσει - διψῇ/διψᾷ
δέδοικε - δείδει	διώξει - διώκει
δέδοκται - δοκεῖ	διωχθήσεται - διώκει
δεδόνηται - δονεῖ	δοθήσεται - δίδωσι

δονήσει - δονεῖ
 δονήσεται - δονεῖ
 δόξει - δοκεῖ
 δυνηθήσεται - δύναται
 δυνήσεται - δύναται
 δωρήσεται - δωρεῖ
 δώσει - δίδωσι
 ἐβάδισε - βαδίζει
 ἐβάθη - βαίνει
 ἐβαλε - βάλλει
 ἐβη - βαίνει
 ἐβησε - βαίνει
 ἐβίω - βιοῖ
 ἐβίωσε - βιοῖ
 ἐβλέφθη - βλέπει
 ἐβλεψε - βλέπει
 ἐβλήθη - βάλλει
 ἐβοήθη - βοηθεῖ
 ἐβοήθησε - βοηθεῖ
 ἐβουλήθη - βούλεται
 ἐγέλασε - γελάει
 ἐγελάσθη - γελάει
 ἐγένετο - γίγνεται
 ἐγενήθη - γίγνεται
 ἐγερεῖ - ἐγείρει
 ἐγερθήσεται - ἐγείρει
 ἐγήγερκε - ἐγείρει
 ἐγήγερται - ἐγείρει
 ἐγκεκωμίακε - ἐγκωμιάζει
 ἐγκεκωμιάσται - ἐγκωμιάζει

ἐγκωμιάσει(εταί)- ἐγκωμιάζει
 ἔγνω - γινώσκει
 ἔγνωκε - γινώσκει
 ἐγνώσθη - γινώσκει
 ἔγνωσται - γινώσκει
 ἔγραψε - γράφει
 ἐγρήγορε - ἐγείρει
 ἐγύμνασε - γυμνάζει
 ἐγυμνάσθη - γυμνάζει
 ἐδέησε - δεῖ
 ἔδειξε - δείκνυσι
 ἔδεισε - δεῖδει
 ἐδείχθη - δείκνυσι
 ἐδέξατο - δέχεται
 ἔδεταί - ἐσθίει
 ἐδήδεσται - ἐσθίει
 ἐδήδοκε - ἐσθίει
 ἐδηλώθη - δηλοῖ
 ἐδήλωσε - δηλοῖ
 ἔδησε - δέει
 ἐδίδαξε - διδάσκει
 ἐδιδάχθη - διδάσκει
 ἐδίκασε - δικάζει
 ἐδικάσθη - δικάζει
 ἐδῖνήθη - δῖνεῖ/δῖνεύει
 ἐδῖνῃσε - δῖνεῖ/δῖνεύει
 ἐδίψησε - διψᾷ/διψᾷ
 ἐδίωξε - διώκει
 ἐδιώχθη - διώκει
 ἐδόθη - δίδωσι

ἐδόνησε - δονεῖ
 ἔδοξε - δοκεῖ
 ἐδόχθη - δοκεῖ
 ἐδυνήθη - δύνανται
 ἐδυνήσατο - δύνανται
 ἔδωκε - δίδωσι
 ἐδωρήθη - δωρεῖ
 ἐδώρησε - δωρεῖ
 ἐζήτηκε - ζητεῖ
 ἐζήτησε - ζητεῖ
 ἔθανε - θνήσκει
 ἐθαύμασε - θαυμάζει
 ἐθαυμάσθη - θαυμάζει
 ἐθελήσει - ἐθέλει
 ἔθηκε - τίθησι
 ἐθήσεται - ἴησι
 ἐθυμώθη - θυμοῖ
 ἐθύμωσε - θυμοῖ
 εἰάθη - ἔῃ
 εἶακε - ἔῃ
 εἶασε - ἔῃ
 εἶαται - ἔῃ
 εἶδε - οἶδε
 εἶδε - ὀρᾷ
 εἶθη - ἴησι
 εἶκακε - εἰκάζει
 εἶκασε - εἰκάζει
 εἰκάσει - εἰκάζει
 εἰκάσθη - εἰκάζει
 εἰκασθήσεται - εἰκάζει

εἵκασται - εἰκάζει
 εἶκε - ἴησι
 εἶληκται - λαγχάνει
 εἶληπται - λαμβάνει
 εἶληφε - λαμβάνει
 εἶληχε - λαγχάνει
 εἶξε - ἔοικε (εἵκει)
 εἶξε - ἔοικε (εἵκει)
 εἶπε - λέγει
 εἰργάσατο - ἐργάζεται
 εἰργάσθη - ἐργάζεται
 εἰργασται - ἐργάζεται
 εἶρηκε - λέγει
 εἰρήσεται - λέγει
 εἶρηται - λέγει
 εἶσεται - οἶδε
 εἰστιάθη - ἐστιᾷ
 εἰστιάκε - ἐστιᾷ
 εἰστίασε - ἐστιᾷ
 εἰστιάται - ἐστιᾷ
 εἶται - ἴησι
 ἐκαθεύδησε - καθεύδει
 ἐκάλεσε - καλεῖ
 ἐκάμφθη - κάμπτεται
 ἔκαμψε - κάμπτεται
 ἐκελεύσθη - κελεύει
 ἐκινήθη - κεντεῖ
 ἐκέντησε - κεντεῖ
 ἐκινήθη - κινεῖ
 ἐκίνησε - κινεῖ

ἔκλαυσε - κλαίει	ἐλήλαται - ἐλαύνει
ἐκλάυσθη - κλαίει	ἐλήλεγγε - ἐλέγγει
ἐκλήθη - καλεῖ	ἐλήλεκται - ἐλέγγει
ἐκλίθη - κλίνει	ἐλήλυθε - ἔρχεται
ἔκλινε - κλίνει	ἐλήσθη - λανθάνει
ἐκοίμισε - κοιμίζει	ἐλήφθη - λαμβάνει
ἐκόλασε - κολάζει	ἐλήχθη - λαγχάνει
ἐκολάσθη - κολάζει	ἔλιπε - λείπει
ἐκπεπλήξεται - ἐκπλήττει	ἐλ(λ)ηξε - λήγει
ἐκρίθη - κρίνει	ἐλογίσατο - λογίζεται
ἔκτανε - κτείνει	ἐλογίσθη - λογίζεται
ἐκτήθη - κτᾶται	ἐλοιδορήθη - λοιδορεῖ
ἐκτήσατο - κτᾶται	ἐλοιδόρησε - λοιδορεῖ
ἐκτρήσεται - κτᾶται	ἐλυπήθη - λυπεῖ
ἐκτμηθήσεται - ἐκτέμνει	ἔμαθε - μανθάνει
ἔκτونه - κτείνει	ἐμάνη - μαίνεται
ἐκώλυσεν - κωλύει	ἔμεινε - μένει
ἐλᾷ - ἐλαύνει	ἐμελήθη - μέλει
ἔλαβε - λαμβάνει	ἐμέλησε - μέλει
ἔλαθε - λανθάνει	ἐμέλλησε - μέλλει
ἐλάσει - ἐλαύνει	ἔμηνε - μαίνεται
ἐλασθήσεται - ἐλαύνει	ἐμῆθη - μιμεῖται
ἔλαχε - λαγχάνει	ἐμῆσατο - μιμεῖται
ἐλέγξει - ἐλέγγει	ἐμίσθηθη - μῖσει
ἐλείφθη - λείπει	ἐμίσησε - μῖσει
ἔλειψε - λείπει	ἐμνησε - μιμνήσκει
ἔλεξε - λέγει	ἐμνήσθη - μιμνήσκει
ἐλεύσεται - ἔρχεται	ἐνείκεσε - νείκει
ἐλέχθη - λέγει	ἐνεκωμίασε - ἐγκωμιάζει
ἐλήλακε - ἐλαύνει	ἐνεκωμιάσθη - ἐγκωμιάζει

ἐνεχθήσεται - φέρει

ἐνήνεκται - φέρει

ἐνήνοχε - φέρει

ἐνῖκῆθη - νῖκᾷ

ἐνῖκτησε - νῖκᾷ

ἐνοήθη - νοεῖ

ἐνόησε - νοεῖ

ἐνόμισε - νομίζει

ἐνομίσθη - νομίζει

ἐξαμαρτήσεται - ἐξαμαρτάνει

ἐξαπατηθήσεται - ἐξαπατᾷ

ἐξαπατήσει - ἐξαπατᾷ

ἐξαπατήσεται - ἐξαπατᾷ

ἔξει - ἔχει

ἔξεπλήχθη - ἐκπλήττει

ἔξεται - ἔχει

ἔξέταμε - ἐκτέμνει

ἐξημαρτήθη - ἐξαμαρτάνει

ἐξηπατήθη - ἐξαπατᾷ

ἐξηπάτηκε - ἐξαπατᾷ

ἐξηπάτησε - ἐξαπατᾷ

ἐξηπάτηται - ἐξαπατᾷ

ἔοικε - εἴκει

ἔοργε - ἔρδει/ἔρδει

ἔπαθε - πάσχει

ἐπαινέσει - ἐπαινέει

ἔπαισε - παίζει

ἐπαίχθη - παίζει

ἐπαρφνήθη - παροινεῖ

ἐπαρώνησε - παροινεῖ

ἐπεθύμησε - ἐπιθυμεῖ

ἔπεισε - πείθει

ἐπείσθη - πείθει

ἐπέμφθη - πέμπει

ἔπεμψε - πέμπει

ἔπεσε - πίπτει

ἐπέσκηφε - ἐπισκήπτει

ἐπεσκήφθη - ἐπισκήπτει

ἐπέσκηψε - ἐπισκήπτει

ἐπεχειρήθη - ἐπιχειρεῖ

ἐπηνέθη - ἐπαινέει

ἐπήνεκε - ἐπαινέει

ἐπήνεσε - ἐπαινέει

ἐπήνηται - ἐπαινέει

ἐπηνωρθώθη - ἐπανορθοῖ

ἐπηνώρθωσε - ἐπανορθοῖ

ἐπηνώρθωται - ἐπανορθοῖ

ἔπινε - πίνει

ἔπιθε - πείθει

ἐπιθυμήσει - ἐπιθυμεῖ

ἐπιστήσεται - ἐπίσταται

ἐπόθη - πίνει

ἐποιήθη - ποιεῖ

ἐποίησε - ποιεῖ

ἐπολεμήθη - πολεμεῖ

ἐπολέμησε - πολεμεῖ

ἔπραξε - πράττει

ἐπράχθη - πράττει

ἔπτετο - πέτεται

ἐπύθετο - πυνθάνεται

ἐρασθήσεται - ἐράϋ
 ἐργάσεται - ἐργάζεται
 ἐργασθήσεται - ἐργάζεται
 ἐρεῖ - λέγει
 ἐρήσεται - ἔρεται
 ἔρξε - ἔρδει/ἔρδει
 ἔρξει - ἔρδει/ἔρδει
 ἐρρήθη - λέγει
 ἔρριπται - ῥίπτει/ρίπτει
 ἔρριψε - ῥίπτει/ρίπτει
 ἐρρίφθη - ῥίπτει/ρίπτει
 ἔρριψε - ῥίπτει/ρίπτει
 ἐρωτήσεται - ἐρωτᾷ
 ἐστίτισε - στίττει
 ἐσιωπήθη - σιωπᾷ
 ἐσιώπησε - σιωπᾷ
 ἐσκέφθη - σκέπτεται
 ἐσκέφατο - σκέπτεται
 ἐσκέψεται - σκέπτεται
 ἐσκόπησε - σκοπεῖ
 ἐσκόπηται - σκοπεῖ
 ἔσχωπται - σκώπτει
 ἐσκόφθη - σκώπτει
 ἔσχωψε - σκώπτει
 ἔσπεικε - σπένδει
 ἔσπεισε - σπένδει
 ἐσπείσθη - σπένδει
 ἔσπεισται - σπένδει
 ἔσπετο - ἔπεται
 ἔσπευκε - σπεύδει

ἔσπευσε - σπεύδει
 ἔσπευσται - σπεύδει
 ἐσπούδακε - σπουδάζει
 ἐσπούδασε - σπουδάζει
 ἐσπουδάσθη - σπουδάζει
 ἐσπούδασται - σπουδάζει
 ἐστάθη - ἴστησι
 ἔσται - ἐστί
 ἔσταται - ἴστησι
 ἔστη - ἴστησι
 ἔστηκε - ἴστησι
 ἔστησε - ἴστησι
 ἔσχε - ἔχει
 ἐσχέθη - ἔχει
 ἔσχηκε - ἔχει
 ἔσχηται - ἔχει
 ἔσχισε - σχίζει
 ἐσχίσθη - σχίζει
 ἔσχισται - σχίζει
 ἐσώθη - σώζει
 ἔσωσε - σώζει
 ἐτέθη - τίθησι
 ἔτεκε - τίκτει
 ἐτελεύσησε - τελευτᾷ
 ἐτελευτήθη - τελευτᾷ
 ἔτεξε - τίκτει
 ἐτέρφθη - τέρπει
 ἔτερψε - τέρπει
 ἐτεύχθη - τυγχάνει
 ἐτέχθη - τίκτει

ἐτολήθη - τολμᾷ

ἐτόλησε - τολμᾷ

ἔτραγε - τρώγει

ἔτραπε - τρέπει

ἐτράπη - τρέπει

ἐτρέφθη - τρέπει

ἔτρεψε - τρέπει

ἔτρωξε - τρώγει

ἐτύθη - θύει

ἔτυχε - τυγχάνει

ἐτύχησε - τυγχάνει

εὐδοκίμηκε - εὐδοκιμεῖ

εὐδοκιμήσει - εὐδοκιμεῖ

εὕξατο - εὔχεται

εὔξεται - εὔχεται

εὔρε - εὐρίσκει

εὐρέθη - εὐρίσκει

εὐρεθήσεται - εὐρίσκει

εὔρηκε - εὐρίσκει

εὐρήσει - εὐρίσκει

εὔρηται - εὐρίσκει

εὐφρανεῖ - εὐφραίνει

εὐφράνθη - εὐφραίνει

εὐφρανθήσεται - εὐφραίνει

ἔφαγε - ἐσθίει

ἐφάθη - φησί

ἔφανε - φαίνει

ἐφάνη - φαίνει

ἐφάνθη - φαίνει

ἐφεύχθη - φεύγει

ἔφηνε - φαίνει

ἔφθακε - φθάνει

ἔφθασε - φθάνει

ἐφθάσθη - φθάνει

ἔφθεγκται - φθέγγεται

ἐφθέγξατο - φθέγγεται

ἔφθη - φθάνει

ἐφθονήθη - φθονεῖ

ἐφθόνησε - φθονεῖ

ἐφθόνηται - φθονεῖ

ἐφιλήθη - φιλεῖ

ἐφίλησε - φιλεῖ

ἐφοβήθη - φοβεῖ

ἐφόβησε - φοβεῖ

ἔφρασε - φράζει

ἐφράσθη - φράζει

ἐφρόνησε - φρονεῖ

ἐφρόντισε - φροντίζει

ἔφυγε - φεύγει

ἐφύλαξε - φυλάττει

ἐφυλάχθη - φυλάττει

ἐφώνησε - φωνεῖ

ἐχαλεπάνθη - χαλεπαίνει

ἐχαλέπησε - χαλεπαίνει

ἐχαρίσατο - χαρίζεται

ἐχαρίσθη - χαρίζεται

ἐχειρονόμησε - χειρονομεῖ

ἐχρήσατο - χρῆται

ἐχρήσθη - χρῆται

ἐχύθη - χεῖ (χέω)

έψεται - έπεται	ήδίκησε - άδικεῖ
έωνήθη - πρίαται (ώνεῖται)	ήδίκηται - άδικεῖ
έωνήσατο - πρίαται (ώνεῖται)	ήδυνε - ήδύνει
έώνηται - πρίαται (ώνεῖται)	ήδύνθη - ήδύνει
έώρᾱκε - όρᾱ	ήδυσται - ήδύνει
έώρᾱται - όρᾱ	ήθέληκε - έθέλει
ζητηθήσεται - ζητεῖ	ήθέλησε - έθέλει
ζητήσει - ζητεῖ	ήκε - ήκει
ήγαγε - άγει	ήκε - ἴησι
ήγειρε - έγειρεί	ήκουσε - άκούει
ήγέρθη - έγειρεί	ήκούσθη - άκούει
ήγήθη - ήγειται	ήκουσται - άκούει
ήγηθήσεται - ήγειται	ήκροᾷθη - άκροᾷται
ήγηλε - άγάλλει	ήκροᾷσατο - άκροᾷται
ήγήσατο - ήγειται	ήκρόᾱται - άκροᾷται
ήγήσεται - ήγειται	ήκται - άγει
ήγηται - ήγειται	ήλάθη - ελαύνει
ήγνοήθη - άγνοεῖ	ήλασε - ελαύνει
ήγνόηκε - άγνοεῖ	ήλεγξε - ελέγχει
ήγνόησε - άγνοεῖ	ήλέγχθη - ελέγχει
ήγνόηται - άγνοεῖ	ήλείφθη - αλείφει
ήγωνίσασατο - άγωνίζεται	ήλειψε - αλείφει
ήγωνίσθη - άγωνίζεται	ήλθε - έρχεται
ήγώνισται - άγωνίζεται	ήμέληκε - άμελεῖ
ήδέεσατο - αἰδεῖται	ήμέλησε - άμελεῖ
ήδέσθη - έσθίει	ήμέληται - άμελεῖ
ήδέσθη - αἰδεῖται	ήμφεσβητήθη - άμφισβητεῖ
ήδесται - αἰδεῖται	ήμφεσβήτησε - άμφισβητεῖ
ήδικήθη - άδικεῖ	ήμφισβήτηκε - άμφισβητεῖ
ήδίκηκε - άδικεῖ	ήνάγκακε - αναγκάζε

ἡνάγκασε - ἀναγκάζε

ἡναγκάσθη - ἀναγκάζεται

ἦνευκε - φέρει

ἦνευκον - φέρει

ἡνέχθη - φέρει

ἦξε - ἦκει

ἦξει - ἦκει

ἡπιστήθη - ἐπίσταται

ἡπορήθη - ἀπορεῖ

ἡπόρηκε - ἀπορεῖ

ἡπόρησε - ἀπορεῖ

ἡπόρηται - ἀπορεῖ

ἦπται - ἄπτει

ἡράσθη - ἐρά

ἦρασται - ἐρά

ἦρεσε - ἀρέσκει

ἡρέσθη - ἀρέσκει

ἦρεσται - ἀρέσκει

ἦρετο - ἔρεται

ἦρκεσε - ἄρκεῖ

ἡρέσθη - ἄρκεῖ

ἦρκεσται - ἄρκεῖ

ἦρκται - ἄρχει

ἦρξε - ἄρχει

ἦρσε - ἄρδει

ἦρχε - ἄρχει

ἦρχθη - ἄρχει

ἡρώτηκε - ἐρωτᾷ

ἡρώτησε - ἐρωτᾷ

ἦσει - ἴησι

ἦσθάνθη - αἰσθάνεται

ἦσθετο - αἰσθάνεται

ἦσθη - ἦδεταί

ἦσθήσεται - ἦδεταί

ἦσθηται - αἰσθάνεται

ἦσχυκε - αἰσχύνεται

ἦσχυνε - αἰσχύνεται

ἦσχύνθη - αἰσχύνεται

ἦσχυνται - αἰσχύνεται

ἦτήθη - αἰτεῖ

ἦτηκε - αἰτεῖ

ἦτησε - αἰτεῖ

ἦτηται - αἰτεῖ

ἦτιάθη - αἰτιάται

ἦτιάσατο - αἰτιάται

ἦτιάται - αἰτιάται

ἡτίμακε - ἀτιμάζει

ἡτίμασε - ἀτιμάζει

ἡτίμασθη - ἀτιμάζει

ἡτίμασται - ἀτιμάζει

ἡὺδοκίμησε - εὐδοκίμεῖ

ἡὔκται - εὐχεται

ἡὔξατο - εὐχεται

ἡὔρε - εὐρίσκει

ἡύρέθη - εὐρίσκει

ἡύρηκε - εὐρίσκει

ἡύρηται - εὐρίσκει

ἡὔφρανε - εὐφραίνει

ἡύφρανθη - εὐφραίνει

ἦφθη - ἄπτει

ἤχε - ἄγει	κέκληκε - καλεῖ
ἤχθη - ἄγει	κέκληται - καλεῖ
ἤψε - ἄπτει	κέκλικε - κλίνει
θανεῖται - θνήσκει	κέκλιται - κλίνει
θαυμάσει - θαυμάζει	κεκόλασται - κολάζει
θαυμασθήσεται - θαυμάζει	κέκρικε - κρίνει
θήσει - τίθησι	κέκρισται - κρίνει
ιδρυνθήσεται - ιδρύει	κέκριται - κρίνει
καθεῖσε - καθίζει	κεκτῆσεται - κτᾶται
καθευδήσει - καθεύδει	κέκτῃται - κτᾶται
καθιεῖ - καθίζει	κεντηθήσεται - κεντεῖ
κάθισε - καθίζει	κεντήσει - κεντεῖ
καθίσει - καθίζει	κεχάρισται - χαρίζεται
καλέσει - καλεῖ	κεχρήσεται - χρήται
καμφθήσεται - κάμπτει	κέχρηται - χρήται
κάμψει - κάμπτει	κέχυκε - χεῖ (χέω)
κατασβέσει - κατασβέννυσι	κέχυται - χεῖ (χέω)
κατασβεσθήσεται - κατασβέννυσι	κιθαριεῖ - κιθαρίζει
κατασβήσεται - κατασβέννυσι	κίνηθήσεται - κινεῖ
κατέσβεσε - κατασβέννυσι	κινήσει - κινεῖ
κατεσβέσθη - κατασβέννυσι	κλαύσεται - κλαίει
κατέσβη - κατασβέννυσι	κλαυσθήσεται - κλαίει
κατέσβηκε - κατασβέννυσι	κληθήσεται - καλεῖ
κεκάθικε - καθίζει	κλιθήσεται - κλίνει
κέκαμπται - κάμπτει	κλινεῖ - κλίνει
κέκαμψε - κάμπτει	κολάσει - κολάζει
κεκέντηται - κεντεῖ	κολασθήσεται - κολάζει
κεκίνηκε - κινεῖ	κριθήσεται - κρίνει
κεκίνηται - κινεῖ	κρινεῖ - κρίνει
κέκλαυται - κλαίει	κτανθήσεται - κτείνει

κτενεῖ - κτείνει

κτηθήσεται - κτᾶται

κτήσεται - κτᾶται

κωλύσει - κωλύει

λειφθήσεται - λείπει

λείψει - λείπει

(λε) λείπεται - λείπει

λέλεκται - λέγει

λελέξεται - λέγει

λελέπτυσται - λεπτύνει

λέλεχε - λέγει

λέληθε - λανθάνει

λελήσεται - λανθάνει

λέλησται - λανθάνει

λελόγισται - λογίζεται

λελοιδόρηκε - λοιδορεῖ

λελοιδόρηται - λοιδορεῖ

λέλοιπε - λείπει

λελύπηκε - λυπεῖ

λελύπηται - λυπεῖ

λέξει - λέγει

λεχθήσεται - λέγει

λήξει - λήγει

λήξεται - λαγχάνει

λήσει - λανθάνει

λησθήσεται - λανθάνει

ληφθήσεται - λαμβάνει

λήψεται - λαμβάνει

λογιεῖται - λογίζεται

λογισθήσεται - λογίζεται

λοιδορήσει - λοιδορεῖ

λυπηθήσεται - λυπεῖ

λυπήσει - λυπεῖ

μαθήσεται - μανθάνει

μανεῖται - μαίνεται

μαχεῖται - μάχεται

μαχέσεται - μάχεται

μαχεσθήσεται - μάχεται

μεληθήσεται - μέλει

μελήσει - μέλει

μελλήσει - μέλλει

μελλήσεται - μέλλει

μεμάθηκε - μανθάνει

μεμάθηται - μανθάνει

μεμάχηται - μάχεται

μεμέληκε - μέλει

μεμέληται - μέλει

μεμέλληται - μέλλει

μεμένηκε - μένει

μεμίμηται - μιμεῖται

μεμίσηκε - μῖσεῖ

μεμίσηται - μῖσεῖ

μεμνήσεται - μιμνήσκει

μέμνηται - μιμνήσκει

μέμονε - μένει

μενεῖ - μένει

μιμηθήσεται - μιμεῖται

μιμήσεται - μιμεῖται

μισηθήσεται - μῖσεῖ

μῖσήσει - μῖσεῖ

μῖσθήσεται - μῖσῃ

μνήσει - μιμνήσκει

μνησθήσεται - μιμνήσκει

νείκεσει - νείκεῖ

νενίκηκε - νῖκα

νενίκηται - νῖκα

νενόηκε - νοεῖ

νενόηται - νοεῖ

νενόμικε - νομίζει

νενόμισται - νομίζει

νίκησει - νῖκα

νοηθήσεται - νοεῖ

νοήσει - νοεῖ

νομιεῖ - νομίζει

νομισθήσεται - νομίζει

ὀδωδε - ὄξει

ὀζήσει - ὄξει

οἰήσεται - οἶεται

οἰκήσει - οἰκεῖ

οἰκήσεται - οἰκεῖ

οἶσει - φέρει

οἶσεται - φέρει

οἰσθήσεται - φέρει

ὀκνήσει - ὀκνεῖ

ὀμόκλησε - ὀμοκλᾷ

ὀμολογηθήσεται - ὀμολογεῖ

ὀμολογήσει - ὀμολογεῖ

ὀμολογήσεται - ὀμολογεῖ

ὀνομάσει - ὀνομάζει

ὀνομασθήσεται - ὀνομάζει

ὄπωπε - ὄρα

ὀργιεῖ - ὀργίζει

ὀργιεῖται - ὀργίζει

ὀργισθήσεται - ὀργίζει

ὀριεῖ - ὀρίζει

ὀρισθήσεται - ὀρίζει

ὀρμηθήσεται - ὀρμαῖ

ὀρμήσει - ὀρμαῖ

ὀρχήσεται - ὀρχεῖται

ὀσφρανθήσεται - ὀσφραίνεται

ὀσφρήσεται - ὀσφραίνεται

ὀφθήσεται - ὄρα

ὄψεται - ὄρα

παίξεῖται - παίζει

παροινήσει - παροινεῖ

πείσει - πείθει

πείσεται - πάσχει

πείσθήσεται - πείθει

πεμφθήσεται - πέμπει

πέμψει - πέμπει

πέπαικε - παίζει

πέπαικται - παίζει

πέπαισται - παίζει

πέπαιχε - παίζει

πεπαρῶνηκε - παροινεῖ

πεπαρῶνηται - παροινεῖ

πεπάχυσται - παχύνει

πέπεικε - πείθει

πέπεισται - πείθει

πέτεται - πέτεται

πεποίηκε - ποιεῖ
 πεποίηται - ποιεῖ
 πέποιθε - πείθει
 πεπολέμηκε - πολεμεῖ
 (πε) πολεμήσεται - πολεμεῖ
 πεπολέμηται - πολεμεῖ
 πέπομφε - πέμπει
 πέπονθε - πᾶσχει
 πέποται - πίνει
 πεπότῃται - πέτεται
 πέπρᾱκται - πράττει
 (πε) πρᾶξεται - πράττει
 πέπρᾱχε - πράττει
 πέπτωκε - πίπτει
 πέπυσται - πυνθάνεται
 πέπωκε - πίνει
 πεσεῖται - πίπτει
 πετήσεται - πέτεται
 πεύσεται - πυνθάνεται
 πέφαγκε - φαίνει
 πέφανται - φαίνει
 πέφασται - φησί
 πέφαται - φησί
 πέφηγε - φαίνει
 πεφήσεται - φαίνει
 πεφίληκε - φιλεῖ
 (πε) φιλήσεται - φιλεῖ
 πεφίληται - φιλεῖ
 πεφόβηται - φοβεῖ
 πέφρακε - φράζει

πέφρασται - φράζει
 πεφρόνηκε - φρονεῖ
 πεφρόντικε - φροντίζει
 πεφρόντισται - φροντίζει
 πέφυκται - φύγει
 πεφύλακται - φυλάττει
 πεφύλαχε - φυλάττει
 πιεῖται - πίνει
 πῖεται - πίνει
 πλεονεκτήσεται - πλεονεκτεῖ
 ποθήσεται - πίνει
 ποιηθήσεται - ποιεῖ
 ποιήσεται - ποιεῖ
 πολεμηθήσεται - πολεμεῖ
 πολεμήσεται - πολεμεῖ
 πράξει - πράττει
 πρᾶχθήσεται - πράττει
 προηγορεύθη - προαγορεύει
 προηγόρευκε - προαγορεύει
 προηγόρευσε - προαγορεύει
 προηγόρευται - προαγορεύει
 πτήσεται - πέτεται
 ῥηθήσεται - λέγει
 ῥιφθήσεται - ῥίπτει/ρίπτει
 ῥίψει - ῥίπτει/ρίπτει
 σεσῖτισται - σῖτίζει
 σεσιώπηκε - σιωπᾷ
 σεσιώπηται - σιωπᾷ
 σέσωκε - σώζει
 σέσωσται - σώζει

σῖτιεῖ - σῖτίζει

σῖτίσει - σῖτίζει

σιωπηθήσεται - σιωπαῖ

σιωπήσεται - σιωπαῖ

σκεπήσεται - σκέπτεται

σκέπεται - σκέπτεται

σκοπήσει - σκοπεῖ

σκώψει - σκώπτει

σκώπεται - σκώπτει

σπείσει - σπένδει

σπεύσει - σπεύδει

σπουδάσεται - σπουδάξει

σπουδασθήσεται - σπουδάξει

σταθήσεται - ἴστησι

στασιάσει - στασιάζει

στήσει - ἴστησι

συγχωρήσει - συγχωρεῖ

συμμέμιχε - συμμίγνυσι

συμμίξει - συμμίγνυσι

συνέμιξε - συμμίγνυσι

συνεμίχθη - συμμίγνυσι

συνεχωρήθη - συγχωρεῖ

σχεθήσεται - ἔχει

σχήσει - ἔχει

σχίσει - σχίζει

σχισθήσεται - σχίζει

σωθήσεται - σώζει

σώσει - σώζει

τεθαύμακε - θαυμάζει

τεθαύμασται - θαυμάζει

τεθέαται - θεᾷται

τέθεικε - τίθησι

τέθειται - τίθησι

τεθήσεται - τίθησι

τέθνηκε - θνήσκει

τελευτήσει - τελευτᾷ

τελευτήσεται - τελευτᾷ

τέξεται(τέξει) - τίκτει

τερφθήσεται - τέρπει

τέρψει - τέρπει

τέτεκται - τίκτει

τετελεύτηκε - τελευτᾷ

τέτευκται - τυγχάνει

τέτοκε - τίκτει

τετόλμηκε - τολμᾷ

τέτραπται - τέρπει

τέτραπται - τρέπει

τέτραφε - τρέπει

τέτροφε - τέρπει

τέτροφε - τρέπει

τέτρωκται - τρώγει

τετύχηκε - τυγχάνει

τεύξεται - τυγχάνει

τεχθήσεται - τίκτει

τολμήσει - τολμᾷ

τραπήσεται - τρέπει

τρέψει - τρέπει

τρώξεται - τρώγει

τυθήσεται - θύει

υγιᾶνε - υγιαίνει

ὑγιανεῖ - ὑγιαίνει
 ὑγιάνθη - ὑγιαίνει
 ὑγιάσθη - ὑγιαίνει
 ὑγιασθήσεται - ὑγιαίνει
 ὑπεσχέςθη - ὑπισχνεῖται
 ὑπέσχετο - ὑπισχνεῖται
 ὑπέσχηται - ὑπισχνεῖται
 ὑποσχθήσεται - ὑπισχνεῖται
 φανεῖ - φαίνει
 φανήσεται - φαίνει
 φεύξεται - φεύγει
 φθάσει - φθάνει
 φθέγγεται - φθέγγεται
 φθήσεται - φθάνει
 φθονηθήσεται - φθονεῖ
 φθονήσει - φθονεῖ
 φθονήσεται - φθονεῖ
 φιληθήσεται - φιλεῖ
 φιλήσει - φιλεῖ
 φοβηθήσεται - φοβεῖ
 φοβήσει - φοβεῖ
 φράσει - φράζει
 φρονήσει - φρονεῖ
 φροντιεῖ - φροντίζει
 φυλάξει - φυλάττει
 φυλάξεται - φυλάττει
 φυλαχθήσεται - φυλάττει
 χαλεπανεῖ - χαλεπαίνει
 χαριεῖται - χαρίζεται
 χαρισθήσεται - χαρίζεται

χρήσεται - χρήται
 χυθήσεται - χεῖ (χέω)
 ὥζηκε - ὥζει
 ὥζησε - ὥζει
 ὠήθη - οἶεται
 ὠκήθη - οἶκεῖ
 ὠκηκε - οἶκεῖ
 ὠκησε - οἶκεῖ
 ὠκηται - οἶκεῖ
 ὠκνησε - ὠκνεῖ
 ὠλιγώρησε - ὠλιγωρεῖ
 ὠμολογήθη - ὠμολογεῖ
 ὠμολόγηκε - ὠμολογεῖ
 ὠμολόγησε - ὠμολογεῖ
 ὠμολόγηται - ὠμολογεῖ
 ὠνηθήσεται - πρίεται (ὠνεῖται)
 ὠνήσατο - πρίεται (ὠνεῖται)
 ὠνήσεται - πρίεται (ὠνεῖται)
 ὠνόμακε - ὠνομάζει
 ὠνόμασε - ὠνομάζει
 ὠνομάσθη - ὠνομάζει
 ὠνόμασται - ὠνομάζει
 ὠργισε - ὠργίζει
 ὠργίσθη - ὠργίζει
 ὠργισται - ὠργίζει
 ὠρικε - ὠρίζει
 ὠρισε - ὠρίζει
 ὠρίσθη - ὠρίζει
 ὠρισται - ὠρίζει
 ὠρμήθη - ὠρμαῖ

ῥορμηκε - ὀρμᾷ

ῥορμησε - ὀρμᾷ

ῥορμηται - ὀρμᾷ

ῥορχήθη - ὀρχεῖται

ῥορχήσατο - ὀρχεῖται

ῥοσφράνθη - ὀσφραίνεται

ῥοσφρετο - ὀσφραίνεται

ῥοφελήθη - ὠφελεῖ

ῥοφεληθήσεται - ὠφελεῖ

ῥοφέληκε - ὠφελεῖ

ῥοφέλησε - ὠφελεῖ

ῥοφελήσει - ὠφελεῖ

ῥοφελήσεται - ὠφελεῖ

ῥοφέληται - ὠφελεῖ

ῥοφθη - ὀρᾷ

CUMULATIVE WORD LIST

Note: The number in brackets refers to the Unit, in the Word List of which the word is to be found. The letter E following the unit number refers to words which appear only in the composition sections.

ἀγαθός (5)	ὁ Ἀθηναῖος (2)	ἡ ἀλήθεια (11)
ἀγάλλει (20)	ὁ Αἰῶς (18)	ἀληθής (5)
ὁ Ἀγαμέμνων (27)	ὁ Αἰγύπτιος (25E)	ἀληθῶς (10)
ἄγαν (24)	αἰδεῖται (7)	ἀλλά (2)
ἀγανακτεῖ (6)	αἰδήμων (19)	ἀλλήλους (3)
ὁ ἄγγελος (SR)	ἡ αἰδώς (3)	ἄλλοθι (14)
ἄγει (5)	αἰσθάνεται (21)	ἄλλος (3)
ἀγεννής (6)	αἰσχρός (5)	ἄλλότριος (22)
ἀγνοεῖ (12)	αἰσχύνει (23)	ἄλλως (9)
ἡ ἄγνοια (30)	αἶτεῖ (14)	ἄμα (12)
ἀγνώς (6)	ἡ αἵτησις (25)	ἄμελει (16)
ὁ ἀγορᾶνóμος (26)	αἰτῖαται (27)	ἄμεμπτος (3)
ὁ ἀγών (12)	αἵτιος (26)	ἀμφισβητεῖ (14)
ἀγωνίζεται (23)	ὁ αἰχμητής (27)	ἀμφότερος (22)
ἄδηλος (23)	ἀκίνητος (30)	ἄν (12) (see also 17 & 18)
ἄδην (30)	ἀκολουθεῖ (25)	ἀνάγει (10)
ἀδικεῖ (6)	ἀκούει (14)	ἀναγκάζει (22)
ἡ ἀδικία (13)	ἀκρῖβῶς (12)	ἀναγκαῖος (30)
ἄδικος (3)	τὸ ἀκρόαμα (3)	ἡ ἀνάγκη (14)
ἀδίκως (14)	ἀκροᾶται (22)	τὸ ἀνάδημα (30)
ὁ Ἀδωνις (14E)	ἡ ἀκρόπολις (10)	ἀναδίδωσι (17)
ἄδοξος (29)	ἄκων (30)	ἀναδύεται (12)
ἄεί (7)	ἀλγεῖ (26E)	ἡ ἀνάκρισις (12)
ἄζήμιος (26)	ἀλείφει (25)	ἀναμφίλογος (15)
ἀηδής (23)	ὁ ἀλεκτρυών (27)	ὁ Ἀναξίμανδρος (22)

ἀναπετέανυνυσι (28)	ἄνω (26)	ἀποκτείνει (13)
ἀναρρίπτει/ἀναρριπτεῖ (17)	ἄνωθεν (27)	ἀπολαμβάνει (15)
ἀνασπᾶ (23)	ἀνωφελής (16)	ἀπόλλυσι (9)
ἀνατρέπει (9)	ἄξιος (17)	ἀπολογεῖται (27E)
ἀναφέρει (30)	ἀπαλλάττει (30)	ἡ ἀπολογία (23E)
ἡ ἀνδρείᾱ (12)	ἄπαξ (29)	ἀπόμυνυσι (26)
ὁ Ἀνδροκλῆς (28E)	ἄπᾱς (9)	ἀπορεῖ (4)
ὁ Ἀνδρόκλισκος (28E)	ἀπεῖπε (28)	ἀποσοβεῖ (28E)
ἀνδροφόνος (5)	ἄπεισι (29)	ἀποσφάττει (6)
ἀνείρεται (26)	ἀπεργάζεται (9)	ἀποτίνει (30)
ἀνερυθριᾶ (23)	ἡ ἀπεργασίᾱ (7)	ἀποτρέπει (25)
ἄνευ (28)	ἀπέρχεται (29)	ἄπτει (20)
ἀνέχει (17)	ἄπεστι (25)	ἄρα (3)
ὁ ἀνὴρ (2)	ἀπέχει (16)	ἄρα (3)
ἀνθίστησι (12)	ἀπεχθάνεται (19)	ἀργός (12)
ἀνθρώπινος (27)	ἀπλῶς (9)	τὸ ἀργύριον (4)
ὁ ἄνθρωπος (4)	ἀπό (6)	ἄρδει (15)
ἀνίστησι (27)	ἀποβαίνει (23)	ἀρέσκει (17)
ἀνόσιος (3)	ἀποβλέπει (17)	ἀρεστός (5)
ἡ ἀνοσιότης (16)	ἀποδάκνει (SR)	ἡ ἀρετή (9)
ἀνταποδείκνυσι (27)	ἀποδείκνυσι (17)	ὁ ἀριθμός (7)
ἀντί (10)	ἀποδειλιᾶ (29)	ἀριστερός (27)
ἀντιβλέπει (19)	ἀποδέχεται (10)	ἀρκεῖ (24)
ἀντιδωρεῖται (14)	ἀποδιδράσκει (12)	ἀρματηλατεῖ (27)
ἀντιλέγει (20)	ἀποδίδωσι (4)	ἀρπάζει (25E)
ἀντιπροσφέρει (30)	ἀποδύει (15)	ἄρτι (24)
ὁ Ἀντισθένης (4)	ἀποθνήσκει (6)	ἄρτιος (21)
ἀντιστοιχεῖ (26)	ἀποκρίνεται (8)	ὁ ἄρτος (26)
ἀντιφράττει (28)	ἀποκρύπτει (29)	ἀρχαῖος (3)

ἄρχει (12)	ἀφοσιοῖ (22)	ἡ γαστήρ (20)
ἡ ἀρχή (11)	ἀφρόντιστος (16)	γε (2)
ὁ ἄρχων (23E)	ἀφύλακτος (11)	γελᾶ (3)
ἀσεβεῖ (18)	ὁ Ἀχιλλεύς (18)	γελοῖος (27)
ἡ ἀσέβεια (21)	ἄψυχος (16)	γελωτοποιεῖ (20)
ἀσεβής (9)	βαδίζει (27)	γενναῖος (5)
ἡ ἀσπίς (28)	τὸ βαλάντιον (4)	τὸ γέρας (6)
ἄσπονδος (23E)	βανανσικός (13)	γεωμετρεῖ (16)
ἀσφαλῶς (12)	βάνανσος (13)	γεωργεῖ (13)
ἀτάρ (27)	βάρβαρος (21E)	ὁ γεωργός (6)
ἀτεχνῶς (12)	βαρύς (30)	ἡ γῆ (7)
ἀτιμάζει (29)	βασιλεύει (18)	γίγνεται (10)
ἄτοπος (15)	ὁ βασιλεύς (3)	γιγνώσκει (2)
αὖ (9)	βασιλικός (16E)	ὁ Γλαύκων (25)
αὖθις (3)	βιοῖ (30)	ἡ γνώμη (17)
αὖλεῖ (17)	ὁ βίος (30)	γοῦν (3)
τὸ αὖλημα (24)	βλαβερός (13)	γράφει (12)
ἡ αὐλητρίς (13)	ἡ βλάβη (16)	ὁ γραφεύς (10)
ὁ αὐλός (18)	βλάπτει (25E)	ἡ γραφή (2)
αὐτίκα (27)	ἡ βλάστη (6)	γυμνάζει (3)
ὁ αὐτοκράτωρ (28E)	βλέπει (19)	τὸ γυμνάσιον (9)
ὁ Αὐτόλυκος (20)	βοᾷ (17E)	γυναικεῖος (17)
αὐτός (2)	βοηθεῖ (24)	ἡ γυνή (6)
αὐτοσχεδιάζει (30)	βοηλατικός (4)	ὁ Δαίδαλος (7)
αὐτόφωρος (SR)	βούλεται (9)	τὸ δαιμόνιον (3)
ἀφαιρεῖ (25)	βουλεύει (27)	δέ (2)
ἀφίησι (11)	ὁ/ἡ βοῦς (4)	δέει (9)
ἀφικνεῖται (30)	βραχύς (22)	δεῖ (12)
ἀφίστησι (26)	γάρ (2)	δείδει (23)

δείκνῦσι (5)	διατεγχίζει (28)	διώκει (2)
δεινός (10)	διατρῖβει (2)	δοκεῖ (2)
τὸ δεῖπνον (3)	ἡ διατριβή (24)	δολιχοδρόμος (12)
δεξιός (27)	διαφέρει (10)	δονεῖ (17)
τὸ δέος (3)	διαφθείρει (2)	ἡ δόξα (23)
ὁ δεσμός (6)	ἡ διαφορά (3)	τὸ δόρυ (28)
ὁ δεσπότης (9)	διδακτός (12)	ἡ δόσις (25)
δεῦρο (6)	διδασκαλικός (18)	ὁ δοῦλος (9)
δέχεται (17)	ὁ διδάσκαλος (SR)	δρᾷ (18)
δή (2)	διδάσκει (13)	ἡ δύναμις (9)
δηλοῖ (19)	δίδωσι (4)	δύναται (14)
δηλος (6)	δίεσι (27)	δύο (15)
δημηγορικός (18)	διέρχεται (27)	δυσμαθής (23)
ὁ δημηγόρος (19)	διηγεῖται (25)	δυσχερῶς (10)
ἡ δημοκρατία (18E)	διίσχυρίζεται (24)	δώδεκα (17)
δήποτε (6)	δικάζει (12)	δωρεῖ (14)
δήπου (8)	δίκαιος (3)	τὸ δῶρον (6)
δητα (30)	ἡ δικαιοσύνη (13)	δωροφορεῖ (30)
διά (2)	δικαίως (18)	ἐᾷ (16)
διαβάλλει (21)	τὸ δικαστήριον (14)	ἐάν (17)
διάγει (23)	ὁ δικαστής (23)	ἐαυτόν (8)
διακελεύεται (13)	ἡ δίκη (2)	ἐγγύς (16)
διᾱκόσιοι (23E)	δῖνεῖ (17)	ἐγείρει (3)
διακρίνει (30)	διό (22)	τὸ ἐγκλημα (6)
διαλέγει (18)	διοικεῖ (22E)	ἐγκλίνει (26)
διαλείπει (30)	διότι (8)	ἐγκονίεται (26)
διανοεῖται (27)	ὁ δίφρος (27)	ἐγκωμιάζει (23)
διαπονεῖ (15)	διψᾷ/διψηῖ (3)	ἐγχεῖ (28)
διαπράττει (12)	διωκάθει (29)	ἐγώ (2)

ἐθέλει (19)	ἐλεγκτικός (26)	ἐξεργάζεται (18)
τὸ ἔθνος (22)	ἐλέγχει (17)	ἔξεστι (27)
εἶ (2)	ἐλευθέριος (9)	ἐξευρίσκει (21)
τὸ εἶδος (13)	ἐλεύθερος (9)	ἐξηγεῖται (20)
εἰκάζει (16)	ὁ Ἕλλην (21E)	ὁ ἐξηγητής (6)
εἶκει (27)	ἡ ἐλπίς (11)	ἡ ἐξουσία (22E)
τὸ εἶκός (26)	ἐμαυτόν (25) & (9)	ἔοικε (22)
εἵκοσι (23E)	ἐμός (2)	ἐπάγει (27)
εἶς (3)	ἡ ἐμπειρία (25)	ἐπαινεῖ (12)
εἷς (10)	ἡ ἐμπορία (6)	ἐπανίστησι (26)
εἰσβλέπει (29)	ἐμπορικός (30)	ἐπανορθοῖ (28)
εἴσι/ἔρχεται (4) & (13)	ἐμπροσθε(ν) (27)	ἐπεῖ (9)
εἰσορᾷ (29E)	ἐν (8)	ἐπειδάν (18)
εἰσφέρει (12)	ἐναγχος (24)	ἐπείρεται (26)
ἐκ (8)	ἐναντίος (3)	ἐπεισι/ἐπέρχεται (14)
ἐκαστος (5)	ἐναντίως (19)	ἐπειτα (10)
ἐκάστοτε (12)	ἐνδεής (7)	ἐπεκδιδάσκει (20)
ἐκεῖ (13)	ἐνδείκνυσι (23)	ἐπέξεισι/ἐπεξέρχεται (10)
ἐκεῖνος (6)	ἐνεκα (9)	ἐπεται (7)
ἐκκαθαίρει (6)	ἐνθα (3)	ἐπηρέζει (28)
ἐκκεχυμένως (28)	ἐνθάδε (2)	ἐπὶ (9)
ἡ ἐκκλησία (18)	ἐνιδροῖ (24)	ἐπίγρῦπος (6)
ἐκκυβιστᾷ (12)	ἐνιοι (27)	τὸ ἐπίδειγμα (16)
ἐκπίπτει (30)	ἐννοεῖ (2)	ἐπιδείκνυσι (13)
ἐκπλήττει (25)	ἐνταῦθα (15)	ἐπιθυμεῖ (12)
ἐκτέμνει (22)	ἐντεῦθεν (23)	ὁ ἐπιθυμητής (25)
ἐκών (29)	ἐντίθησι (25)	ἡ ἐπιθυμία (30E)
τὸ ἔλαιον (4)	ἐξαμαρτάνει (16)	ἐπικαλεῖ (16)
ἐλαύνει (20)	ἐξαπατᾷ (SR)	ἐπικύπτει (27)

ἐπιμέλεται/ἐπιμελεῖται (9)

ἐπιπόλαιος (8)

ἐπισκῆπτει (30)

ἐπισκοπεῖ (17)

ἐπισκῶπτει (12)

ἐπίσταται (8)

ἡ ἐπιστήμη (14)

ἐπιτήδειος (26)

τὸ ἐπιτήδευμα (9)

ἐπιτίθησι (12)

ἐπιτρέπει (18)

ἐπιτυγχάνει (20)

ἐπίφθορος (20)

ἐπιχειρεῖ (15)

τὸ ἔπος (8)

ἐπτάκλινος (24)

ἐρᾷ (25)

ἐργάζεται (28)

ἡ ἐργασία (9)

τὸ ἔργον (6)

ἔρδει (21)

ἐρεῖ (22)

ἔρεται (24)

ὁ Ἑρμῆς (15E)

ὁ Ἑρμογένης (2)

ἔρωτᾷ (2)

ἡ ἐσθής (9)

ἐσθίει (20)

ἐστί (2)

ἐστιᾷ (3)

ἡ ἐστιᾶ (6)

ὁ ἐταῖρος (3)

ἕτερος (8)

ἔτι (7)

εὖ (20)

εὐγένειος (6)

εὐδιάβολος (6)

εὐδοκιμεῖ (16)

εὐθύς (8)

ὁ Εὐθύφρων (2)

εὖξεστος (27)

εὐόφθαλμος (28)

εὐπειθής (6)

εὐρίσκει (SR)

ἡ Εὐρώπη (16E)

ἡ εὐσέβεια (4)

εὐσεβής (7)

εὐφορος (21)

εὐφραίνει (20)

εὐχάριτος (9)

εὕχεται (14)

ἡ εὐωδίᾶ (25)

ἔχει (2)

ἡ ἔχθρᾶ (3)

ἐχθρός (8)

ἔωθεν (24)

ὁ Ζεύς (3)

ζητεῖ (13)

τὸ ζῶον (28)

ἦ (2)

ἦ (3)

ἡγεῖται (8)

ἡδεταί (16)

ἦδη (18)

ἡδύνει (18)

ἡδυπαθεῖ (27)

ἡδύς (9)

ἦκα (27)

ἦκει (21)

ἦκιστα (20)

ἡλίθιος (22)

ἡ ἡλικιᾶ (27E)

ἡ ἡμέρᾶ (22)

ἡμέτερος (6)

τὰ ἡνία (27)

ἡ Ἡρᾶ (8)

ὁ Ἡρακλῆς (2)

ἡ ἡσυχίᾶ (21)

ὁ Ἡφαιστος (8)

ὁ θάνατος (SR)

θαρρεῖ (17)

θαρρούντως (12)

τὸ θαῦμα (13)

θαυμάζει (25)

θαυμάσιος (8)

θαυμαστός (8)

ἡ θεᾶ (7E)

τὸ θεᾶμα (3)	ἰσόρροπος (15)	κατά (5)
θεᾶται (19)	ἴσος (22)	καταβάλλει (6)
θεῖος (6)	ἰσοσκελής (21)	καταγελά (18)
θεομῖσής (5)	ἰσοφόρος (26)	καταγιγνώσκει (24)
ὁ/ἡ θεός (3)	ἴστησι (30)	κατάδηλος (13)
θεοφιλής (5)	ἰσχυρός (20)	καταδυναστεύει (30)
ἡ θεραπείᾱ (4)	ἡ ἰσχὺς (17)	κατακλίνει (28)
θεραπεύει (4)	ἴσως (12)	καταλαμβάνει (24)
ὁ θής (29)	καθεύδει (20)	καταλέγει (18)
θητεύει (13)	καθίζει (20)	καταλείπει (24)
θνήσκει (22)	καθίστησι (21E)	κατανοεῖ (21)
θρασύς (19)	καθορᾷ (24)	καταπίνει (22)
ἡ θρίξ (19)	καί (2)	καταποικίλλει (10)
θύει (14)	καινός (3)	κατασβέννυσι (30)
θυμοειδής (6)	καινοτομεῖ (21)	καταφρονεῖ (27E)
θυμοῖ (18)	καίπερ (19)	κατέχει (24)
ὁ ἱάτρος (9)	ὁ καιρός (20)	κατηγορεῖ (21)
ἡ ἰδέα (10)	καίτοι (28)	κάτω (26)
ἴδιος (9)	κακός (5)	τὸ καῦμα (24)
ἰδρύει (7)	κακουργεῖ (6)	κελεύει (15)
ἱερός (10)	καλεῖ (2)	κεντεῖ (27)
ἴησι (12)	ὁ Καλλιᾶς (3)	κεφάλαιος (7)
ἱκανός (15)	ὁ Καλλιππίδης (20)	ἡ κεφαλὴ (27)
ἱκανῶς (13)	τὸ κάλλος (12)	κιθαρίζει (13)
ἡ Ἰλιάς (8)	ἡ καλοκάγαθία (13)	κινδυνεύει (3)
ἵνα (3)	καλός (5)	ὁ κίνδυνος (27)
ὁ ἵππικός (4)	καλῶς (3)	κῖνεῖ (27)
ὁ/ἡ ἵππος (4)	κάμπτεται (27)	κλαίει (20)
τὰ ἴσθμια (17E)	ὁ καρκίνος (28)	κλίνει (27)

ἡ κλοπή (16)	λαμβάνει (4)	μάλιστα (10)
κοιμίζει (3)	ὁ λαμπτήρ (16)	μᾶλλον (20)
κοινός (9)	λανθάνει (8)	ὁ μανδραγόρας (4)
κολάζει (8)	λέγει (2)	μανθάνει (3)
κομψός (30)	ὁ λεόντισκος (28E)	ὁ μάντις (8)
κοῦφος (30)	λεπτύνει (12)	ἡ μαστροπεῖα (9)
κρατερός (27)	ὁ λέων (28E)	μαστροπεύει (17)
κρίνει (2)	λήγει (22)	ὁ μαστροπός (5)
ἡ κρίσις (18)	λίαν (24E)	ἡ μάχαιρα (19)
ὁ Κρίσων (17E)	ὁ λίθος (26E)	μάχεται (27)
τὸ κριτήριον (25)	ὁ/ἡ λῆμος (6)	ἡ μάχη (10)
ὁ κριτής (16)	λογίζεται (SR)	μέγας (9)
ὁ Κριτόβουλος (8)	ὁ λογισμός (30)	μεθίτησι (29E)
τὸ κρόμμυον (27)	ὁ λόγος (5)	μέλει (18)
ὁ Κρόνος (8)	ἡ λόγχη (19)	ὁ Μέλητος (2)
κρύφα (30)	λοιδορεῖ (16)	μέλλει (14)
κρυφῇ (30)	λοιπός (7)	μέν (2)
κτᾶται (17)	τὸ Λύκειον (24)	μένει (7)
κτείνει (22)	ὁ Λύκων (9)	μέντοι (2)
κυβερνᾷ (22E)	λυπεῖ (2)	τὸ μέρος (7)
κυβιστᾷ (12)	ἡ λύπη (3)	μέσος (20)
ὁ κύκλος (12)	ὁ λύχνος (30)	μεστός (10)
ὁ κυνηγετικός (4)	μά (4)	μετά (12)
κύριος (15)	ὁ μάγος (28E)	μεταξύ (30)
ὁ/ἡ κύων (4)	ὁ μαθητής (24)	μετέωρος (16)
κωλύει (28)	μαίνεται (18)	μετρεῖ (30)
ὁ κῶμος (13)	μακάριος (21)	μέτριος (20)
ὁ κωμωδοποιός (21E)	μάλα (6)	μέχρι (17)
λαγχάνει (SR)	μαλακός (SR)	μή (10)

μηδαμῶς (25E)	νή (3)	ὁ οἰκέτης (6)
μηδέ (15)	νῆκᾱ (30)	τὸ οἶκημα (24)
μηδεῖς (7)	ἡ νῆκη (9)	ἡ οἰκίᾱ (8)
μηκέτι (21)	ὁ Νῆκήρατος (8)	ὁ οἰκοδόμος (8)
μήν (7)	νῆκητήριος (15)	οἰκονομικός (18)
ἡ μήτηρ (18)	νῆκηφόρος (20)	ὁ οἶκος (9)
τὸ μῖasma (22)	ὁ Νῆκόστρατος (18)	ὁ οἶνος (2)
μῆκρός (7)	νοεῖ (2)	οἶος (3)
ὁ μῆκροφιλότιμος (17E)	νομίζει (3)	ὀκνεῖ (17)
μῆμεῖται (27)	ὁ νόμος (18)	ὀλίγος (22)
μιμνήσκει (27)	ἡ νόσος (7)	ὀλιγωρεῖ (13)
μῖσεῖ (3)	νουθετεῖ (SR)	ὄλος (8)
ὁ μισθός (18)	ὁ νοῦς (23)	ὁ Ὀλυμπος (15E)
μισθωτός (8)	ἡ νύμφη (9)	ὁ Ὀμηρος (22)
μνημονεύει (13)	νῦν (2)	ὀμιλεῖ (24)
μόνος (3)	νῦνδῆ (21)	ἡ ὀμιλίᾱ (25E)
τὸ μόριον (7)	νῦνί (17)	τὸ ὄμμα (19)
μορφάζει (24)	ἡ Ξανθίππη (6)	ὅμοιος (9)
ὁ μόχθος (9)	τὸ ξίφος (12)	ὁμοκλᾶ (27)
ὁ μυκτῆρ (28)	ὁ ὀβολός (9)	ὁμολογεῖ (4)
τὸ μύρον (3)	ὄδε (9)	ὁμόσε (18)
ναί (4)	ἡ Ὀδύσσεια (8)	ὁμοτράπεζος (22)
ἡ Νᾱίς (SR)	ὁ Ὀδυσσεύς (18)	ὅμως (7)
ἡ Νάξος (13)	ὄξει (9)	ὀνομάζει (3)
ναυᾱγεῖ (24E)	οἶδε (22)	ὁ/ἡ ὄνος (SR)
ὁ ναυπηγός (9)	οἶεται (8)	ὄντως (27)
νεικεῖ (21)	οἶκαδε (24)	ὄξυς (24)
νέος (2)	οἶκεῖ (8)	ὄπη (12)
ὁ Νέστωρ (18)	οἶκεῖος (6)	ὄπισθε(ν) (27)

ὁποῖος (23E)	οὐ (2)	παιδεύει (6)
ὁπότε (12)	οὐδαμῶς (9)	παίξει (23)
ὁπότερος (18)	οὐδέ (2)	ὁ/ῆ παῖς (13)
ὅπου (7)	οὐδεῖς (6)	πάλιν (11)
ὅπως (22)	οὐδέποτε (23)	πάμπολυς (14)
ὀρᾶ (6)	οὐδέτερος (28)	τὰ Παναθήναια (10)
ἡ ὀργή (3)	οὐκέτι (30)	παντάπασιν(ν) (19)
ὀργίζει (13)	οὐκοῦν (3)	πανταχοῦ (3)
ὀρθός (12)	οὐκουν (22)	παντελῶς (18)
ὀρθῶς (3)	οὖν (2)	πάντοθεν (28)
ὀρίζει (28)	οὖνεκα (4)	παντοῖος (16)
ὀρμᾷ (27)	οὕπω (4)	πάντως (16)
ὀρρωδεῖ (26)	ὁ Οὐρανός (8)	πάνυ (2)
ὀρχεῖται (13)	ἡ οὐσίᾱ (19)	παπαῖ (30)
τὸ ὄρχημα (3)	οὔτε (29)	παρά (2)
ἡ ὄρχησις (12)	οὔτοι (2)	τὸ παράδειγμα (17)
ὁ ὄρχηστοδιδάσκαλος (12)	οὔτος (2)	παρακαλεῖ (26)
ἡ ὄρχηστρίς (12)	οὔτως (3)	παρακινδυνεύει (30)
ὅς (2)	οὕτως (12)	παρατίθησι (9)
ὅσιος (3)	οὐχί (14)	παρείρει (30)
ἡ ὀσιότης (4)	τὸ ὄφελος (SR)	πάρεστι (25)
ἡ ὀσμή (9)	ὁ ὀφθαλμός (8)	παρέχει (3)
ὅσος (17)	ὁ ὄχλος (15)	παρίστησι (24)
ὅστις (3)	ἡ ὄψις (28)	παροινεῖ (SR)
ὅστισοῦν (18)	τὸ ὄψον (27)	ἡ παροινία (2)
ὁσφραίνεται (28)	πάγκαλος (6)	πᾶς (4)
ὅταν (18)	παγκάλως (13)	πάσχει (13)
ὅτε (15)	τὸ πάθος (19)	ὁ πατήρ (2)
ὅτι (2)	παιανίζει (22)	παύει (14)

παχύνει (12)	ποθεινός (25)	πρίαται (26)
παχύς (SR)	ποι (3)	πρίν (29)
πείθει (15)	ποιεῖ (3)	πρό (SR)
πειρᾷ (21)	ὁ ποιητής (3)	προαγορεύει (8)
ὁ Πείσανδρος (19)	τὸ ποίκιλμα (10)	προαποκάμνει (30)
ὁ πελάτης (6)	ποῖος (6)	ὁ πρόγονος (7)
πέμπει (6)	πολεμεῖ (5)	πρόθυμος (22)
ἡ πενίᾳ (7)	ὁ πόλεμος (9)	προῖεται (19E)
πεντακόσιοι (23E)	ἡ πόλις (6)	προκαλεῖ (SR)
ὁ πέπλος (10)	ὁ πολίτης (18E)	προλέγει (18)
περ (3)	πολιτικός (12)	προορᾷ (8)
περί (3)	πολύς (6)	πρός (3)
περίεσι/περιέρχεται (7)	ἡ πονηρίᾳ (23)	προσβλέπει (26)
περιμάχητος (20)	πονηρός (30)	προσδέεται (9)
περίμεστος (12)	πόρρω (20)	προσδέχεται (28)
περιττός (7)	πόσος (16)	προσεῖπε (23)
πέτεται (20)	ποτε (6)	προσεννοεῖ (23)
ὁ Πίνδαρος (18E)	πότε (29)	προσέχει (25)
πίνει (SR)	πότερον (10)	πρόσθεν (27)
πίπτει (30)	τὸ ποτόν (27)	προσῖεται (21E)
πιστεύει (27)	που (2)	προσλαμβάνει (27)
ὁ Πιτθεύς (6)	ποῦ (7-ὅπου)	προστατεῖ (18)
πλάγιος (8)	ὁ πούς (6)	προστίθησι (28)
ὁ Πλάτων (23E)	τὸ πρᾶγμα (9)	προσφέρει (16)
πλεονεκτεῖ (6)	ἡ πρᾶξις (16)	προσφιλής (8)
πλήν (23)	πράττει (9)	τὸ πρόσωπον (23)
τὸ πλοῖον (9)	πρέπει (9)	πρότερος (13)
πλούσιος (20)	ὁ πρέσβυς (26)	προτίθησι (7)
ὁ πλοῦτος (7)	ὁ πρεσβύτης (15)	πρόχειρος (18)

ὁ Πρωτεύς (11)	ὁ σκοπός (27)	συμμανθάνει (26)
πρῶτος (9)	τὸ σκόροδον (27)	συμμείγνῃσι/συμμείγνῃσι (13)
ὁ πύκτης (12)	ὁ Σκύθης (25E)	τὸ συμποσίον (24)
πυνθάνεται (30)	τὸ σκῶμμα (12)	συμπροθῦμεται (30)
πῶποτε (24)	σκώπτει (15)	συμφέρει (18)
πῶς (2)	(σ)μῖκρός (7)	σύν (21)
πως (7)	σός (2)	συνδέει (6)
ῥάδιος (24)	ἡ σοφία (7)	συνδειπνεῖ (20)
ὁ ῥαψδός (8)	ὁ σοφιστής (17)	συνδοκεῖ (22)
τὸ ῥῖγος (6)	σοφός (7)	σύνεστι (15)
ῥιπτεῖ (17)	σπάνιος (26)	συνέστιος (22)
ἡ ῥίς (28)	σπένδει (22)	ἡ συνθήκη (19E)
ὁ ῥυθμός (17)	σπεύδει (3)	συνίησι (4)
σαθρός (SR)	σπουδάζει (23)	συνίστησι (19E)
σαφής (23)	στασιάζει (3)	σύνοιδε (22)
σαφῶς (5)	ἡ στέγη (24)	συνομολογεῖ (17)
σεαυτόν (8)	ἡ στήλη (27)	συντείνει (21)
ὁ Σειληνός (SR)	ὁ Στησίμβροτος (22)	συντεκμαίρεται (17)
σεμνός (23)	ἡ στοά (3)	Συρᾱκόσιος (13)
σῆμος (28)	τὸ στόμα (8)	ὁ σῦριγμός (24)
σῆτιζει (27)	στρατηγικός (18)	συστρατεύει (19)
ὁ σῆτος (27)	ὁ στρατηγός (6)	σφεῖς (14)
σιωπᾷ (2)	σύ (2)	σφόδρα (18)
σκαιός (25E)	ἡ συγγένεια (12)	σχεδόν (25)
σκαληνός (21)	ὁ συγγυμναστής (15)	ἡ σχέσις (19)
τὸ σκέλος (12)	συγχωρεῖ (3)	τὸ σχῆμα (21)
σκέπτεται (11)	ὁ σῦκοφάντης (27E)	σχιζέει (27)
ἡ σκιᾶ (24)	συμβαίνει (26)	ἡ σχολή (25)
σκοπεῖ (18)	συμβάλλει (27)	σῶζει (9)

ὁ Σωκράτης (2)	τοιοῦτος (3)	ὁ ὑποκριτής (18)
τὸ σῶμα (12)	τολμᾷ (14)	ὑπομένει (24E)
ἡ ταινία (30)	τολμηρῶς (12)	ἡ ὑπόνοια (8)
ὁ Τάνταλος (30)	ἡ τομή (26E)	ἡ ὑπόσχεσις (20)
ἡ τάφος (6)	τοσοῦτος (6)	ὑποτίθησι (24)
ταχύς (27)	τότε (20)	ὑποτρώγει (27)
τε (3)	ἡ τράπεζα (25)	ὑποφέρει (6)
τὸ τεκμήριον (3)	ὁ τράχηλος (12)	ὑφίησι (28)
τὸ τέκνον (11)	ὁ τρόπος (6)	ὑψηλός (28)
ὁ τέκτων (8)	ἡ τροφή (7)	τὸ ὕψος (17)
τελευτᾷ (30)	ὁ τροχός (17)	ὁ Φαίλων (26E)
τελέως (3)	τρυφᾷ (7)	φαίνει (10)
τὸ τέλος (27)	τρώγει (27)	φαῦλος (26)
τέρπει (20)	τυγχάνει (14)	φέρει (13)
ἡ Τερψιχόρη/α (16E)	ἡ τύχη (30E)	φεύγει (2)
τετανόθριξ (6)	ἡ ὕβρις (28E)	φησί (4)
τετράμετρος (18)	ὑγιαίνει (15)	φθάνει (30)
ἡ τέχνη (13)	ἡ ὑγεία (9)	φθέγγεται (19)
τεχνικός (27)	ὔει (27)	ὁ φθόγγος (18)
τίθησι (11)	ὁ υἱός (9)	φθονεῖ (16)
τίκτει (SR)	ὑπάγει (25)	ὁ φθόνος (18)
τῖμᾷ (17E)	ὑπέρ (6)	ἡ φιάλη (28)
ἡ τῖμή (6)	ὑπερσεμνύνεται (20)	ἡ φιλανθρωπία (28)
τις-τι (2)	ἡ ὑπηρεσιᾶ (14)	φιλεῖ (3)
τίς-τί (2)	ὁ ὑπηρετής (9)	τὸ φίλημα (15)
τοι (9)	ὑπηρετικός (9)	ἡ φιλία (5)
τοίνυν (3)	ὑπισχνεῖται (24)	φιλικός (19)
τοῖος (28)	ὑπό (6)	φίλιος (22)
τοιόσδε (4)	ἡ ὑπόθεσις (12)	ὁ Φίλιππος (3)

ὁ φίλος (2)	ἡ χεῖρ (6)
ἡ φιλοσοφία (18E)	χειρονομεῖ (24)
ὁ φιλόσοφος (20E)	ἡ χλαμύς (28E)
ἡ φιλοφροσύνη (3)	χρή (18)
ἡ φλόξ (4)	τὸ χρῆμα (20)
φοβεῖ (7)	χρηται (9)
ὁ φόβος (29E)	χρηστός (9)
ὁ φόνος (6)	χρίει (9)
φράζει (20)	ὁ χρόνος (9)
φρονεῖ (9)	ἡ ψῆφος (30)
φροντίζει (18)	ἡ ψύλλα (16)
ὁ φροντιστής (16)	ἡ ψυχή (4)
φύει (28)	ψυχρός (27)
φυλάττει (22)	ῶ (2)
ἡ φύσις (17)	ῶδε (18)
φυτεύει (21)	ἡ ῶδή (18)
τὸ φυτόν (12)	ὁ ῶμος (12)
φωνεῖ (26)	ῶνεῖται (26)
ἡ φωνή (19)	ἡ ῶρᾱ (29)
τὸ φῶς (27)	ῶραῖος (13)
χαλεπαίνει (10)	ῶς (3)
χαλεπός (6)	ῶσαύτως (4)
χαμαί (30)	ῶστε (6)
ὁ χαμαιλέων (7E)	ῶφελεῖ (4)
χαρίζεται (27)	ἡ ῶφελιά (11)
ἡ χάρις (4)	ῶφέλιμος (20)
ὁ Χαρμίδης (9)	
τὸ χεῖλος (SR)	
ὁ χειμών (24)	

ENGLISH-GREEK WORD LISTS FOR COMPOSITIONS

To facilitate the process of consultation, these word lists are made up for groups of four Units.

ENGLISH-GREEK WORD LIST: UNITS 3-6

Based on 'Recasts' 3E, 4E, 5E, 6E. Numbers in (—) refer to recasts; numbers in [—] refer to Greek-English Word Lists.

<i>according to</i> (6) : κατά [5] + acc.	<i>bad</i> (5) : κακός [5]
<i>accusation</i> (6) : τὸ ἔγκλημα [6]	<i>bawd</i> (5) : ὁ μαστροπός [5]
<i>act</i> (5) : ποιεῖ [3]	<i>be</i> (3) (5) (6) : ἐστί [2]
<i>admit</i> (5) : ὁμολογεῖ [4]	<i>but</i> (3) (5) (6) : ἀλλά [2]
<i>after all</i> (3) (5) : ἄρα [3]	(4) : ...δέ--- [2]
<i>against</i> (6) : κατά [5] + gen.	(6) : ...μέν---, ...δέ--- [2][2]
<i>agree</i> (4) : ὁμολογεῖ [4]	<i>by reason of</i> (6) : ὑπὸ [6] + gen.
(3) (4) (5) (6) : συγχωρεῖ [3]	<i>call</i> (5) : καλεῖ [2]
<i>all</i> (4) (5) : πᾶς [4]	(6) : ὀνομάζει [3]
<i>also</i> (6) : καί [2]	<i>certainly</i> (5) : πάνυ μὲν οὖν [2][2][2]
<i>altogether</i> (3) : πάνυ [2]	<i>charm</i> (5) : ἡ χάρις [4]
<i>ancient</i> (4) : ἀρχαῖος [3]	<i>companion</i> (3) : ὁ ἑταῖρος [3]
<i>and</i> (4) : ...δέ--- [2]	<i>concerning</i> (3) (5) : περὶ [3] + acc.
(3) (4) (5) (6) : καί [2]	<i>consider</i> (5) : νομίζει [3]
<i>anger</i> (3) (5) : ἡ ὀργή [3]	<i>correctly</i> (3) (4) : ὀρθῶς [3]
<i>be) angry</i> (6) : ἀγανακτεῖ [6]	<i>corrupt</i> (3) (6) : διαφθείρει [2]
<i>as</i> (3) (5) (6) : ὥς [3]	<i>dance</i> (3) : τὸ ὄρχημα [3]
<i>ask</i> (4) : ἐρωτᾷ [2]	<i>die</i> (6) : ἀποθνήσκει [6]
<i>be) at a loss</i> (4) (5) : ἀπορεῖ [4]	<i>difference</i> (3) (4) : ἡ διαφορά [3]
<i>awaken</i> (3) : ἐγείρει [3]	<i>difficult</i> (6) : χαλεπός [6]

- dinner* (6) : τὸ δεῖπνον [3]
do (4) : ποιεῖ [3]
dog (4) : ὁ κύων [4]
dog handler (4) : ὁ κυνηγετικός [4]
each (5) : ἕκαστος [5]
seek to educate (6) : παιδεύει [6]
else (6) : ἄλλος [3]
entertain (3) : ἐστιᾶ [3]
everywhere (3) : πανταχοῦ [3]
evidence (4) (6) : τὰ τεκμήρια [3]
exegete (6) : ὁ ἐξηγητής [6]
exist (4) : ἔστιν [2]
farmer (6) : ὁ γεωργός [6]
fear (5) : τὸ δέος [3]
for (4) (5) (6) : ...γάρ--- [2]
for the sake of (6) : gen. + οὖνεκα [4]
friend (3) (5) : ὁ φίλος [2]
friendship (5) : ἡ φιλιᾶ [5]
from (6) : ἀπό [6] + gen.
 (6) : παρά [2] + gen.
gift (6) : τὸ δῶρον [6]
good (5) : ἀγαθός [5]
 (5) : καλός [5]
guardian demon (4) : τὸ δαιμόνιον [3]
hate (3) : μῖσεῖ [3]
have (6) : ἔχει [2]
he (6) : ἐκεῖνος [6]
help (4) : ὠφελεῖ [4]
him/her/it (6) : αὐτόν [2]
holy (3) : ὁσῖος [3]
horse (4) (5) : ὁ ἵππος [4]
horseman (4) : ὁ ἵππικός [4]
how? (5) : πῶς; [2]
however (3) (4) (5) (6) : μέντοι [2]
hunger (6) : ὁ λιμός [6]
I (4) (6) : ἐγώ [2]
if (6) : εἰ [2]
in accordance with (6) : κατὰ [5] + acc.
in regard to (5) : πρὸς [3] + acc.
in relation to (5) : κατὰ [5] + acc.
in this way (4) (6) : οὕτως [3]
it appears (6) : ἄρα [3]
it is clear that (6) : δηλονότι [6][2]
it looks like it (6) : κινδυνεύει [3]
judge (4) (6) : κρίνει [2]
justice (3) : ἡ δίκη [2]
be) keen (3) : σπεύδει [3]
king (5) : ὁ βασιλεύς [3]
loving kindness (3) : ἡ φιλοφροσύνη [3]
make (6) : ποιεῖ [3]
man (6) : ὁ ἄνθρωπος [4]
money (5) : τὸ ἀργύριον [4]
my (4) : ἐμός [2]
myrrh (3) (5) : τὸ μύρον [3]
neither (5) : οὐδέ [2]
nice (6) : καλός [5]
noble (6) : γενναῖος [5]
nobody/thing (6) : οὐδεὶς [6]

- nor* (3) : οὐδέ [2]
not (3) (4) (5) (6) : οὐ [2]
not even (4) : οὐδέ [2]
notice (3) : ἐννοεῖ [2]
novel (3) : καίνος [3]
now (6) : νῦν [2]
obedient (6) : εὐπειθής [6]
old (3) : ἀρχαῖος [3]
olive oil (5) : τὸ ἔλαιον [4]
on account of (4) (5) (6) : διὰ [2] + acc.
one's self (6) : αὐτός [2]
on the one hand... on the other (4) (5) :
 ... μέν---, ... δέ--- [2][2]
on the one hand... but on the other hand (3) (4) :
 ... μέν---, ... δέ--- [2][2]
or (3) (4) (5) (6) : ἢ [2]
our (6) : ἡμέτερος [6]
ox (4) (5) : ὁ βοῦς [4]
oxherd (4) : ὁ βοηλατικός [4]
poet (6) : ὁ ποιητής [3]
proof (3) : τὸ τεκμήριον [3]
prosecute (6) : διώκει [2]
provide (3) (6) : παρέχει [3]
pursue (3) : διώκει [2]
quite so (3) : πάνυ γε [2][2]
really (6) : δῆ [2]
reason (6) : ὁ λόγος [5]
receive (6) : λαμβάνει [4]
recognize (4) : γινώσκει [2]
rightly (4) (5) : καλῶς [3]
say (5) (6) : λέγει [2]
 (4) : φησί [4]
seem (3) : δοκεῖ [2]
shame (5) : ἡ αἰδώς [3]
shameful (5) : αἰσχρός [5]
show (5) : δείκνυσι [5]
sight (3) : τὸ θέαμα [3]
be) silent (4) : σιωπᾷ [2]
similarly (4) : ὡσαύτως [4]
so (5) (6) : οὕτως [3]
someone/thing (5) (6) : τις, τι [2]
speak (3) (5) : λέγει [2]
still (3) : κοιμῖται [3]
such (3) : τοιοῦτος [3]
take (6) : λαμβάνει [4]
that (3) (4) (5) (6) : ὅτι [2]
therefore (3) : οὐκοῦν [3]
 (5) (6) : τοίνυν [3]
thing to hear (3) : τὸ ἀκρόαμα [3]
thing to listen to (6) : τὸ ἀκρόαμα [3]
think (4) (6) : νομίζει [3]
this (6) : ὅδε [9]
 (3) (4) (5) (6) : οὗτος [2]
towards (5) : πρὸς [3] + acc.
trade (6) : ἡ ἐμπορίᾳ [6]
true (5) : ἀληθής [5]
understand (3) : μανθάνει [3]
 (4) : συνιῆσι [4]

unjust (5) : ἄδικος [3]

violence in drink (3) : ἡ παροινία [2]

who/that/what/which (6) : ὅς [2]

who? what? (3) (4) (5) : τίς; τί; [2]

who/whatever (6) : ὅς [2]

(5) : ὅστις [3]

who/whatever? (6) : τίς/τί δῆποτε; [2][6]

why? (6) : τί; [2]

wife (6) : ἡ γυνή [6]

wine (3) (5) : ὁ οἶνος [2]

work (6) : τὸ ἔργον [6]

yes (4) (5) (6) : ναί [4]

you (6) : σύ [2]

young (3) (6) : νέος [2]

your own (6) : σός [2]

ENGLISH-GREEK WORD LIST: UNITS 7-10

Based on 'Recasts' 7E, 8E, 9E, 10E. Numbers in (—) refer to recasts; numbers in [—] refer to Greek-English Word Lists.

- a(n)* (8) (10) : τις, τι [2]
according to (7) : κατά [5] + acc.
accusation (7) : τὸ ἔγκλημα [6]
after all (8) : ἄρα [3]
again (9) (10) : αὖ [9]
against (7) : πρὸς [3] + acc.
agree (8) (9) : ὁμολογεῖ [4]
 (8) : συγχωρεῖ [3]
all (7) (8) (9) : πᾶς [4]
all the same (8) : ὁμῶς [7]
alone (7) : μόνος [3]
always (8) : ἀεὶ [7]
ancient (7) : ἀρχαῖος [3]
and (9) : ...δέ--- [2]
 (7) (8) (9) (10) : καί [2]
 (8) : ...τε--- καί--- [3][2]
announce (10) : προαγορεύει [8]
any more (9) : ἔτι [7]
appear (10) : φαίνεται [10]
argument (7) (8) : ὁ λόγος [5]
as (7) (8) (9) : ὥς [3]
 (7) : ὥσπερ [3][3]
be) ashamed (7) : αἰδεῖται [7]
ask (10) : ἑρωτᾷ [2]
as to the summary (9) : τὸ κεφάλαιον [7]
- as well* (7) : καί [2]
at (9) : ἐπὶ [9] + gen.
Athenian (7) : ὁ Ἀθηναῖος [2]
be) at war (7) : πολεμεῖ [5]
back out of (9) : ἀναδύεται [12]
bad (7) : κακός [5]
be (7) (8) (9) (10) : ἐστί [2]
 (8) : ἔχει [2]
bear (up) under (8) : ὑποφέρει [6]
beautiful (10) : καλός [5]
because (7) (8) (10) : διότι [8]
benefit (8) : ὠφελεῖ [4]
bind together (9) : συνδεῖ [6]
both... and (10) : ...τε... καί [3][2]
but (7) (8) (9) (10) : ἀλλά [2]
 (7) (8) (10) : ...μέν---, ...δέ--- [2][2]
by (10) : ὑπό [6] + gen.
by Jove (10) : νῆ Δία [3][3]
call (7) : ὀνομάζει [3]
call on (9) : καλεῖ [2]
cast down (10) : καταβάλλει [6]
a) certain (10) : τις, τι [2]
chameleon (7) : ὁ χαμαιλέον
charm (10) : ἡ χάρις [4]
clear (9) : δῆλος [6]

- cold* (7) (8) : τὸ ῥῆγος [6]
concerned about (9) : περί [3] + acc.
concerning (8) : περί [3] + acc.
 (9) : περί [3] + gen.
consider (8) : νομίζει [3]
contrary (10) : ἐναντίος [3]
correctly (8) : ὀρθῶς [3]
craft (9) : ἡ τέχνη [13]
decorate (10) : καταποικίλλει [10]
decoration (10) : τὸ ποικίλμα [10]
defend (7) : φεύγει [2]
destroy (10) : ἀπόλλυσι [9]
die (7) (8) : ἀποθνήσκει [6]
difficult (9) : χαλεπός [6]
do (8) (9) (10) : ποιεῖ [3]
 (9) : πράττει [9]
doctor (9) : ὁ ἰατρός [9]
do evil to (7) : κακουργεῖ [6]
each (9) (10) : ἕκαστος [5]
entertain (10) : ἐστιᾶ [3]
else (9) : ἄλλος [3]
either ... or (10) : ἢ ... ἢ ... [2]
escape notice (10) : λανθάνει [8]
even if (8) : εἰ καί [2][2]
everywhere (7) (9) : πανταχοῦ [3]
evil (8) : κακός [5]
exercise (9) : γυμνάζει [3]
exist (8) : ἔστιν [2]
eye (7) (8) (9) : ὁ ὀφθαλμός [8]
finish off (9) : ἀπεργάζεται [9]
follow (9) : ἑπεται [7]
follow up (10) : ἐπεξέρχεται [10] + dative
food (10) : ἡ τροφή [7]
for (7) (8) (9) (10) : ... γάρ --- [2]
for the sake of (7) : gen. + οὖνεκα [4]
friend (10) : ὁ φίλος [2]
from (7) (8) : ὑπό [6] + gen.
 (9) : παρά [2] + gen.
from sideways (7) : ἐκ πλαγίου [8][8]
go around (7) (9) : περιέρχεται [7]
god (7) (8) : ὁ θεός [3]
goddess (7) : ἡ θεᾶ
 (8) : ἡ θεός [3]
god-hated (7) : θεομῖσής [5]
god-loved (7) : θεοφιλής [5]
good (7) : ἀγαθός [5]
handsome (7) : καλός [5]
happen (9) : γίγνεται [10]
hate (10) : μῖσεῖ [3]
have (8) : ἐστί [2] + dat.
 (7) (8) (9) : ἔχει
have care (10) : ἐπιμέλεται [9]
have the advantage (7) : πλεονεκτεῖ [6]
he/she/it (7) (8) (9) : οὗτος [2]
him/her/it (7) (8) (9) (10) : αὐτόν [2]
himself (9) : ἑαυτόν [8]
home (9) : ὁ οἶκος [9]
how? (8) : πῶς; [2]

- however* (8) : ἀλλά [2]
 (8) : μέντοι [2]
hunger (7) (8) (10) : ὁ λιμός [6]
I (7) (8) (10) : ἐγώ [2]
if (8) (9) (10) : εἰ [2]
ignoble (7) : ἀγεννής [6]
Iliad (8) : ἡ Ἰλιάς [8]
illness (9) : ἡ νόσος [7]
impiety (7) : ἡ ἀσεβεία [21]
in (10) : ἐν [8] + *dat.*
in accordance with (10) : κατά [5] + *acc.*
in actual fact (8) : ἔργῳ [6]
in any way (9) : πως [7]
in comparison with (10) : παρὰ [2] + *acc.*
in need (8) (9) : ἐνδεής [7]
in relation to (8) : πρὸς [3] + *acc.*
in the same way (7) (8) : ὡσαύτως [4]
be) in want (7) (8) : ἀπορεῖ [4]
judge (8) : κρίνεται [2]
just (7) (8) : δίκαιος [3]
laugh (10) : γελᾷ [3]
liberal (10) : ἐλευθέριος [9]
life soul (9) : ἡ ψυχὴ [4]
like (10) : ὅμοιος [9]
love (10) : φιλεῖ [3]
be) luxurious (9) : τρυφᾷ [7]
make (7) : ποιεῖ [3]
make a difference (8) : διαφέρει [10]
man (7) (8) (9) (10) : ὁ ἄνθρωπος [4]
matter (9) : τὸ πρᾶγμα [9]
money (9) : τὸ ἀργύριον [4]
much / many (10) : πολὺς [6]
need (9) : προσδεῖται [9] + *gen.*
be in) need (9) : προσδεῖται [9]
neighbour (9) : ὁ πελάτης [6]
never (10) : οὔποτε [2][6]
new fangled (7) (10) : καινός [3]
no (9) : οὐδεὶς [6]
noble (7) : γενναῖος [5]
no one / thing (8) (9) : οὐδεὶς [6]
nor (9) : οὐδέ [2]
not (7) (8) (9) (10) : οὐ [2]
not but what (8) :
 οὐ μὴν ἀλλὰ [2][7][2]
not even (10) : οὐδέ [2]
not only ... but also (7) (8) :
 οὐ μόνον ... ἀλλὰ καὶ [2][3][2][2]
novel (10) : καινός [3]
now (9) (10) : νῦν [2]
offer (9) : δίδωσι [4]
old (10) : ἀρχαῖος [3]
on account of (7) (8) : διὰ [2] + *acc.*
one (9) : τις, τι [2]
on the one hand ... but on the other (8) (10) :
 ... μέν---, ... δέ--- [2][2]
on the one hand ... but on the other hand (7) :
 ... μέν---, ... δέ--- [2][2]
or (9) : ἢ [2]

our (7) (8) : ἡμέτερος [6]
pain (9) : ἡ λυπή [3]
part (10) : τὸ μέρος [7]
peplos (10) : ὁ πέπλος [10]
perhaps (10) : ἴσως [12]
pleasing (10) : ἀρεστός [5]
poet (9) : ὁ ποιητής [3]
poverty (7) (8) (10) : ἡ πενία [7]
previously (10) : πρότερον [13]
prosecute (7) : διώκει [2]
protuberant (7) : ἐπιπόλαιος [8]
provide (8) (9) (10) : παρέχει [3]
prophet (9) : ὁ μάντις [8]
quite (7) (8) : μάλα [6]
really (8) : ᾗ [3]
receive (9) : λαμβάνει [4]
rhapsode (9) : ὁ ῥαψωδός [8]
rightly (10) : ὀρθῶς [3]
run a risk (9) : κινδυνεύει [3]
run from (9) : φεύγει [2]
same (10) : αὐτός [2]
say (8) (10) : λέγει [2]
 (8) (9) : φησί [4]
see (7) (10) : ὁρᾷ [3]
seem (8) : δοκεῖ [2]
it) seems (7) : ὡς δοκεῖ [3][2]
self (10) : αὐτός [2]
servant (9) : ὁ ὑπηρέτης [9]
set before (10) : παρατίθησι [9]

she (7) : ἡ μέν [2]
silver (7) (8) (9) : τὸ ἀργύριον [4]
simple (9) : ἀπλοῦς [9]
so (8) : οὕτως [3]
 (7) (9) (10) : ὥστε [6]
some (9) : τις, τι [2]
someone / thing (9) (10) : τις, τι [2]
so much / big / many (10) : τοσοῦτος [6]
so that (8) (9) : ὥστε [6]
speak (8) : λέγει [2]
speak of (8) (10) : λέγει [2]
stay (9) : μένει [7]
straight ahead (7) : κατ' εὐθύ [5][8]
suit (7) : ἡ δίκη [2]
superficially (8) : ἐπιπολαίως [8]
sweet (10) : ἡδύς [9]
tale (7) : ὁ λόγος [5]
that (8) (9) (10) : ὅτι [2]
themselves (10) : ἑαυτούς [8][9]
there are (those) who (10) : εἰσὶν οἱ [2][2]
therefore (8) : οὖν [2]
 (8) : τοίνυν [3]
think (8) : ἡγέται [8]
 (10) : φρονεῖ [9]
thirst (10) : διψᾷ [3]
this (8) (9) (10) : οὗτος [2]
time (10) : ὁ χρόνος [9]
toil (9) : ὁ μόχθος [9]
too (9) : καί [2]

- trade* (9) : ἡ ἐμπορίᾱ [6]
treat (9) : θεραπεύει [4]
treatment (9) : ἡ θεραπείᾱ [4]
truly (10) : ὡς ἀληθῶς [3][5][10]
ugly (7) : αἰσχρός [5]
understand (10) : συνίησι [4]
unjust (7) (8) : ἄδικος [3]
use (9) : ἡρῆται [9] + *dat.*
be vexed (10) : χαλεπαίνει [10]
wealth (7) (8) (9) (10) : ὁ πλοῦτος [7]
well (8) : καλῶς [3]
what sort of (10) : οἷος [3]
who / that / which (7) (8) (9) (10) : ὅς [2]
who? / what? (8) (10) : τίς; τί; [2]
who / what / whichever (10) : ὅστις [3]
whole (8) (10) : ὅλος [8]
wine (10) : ὁ οἶνος [2]
woman (10) : ἡ γυνή [6]
you (7) (8) (9) (10) : σύ [2]
young (9) : νέος [2]
you see (9) : δῆ [2]

ENGLISH-GREEK WORD LIST: UNITS 11-14

Based on 'Recasts' 11E, 12E, 13E, 14E. Numbers in (—) refer to recasts; numbers in [—] refer to Greek-English Word Lists.

- a(n)* (11) (13) : τις, τι [2]
about (12) : περί [3] + acc.
act (14) : πράττει [9]
Adonis (14) : ὁ Ἀδωνις
after (13) : μετά [12] + acc.
after all (13) (14) : ἄρα [3]
agree (12) : συγχωρεῖ [3]
all (11) : ἅπας [9]
 (11) : πᾶς [4]
altogether (13) : πᾶν [2]
always (14) (15) : ἀεί [7]
among (11) : ἐν [8]
ancient (11) : ἀρχαῖος [3]
and (13) : ...δέ [2] ...
 (14) : ...μέν ...δέ..., ...δέ... [2]
 (11) (12) (13) (14) : καί [2]
anger (11) : ἡ ὀργή [3]
an-other (12) : ἄλλος τις [3][2]
announce beforehand (13) : προαγορεύει [8]
be) annoyed (11) : χαλεπαίνει [10]
answer (12) : ἀποκρίνεται [8]
appear (12) : φαίνεται [10]
it-appears (-therefore) (11) (14) : ἄρα [3]
around (14) : περί [3] + acc.
as (11) (12) (14) : ὥς [3]
 (*just*) *as* (11) (14) : ὥσπερ [3]
be) ashamed (13) : αἰδεῖται [7]
ask (12) (13) : ἐρωτᾷ [2]
at least (14) : γε [2]
at once (11) : εὐθύς [8]
at the same time (13) : ἅμα [12]
bad (13) : κακός [5]
bawd (13) : ὁ μαστροπός [5]
be (11) (12) (13) (14) : ἐστί [2]
because (11) : διότι [8]
become (13) : γίγνεται [10]
become fat (13) : παχύνεται [12]
become thin (13) : λεπτύνεται [12]
blameless (14) : ἀμεμπτος [3]
both ... and (12) (13) : τε [3] ... καί [2]
boxer (13) : ὁ πύκτης [12]
but (11) (12) (13) (14) : ἀλλά [2]
 (12) : ...δέ [2] ...
 (12) (13) : ...μέν..., ...δέ [2] ...
 (11) : ..μέντοι [2]...
by (11) (12) (13) : ὑπό [6] + gen.
call (14) : καλεῖ [2]
cheerfully (14) : θαρρύντως [12]
child (13) : ὁ/ἡ παῖς [13]
city (14) : ἡ πόλις [6]

have the advantage (11) : πλεονεκτεῖ [6]

health (14) : ἡ ὑγεία [9]

hear (14) : ἀκούει [14]

help (13) : ὠφελεῖ [4]

here (12) : ἐνθάδε [2]

high spirited (13) : θυμοειδής [6]

him/her/it (11) (12) (13) (14) :

αὐτόν-αὐτήν-αὐτό [2]

him/her/itself (14) : ἐαυτόν-ἑν-ὁ /

αὐτόν-ἑν-ὁ [8][9]

honour (11) : τὸ γέρας [6]

(11) (12) : ἡ τιμή [6]

hook nosed (14) : ἐπίγρῦπος [6]

horse (12) : ὁ ἵππος [4]

however (11) : ..μέντοι [2]

I (12) (13) : ἐγώ [2][9]

ἐμέ- με- , ἐμοῦ- μου- , ἐμοί- μοι-

idle (15) : ἀργός [12]

if (11) (12) (13) (14) : εἰ [2]

ignoble (13) : ἀγεννής [6]

be) ignorant (14) : ἀγνοεῖ [12]

ignore (12) : ἀγνοεῖ [12]

Iliad (11) (12) : ἡ Ἰλιάς [8]

illness (12) : ἡ νόσος [7]

in (11) (12) (13) (14) : ἐν [8] + *dat.*

in (-over) (11) : ἐπὶ [9] + *dat.*

in common with (12) : κοινός [9]

indeed (13) : δὲ [2]

individual (11) : ἕδιος [9]

injure (14) : ἀδικεῖ [6]

injustice (11) (12) (14) : ἡ ἀδικία [13]

in regard to (12) (13) : πρὸς [3] + *acc.*

in the hearing of (13) : πρὸς [3] + *acc.*

it is clear (12) : δηλονότι [6][2]

it is necessary (14) : δεῖ [12]

job (13) : ἡ ἐργασία [9]

just (12) : ἡ δίκη [2]

justice (11) (12) (14) : ἡ δίκη [2]

just like (12) : δίκην [2]

king (12) : ὁ βασιλεύς [3]

kinship (13) : ἡ συγγένεια [12]

Kronos (14) : ὁ Κρόνος [8]

land (14) : ἡ γῆ [7]

lanky haired (14) : τετανόθριξ [6]

laugh (13) : γελά [3]

law suit (11) : ἡ γραφή [2]

lay to rest (11) : κοιμίζει [3]

learn (13) : μανθάνει [3]

leg (13) : τὸ σκέλος [12]

like (12) (13) : ὅμοιος [9]

be) likely (14) : μέλλει [14]

little (14) : μικρός [7]

live in (14) : οἶκεῖ [8]

maintain in argument (14) : ἀμφισβητεῖ [14]

man (13) (14) : ὁ ἀνὴρ [2]

(11) (12) : ὁ ἄνθρωπος [4]

mandragora (14) : ὁ μανδραγόρας [4]

manner (12) : ὁ τρόπος [6]

- mention* (12) (13) : μνημονεύει [13]
modern (14) : καινός [3]
much / many (11) (13) (14) : πολὺς [6]
murderer (14) : ἀνδροφόνος [5]
my (13) : ἐμός [2]
myrrh (13) : τὸ μύρον [3]
Naxos (13) : ἡ Νάξος [3]
necessity (14) : ἡ ἀνάγκη [14]
neck (13) : ὁ τράχηλος [12]
neighbour (13) : ὁ πελάτης [6]
nice (13) : χρηστός [9]
noble (14) : καλός [5]
no(ne) (12) : οὐδείς- οὐδεμία- οὐδέν [6]
no-one / thing (11) (12) (14) :
 οὐδείς- οὐδεμία- οὐδέν [6]
nor (11) (12) : οὐδέ [2]
not (11) (12) (13) (14) : οὐ [2]
notice (13) : ἐννοεῖ [2]
not know (14) : ἀγνοεῖ [12]
not yet (11) : οὐπω [4]
Odyssey (11) (12) : ἡ Ὀδύσσεια [8]
of (13) : ἐκ [8]
old fashioned (14) : ἀρχαῖος [3]
on account of (13) : διὰ [2] + acc.
once (13) : ποτέ [6]
only (11) : μόνον [3]
on the one hand... (but) on the other (hand) (12) :
 ... μέν ..., ... δέ ... [2]
opposite (13) (14) : ἐναντίος [3]
or (11) (12) (13) : ἢ [2]
 (14) : οὐδέ [2]
other (12) (13) (14) : ἄλλος [3]
 (11) (12) (14) : ἕτερος [8]
over (11) : ἐπὶ [9] + dat.
overturn (14) : ἀνατρέπει [9]
(one's) own (12) : ἴδιος [9]
party (13) : ὁ κῶμος [13]
peculiar to (11) : οἰκεῖος [6]
perceive (11) : ἐννοεῖ [2]
pious (14) : εὐσεβής [7]
play the lyre (13) : κιθαρίζει [13]
pleasing to the gods (14) : θεοφιλής [5]
poet (11) (12) : ὁ ποιητής [3]
politician (14) : ὁ πολῖτικός [12]
power (12) : ἡ δύναμις [9]
praise (14) : ἐπαινεῖ [12]
preserve (11) : σφάζει [9]
proclaim (11) (14) : προαγορεύει [8]
prophet (12) : ὁ μάντις [8]
punish (14) : κολάζει [8]
pursue (11) : διώκει [2]
quite (14) : πάνυ [2]
recognize (11) (12) : γινώσκει [2]
remember (11) : μνημονεύει [13]
rightly (15) : ὀρθῶς [3]
say (11) (12) : λέγει [2]
 (11) (13) (14) : φησί [4]
see (13) : ὁρᾷ [6]

- seem* (11) : δοκεῖ [2]
self (12) : αὐτός [2]
send away (11) : ἀφίησι [11]
send for (13) : μεταπέμπεται
shoulder (13) : ὁ ὤμος [12]
skill (13) : ἡ τέχνη [13]
slave (11) (12) : ὁ δοῦλος [9]
smell (13) (14) : ὀσσεῖ [9]
so (-as a result) (11) (12) : ὥστε [6]
 (-therefore) (14) : τοίνυν [3]
some (13) (14) : τινες, τινά [2]
someone / something (11) : τις, τι [2]
so that (14) : ὥστε [6]
speak (13) : λέγει [2]
spend one's time (13) : διατρίβει [2]
submit to (11) : ὑποφέρει [6]
such (12) (14) : τοιοῦτος-η-ο [3]
superficial (11) : ἐπιπόλαιος [8]
take (11) : λαμβάνει [4]
take advantage (14) : πλεονεκτεῖ [6]
take place (13) : γίγνεται [10]
teach (13) : διδάσκει [13]
teachable (12) : διδασκτός [12]
that (11) (12) (13) (14) : ὅτι [2]
them (11) : αὐτούς [2]
then (13) : ἔπειτα [10]
the one ... the other (13) :
 ὁ / ἡ / τὸ μὲν ..., ὁ / ἡ / τὸ δὲ [2]
therefore (11) : οὐκοῦν [3]
- (12) : οὖν [2]
think (12) : νομίζει [3]
think about (14) : ἐννοεῖ [2]
this (11) : ὅδε- ἧδε- τόδε [9]
 (12) (13) (14) : οὗτος [2]
thus (11) : οὕτω-ς- [3]
time (11) : ὁ χρόνος [9]
to (14) : πρὸς [3] + acc.
towards (11) : πρὸς [3] + acc.
trade (13) : ἡ τέχνη [13]
treat (12) : θεραπεύει [4]
be) unaware (12) : ἀγνοεῖ [12]
underlying meaning (11) : ἡ ὑπόνοια [8]
understand (11) (12) : συνίησι [4]
unguarded (11) : ἀφύλακτος [11]
unholiness (14) : τὸ ἀνόσιον [3]
very (13) : μάλα [6]
very lovely (13) : πάγκαλος [6]
be) vexed (11) : ἀγανακτεῖ [6]
vulgar (13) : βανασικός/βάνανσος [13]
wake up (11) : ἐγείρει [3]
we (12) : ἡμεῖς [2]
well (13) : καλῶς [3]
well bearded (14) : εὐγένης [6]
what / how? (11) : πῶς; [2]
where (13) : ἐνθα [13]
whether (13) : πότερον [10]
who / that / which (rel. pron.) (11) (12) (14) :
 ὅς-ἥ-ὅ [2]

who? / what? (11) (12) (13) : τίς; τί; [2]

whoever / whatever / whichever (11) (14) : ὅστις-ἥτις-ὅ τι [3]

wonder (14) : τὸ θαῦμα [13]

wonderful (14) : θαυμαστός [8]

word (11) (12) : ὁ λόγος [5]

wrong (14) : ἀδικεῖ [6]

yes ... (12) : καὶ μὴν ... [2][7]

you (11) (12) : σύ [2]

ENGLISH-GREEK WORD LIST: UNITS 15-18

Based on 'Recasts' 15E, 16E, 17E, 18E. Numbers in (—) refer to recasts; numbers in [—] refer to Greek-English Word Lists.

- a(n)* (15) (17): τις, τι [2]
be) able (16): δύναται [14]
about (16): επί [9] + *dat.*
be) about to (17): μέλλει [14]
according to (16) (18): κατά [5] + *acc.*
Acropolis (17): ἡ Ἀκρόπολις [10]
affair (18): τὸ πρᾶγμα [9]
after (17): μετὰ [12] + *acc.*
again (16): αὖ [9]
all (15) (17) (18): πᾶς [4]
allow (17): ἔῤ [16]
altogether (17): πᾶν [2]
always (17): ἀεί [7]
and (17): ...δέ... [2]
 (15) (16) (17) (18): καί [2]
 (16): ...τε... [3]
 (18): ...τε [3]...
 καί [2]...
be) angry (15): ἀγανακτεῖ [6]
another (16): ἄλλος τις [3][2]
anything other (18): ἄλλο τι [3][2]
appears (16) (17) (18): φαίνεται [10]
as (15) (16) (17) (18): ὥς [3]
 (17): ὥσπερ [3][3]
as being (15): ὥς [3]
as if (16): ὥσπερ [3][3]
- ask* (17) (18): ἑρωτᾷ [2]
as much / many as (18): ὅσος [17]
associate (16): σύνεστι [15]
at (17): ἐν [8] + *dat.*
at all (17): πάντως [16]
be) at a loss (15): ἀπορεῖ [4]
at least (16): δῆ [2]
at the hands of (16): ὑπό [6] + *gen.*
at the same time as (17): ἅμα [12]
bad (15) (16): κακός [5]
be = have (17) (18): ἔχει [2]
be (15) (16) (17): ἐστίν [2]
beautiful (16): καλός [5]
because (15): διότι [8]
before (15) (16): πρότερον [13]
be (in a state) (18): ἔχει [2]
 (*cf. - a state of - daring, below*)
be (in a state of) (18): ἐστίν [2]
be together (17) (18): σύνεστι [15]
be with (17): σύνεστι [15]
big (16): μέγας [9]
blessing (17): τὸ ἀγαθόν [5]
body (16): τὸ σῶμα [12]
both ... and (15): τε [3] ... καί [2]
bravery (18): ἡ ἀνδρεία [12]
but (16): ἀλλά [2]

(15) (17) (18) : ...δέ... [2]
 (15) (16) : ...μέν...
 ...δέ... [2][2]
by (15) (16) (17) (18) : ὑπό [6] + *gen.*
by any means (15) : πώς [7]
call (16) : ἐπικαλεῖ [16]
 (15) (16) : ὀνομάζει [3]
call in (15) : καλεῖ [2]
can it be? (17) : ἤ [3]
be a) care (18) : μέλει [18]
care for (15) : ἐπιμελεῖται [9]
carry off (17) : φέρεται [13]
Cassandra (15) : ἡ Κάσσανδρα
cast down (15) : καταβάλλει [6]
celebrate (15) : ἐστιᾶ [3]
charm (16) : ἡ χάρις [4]
citizen (18) : ὁ πολίτης
city (18) : ἡ πόλις [6]
come (17) : ἔρχεται [4] / εἶσι [13]
commit injustice (18) : ἁδικεῖ [6]
common (18) : κοινός [9]
conceive (18) : ἐννοεῖ [2]
concerning (17) : περὶ [3] + *acc.*
consider (16) : σκέπτεται [11]
 (16) : σκοπεῖ [18]
contrary to (16) : ἐναντίος [3]
could (18) : ἄν [12][17][18]
courage (15) : ἡ ἀνδρεία [12]
cram full (16) : περίμεστος [12]

crave (17) : ἐπιθυμεῖ [12]
crowd (17) : ὁ ὄχλος [15]
damage (18) : ἡ βλάβη [16]
dance (16) : ὀρχεῖται [13]
a state of) daring (18) : τολμηρῶς [12]
democracy (18) : ἡ δημοκρατία
despise (18) : ὀλιγωρεῖ [13]
difference (17) : ἡ διαφορὰ [3]
display (18) : ἐπιδείκνυται [13] /
 ἐπιδείξιν ποιεῖται [3]
dispute (18) : ἀμφισβητεῖ [14]
do (15) (17) : ποιεῖ [3]
 (17) : πράττει [9]
dress (16) : ἡ ἐσθὴς [9]
 dwell (18) : οἰκεῖ [8]
each other (16) (17) (18) : ἀλλήλους [3]
educate (18) : παιδεύει [6]
either or (18) : ἢ...ἢ... [2]
elaborate (15) : καταποικίλλει [10]
else (15) (17) : ἄλλος [3]
enact (18) : τίθεται [11]
entail (18) : ἔχει [2]
equally (17) : ἴσως [12]
escape the notice of (17) :
 λανθάνει [8]
especially (16) : ἄλλως τε καί [9][3][2]
Europe (16) : ἡ Εὐρώπη
even (17) (18) : καί [2]
even if (15) : εἰ καί [2]

ever (17) : ποτέ [6]
 everyone / thing (17) : πᾶς [4]
 exceedingly (15) : τὰ μάλιστα [10][15]
 be) expedient (18) : συμφέρει [18]
 fair (17) : καλός [5]
 first (17) : πρῶτος [9]
 flee (18) : φεύγει [2]
 flute girl (16) : ἡ αὐλητρίς [13]
 for (15) (16) (17) (18) : ...γάρ... [2]
 for all the world (16) : ἀτεχνῶς [12]
 forthtell (17) : προαγορεύει [8]
 for the sake of (18) : ...ἕνεκα [9]
 friendly (17) : φίλος [2]
 from (17) : παρά [2] + gen.
 garment (17) : ἡ ἐσθῆς [9]
 gentility (15) : ἡ καλοκαγαθία [13]
 get to know (16) : γιγνώσκει [2]
 girl (16) : ἡ παῖς [13]
 give a display (15) : ἐπιδείκνυσι [13]
 god (15) : ὁ θεός [3]
 good (15) : ἀγαθός [5]
 (15) : χρηστός [9]
 great (15) (17) (18) : μέγας [9]
 guess (16) : εἰκάζει [16]
 hand (15) (16) : ἡ χεὶρ [6]
 happen to (16) : τυγχάνει [14]
 have (15) (18) : ἔχει [2]
 he / she / it (16) :
 οὗτος-αὕτη-τοῦτο [2]

hear (17) : ἀκούει [14]
 heaven (15) : ὁ οὐρανός [8]
 help (18) : ὠφελεῖ [4]
 here (15) : ἐνθάδε [2]
 Hermes (15) : ὁ Ἑρμῆς
 him/her/it (15) (16) (18) : αὐτόν-ήν-ό [2]
 him/her/itself (17) : ἑαυτόν-ήν-ό /
 αὐτόν-ήν-ό [8]
 hold up (15) : ἀνέχει [17] /
 ἀναρριπτεῖ [17]
 hook nosed (16) : ἐπίγρυπτος [6]
 hope (15) : ἡ ἐλπίς [11]
 horsey (17) : ἱππικός [4]
 house (17) : ἡ οἰκία [8]
 (17) : ὁ οἶκος [9]
 how? (17) : πῶς; [2]
 however (18) : ...δέ... [2]
 (15) (17) : ...μέντοι... [2]
 (17) : οὐ μὴν ἀλλὰ ... [2][7][2]
 I (15) (16) (17) (18) : ἐγώ [2]
 (17) : ἔγωγε [2]
 idle (15) : ἀργός [12]
 if (16) (18) : εἰ [2]
 to see if (15) : εἰ [2]
 if not (18) : εἰ μὴ [2][10]
 in (18) : ἐν [8] + dat.
 be) in charge (18) : προστατεῖ [18]/
 προΐσταται
 indeed (17) : μὴν [7]

in fact (18) : τῷ ὄντι [2]
be) in love with (16) : φιλεῖ [3]
in no way (18) : οὐδέν [6]
in order that (17) (18) : ἵνα [3][17][18]
in other regards (15) : τὰ ἄλλα [3]
be) in revolution (18) : στασιάζει [3]
Isthmian Festival (17) : τὰ Ἰσθμια
I think (17) : δῆπου [8]
be) keen (17) : σπεύδει [3]
keep away from (16) : ἀπέχει [16]
kindly (15) : προσφιλῆς [8]
king (18) : ὁ βασιλεύς [3]
kingly (16) : βασιλικός
kiss (16) : τὸ φίλημα [15]
Krison (17) : ὁ Κρίσων
be) lacking (15) : ἐνδεῶς
 ἔχει [7][2]
lanky haired (16) : τετανόθριξ [6]
laugh (15) : γελᾷ [3]
laugh at (17) : γελάει [3]
law (18) : ὁ νόμος [18]
leg (16) : τὸ σκέλος [12]
let alone (16) : μὴ τί γε - δῆ -
 [10][2][2][2]
lifeless (16) : ἄψυχος [16]
like (16) : ὅμοιος [9]
be) likely (17) (18) : μέλλει [14]
likely to happen (15) : μέλλει [14]
long distance runner (17) :
 ὁ δολιχοδρόμος [12]

love (16) : φιλεῖ [3]
make a difference (15) : διαφέρει [10]
make a good impression (17) :
 εὐδοκιμεῖ [16]
man (17) (18) : ὁ ἀνὴρ [2]
 (15) (17) : ὁ ἄνθρωπος [4]
matter (17) : τὸ πρᾶγμα [9]
may (18) : ἄν [12][17][18]
mention (17) : μνημονεύει [13]
mikrophilotimos (17) : ὁ μικροφιλότιμος
minor demon (15) : τὸ δαιμόνιον [3]
modern (15) : καινός [3]
money (15) : τὸ ἀργύριον [4]
much / many (15) (18) : πολὺς [6]
much - so much (18) : τοσοῦτος [6]
murder (18) : ὁ φόνος [6]
nature (18) : ἡ φύσις [17]
near (17) : ἐγγύς [16] + *gen.*
be) necessary (15) : δεῖ [12]
neglect (16) : ἀμελεῖ [16]
new (17) : καινός [3]
nickname (16) (17) : ἐπικαλεῖ [16]
 (16) : ὀνομάζει [3]
noble (16) (17) : γενναῖος [5]
nobody / thing (17) (18) :
 οὐδεὶς-οὐδεμία-οὐδέν [6]
no-one / thing (15) : οὐδεὶς [6]
no-one / thing at all (15) : οὐδεὶς [6]
not (18) : μὴ [10] - see note 5 -

- (15) (16) (17) (18) : οὐ [2]
- not but what (18) : οὐ μὴν ἀλλὰ
[2][7][2]
- not know (17) : ἄγνοεῖ [12]
- not only not ... but also (18) :
οὐ μόνον οὐ/οὐχ ὅπως...ἀλλὰ καὶ...
[2][3] [2][2] [22] [2] [2]
- now (15) : νῦν [2]
- (17) : νῦνί [17]
- of such a kind (17) : τοιοῦτος [3]
- olive oil (16) : τὸ ἔλαιον [4]
- Olympus (15) : ὁ Ὀλυμπος
- on (15) : ἐν [8] + *dat.*
- on behalf of (15) : ὑπέρ [6] + *gen.*
- on condition of (17) : ἐπί [9] + *dat.*
- one (15) (17) : εἷς [10][15]
- only (15) (17) : μόνον [3]
- only ... not ... (16) : μόνον...ἀλλὰ μὴ...
[3] [2] [10]
- on the one hand ... but ... (18) :
... μὲν ..., ... δὲ ... [2][2]
- on the one hand ... but on the other hand (17) (18) :
... μὲν ..., ... δὲ ... [2][2]
- opposed (18) : ἐναντίος [3]
- opposite (16) : ἐναντίος [3]
- or (15) (16) (18) : ἢ [2]
- nor (15) : οὐδέ [2]
- other (15) (17) : ἄλλος [3]
- (17) : ἕτερος [8]
- our (18) : ἡμέτερος [6]
- over (18) : ἐπί [9] + *gen.*
- ox (16) : ὁ/ἡ βοῦς [4]
- paid (15) : μισθωτός [8]
- pain (15) : λῦπεϊ [2]
- Panathenaea (17) : τὰ Παναθήναια [10]
- pay (15) : ἀποδίδωσι [4]
- person / man (16) : ὁ ἄνθρωπος [4]
- persuade (17) : πείθει [15]
- philosophy (18) : ἡ φιλοσοφία
- Pindaros (18) : ὁ Πίνδαρος
- place (16) : τίθησι [11]
- pleasing (15) : ἀρεστός [5]
- politician (18) : ὁ πολιτικός [12]
- possess (17) : κτᾶται [17]
- praise (16) (17) (18) : ἐπαινεῖ [12]
- (17) : τιμᾷ
- pray (15) : εὐχεται [14]
- precisely (16) : ἀκριβῶς [12]
- previously (17) : πρότερον [13]
- prophet (15) : ὁ μάντις [8]
- Proteus (16) : ὁ Πρωτεύς [11]
- public orator (18) : ὁ δημηγορικός [18]
- quite (15) (16) (17) : μάλα [6]
- really (16) : ἦ [3]
- receive (17) : δέχεται [17]
- recognize (17) : γινώσκει [2]
- remember (17) : μνημονεύει [13]
- revel (16) : ὁ κῶμος [13]
- revile (18) : λοιδορεῖ [16]
- rightly (17) : καλῶς [3]
- εὖ [20] / ὀρθῶς [3]
- rites (15) : τὰ ἱερά [10]

run a risk (15) : κινδυνεύει [3]
run away from (16) : αποδιδράσκει [12]
run off (17) : αποδιδράσκει [12]
sacrifice (17) : τὸ ἱερόν [10]
the) same (16) : τὸ αὐτό [2]
save (15) : σώζει [9]
say (16) : λέγει [2]
 (17) (18) : φησί [4]
second (15) : δεύτερος [15B1B]
see (15) (17) (18) : ὁρᾷ [6]
seem (15) : δοκεῖ [2]
it) seems (15) : ἄρα [3]
seem distinguished (17) : εὐδοκιμεῖ [16]
servant-like (16) : ὑπηρετικός [9]
shameful (15) : αἰσχρὸς [5]
shout (17) : βοᾷ
show off (17) : ἐπιδείκνυται [13]
be) silent (16) : σιωπᾷ [2]
slave (17) : ὁ δοῦλος [9]
small (17) : (σ)μικρὸς [7]
smell (16) : ὀσφεί [9]
be) so (15) : οὕτως ἔχει [3][2]
so (16) : οὕτω [3]
 (16) : ὥς [3]
 (-as a result) (15) : ὥστε [6]
so as (17) : ὥστε [6]
so as to (16) : ὥστε [6]
some (17) : τις, τι [2]
 (17) : ἅττα, τινὰ [2]

some(one/thing) (15) (17) (18) :
 τις, τι [2]
somewhat (16) : πῶς [7]
sophist (18) : ὁ σοφιστής [17]
so that (17) : ὥστε [6]
speak (15) : λέγει [2]
speak of (16) : λέγει [2]
spend-time- (18) : διατρίβει [2]
spirited (15) : θυμοειδής [6]
be) spoken of/hear (16) : ἀκούει [14]
still (15) (17) : ἔτι [7]
straightway (17) : εὐθύς [8]
strip off (17) : ἀποδύεται [15]
such (17) : τοιοῦτος [3]
such as (17) : οἷος [3]
suffer (16) : πάσχει [13]
superfluous (17) : περιττός [7]
sweet (16) : ἡδύς [9]
take (17) : λαμβάνει [4]
take care of (17) : ἐπιμέλεται [9]
take hold of (17) : ἔχει [2]
take place (15) : γίγνεται [10]
teach (15) : διδάσκει [13]
tell (17) (18) : λέγει [2]
temple (17) : τὸ ἱερόν [10]
Terpsichore (16) : ἡ Τερψιχόρη / ᾠ
terrible (15) : δεινός [10]
than (15) (16) (17) (18) : ἢ [2]
that (15) (16) (17) (18) : ὅτι [2]

(18) : ὥς [3]
so) that (16) : ὥστε [6]
theft (18) : ἡ κλοπή [16]
them(selves) (15) : σφεῖς [14]
there (18) : ἐνταῦθα [15]
thereafter (17) : ἔπειτα [10]
there are those who ... (17) :
 εἰσὶν οἱ [2][2]
therefore (17) : τοιγάρ [9][2]
the same as (16) : ταῦτο ... οἷς [2][2]
thing (16) : τὸ πρᾶγμα [9]
think (17) : δοκεῖ [2]
 (17) : ἡγεῖται [8]
 (18) : οἶεται [8]
 (15) (16) (17) : φρονεῖ [9]
think of (17) : φρονεῖ [9]
thirst (16) : διψῆ [3]
this (15) (17) (18) : οὗτος [2]
thus (16) : οὕτω [3]
time (18) : ὁ χρόνος [9]
time / rhythm (16) : ὁ ῥυθμός [17]
to (17) : εἰς [3] + acc.
 (15) : πρὸς [3] + acc.
torch (16) : ὁ λαμπτήρ [16]
trouble (18) : τὸ πρᾶγμα [9]
 (15) : τὰ πρᾶγματα [9]
true? (18) : ἀληθες; [5]
truly (15) : ἀληθῶς [5][10]
ugly (16) : αἰσχρὸς [5]

unknown (17) : ἀγνώς [6]
very beautifully (17) : παγκάλως [13][6]
very much / many (17) : πάμπολυσ [14]
be) vexed (15) : χαλεπαίνει [10]
victory celebration (15) :
 τὸ νῖκητήριον [15]
victory prize (17) : τὸ νῖκητήριον [15]
vulgar (15) (17) : βαναυσικός/βαναυσος [13]
vulgarly (16) : βαναυσικῶς/βαναύσως [13]
way (16) : ὁ τρόπος [6]
well (18) : εὖ [20]
well bearded (16) : εὐγένης [6]
whatever? (15) : τί δήποτε [2][6]
when (17) : ὅτε [15]
when? (17) : πότε; [29]
whenever (17) : ὁπότε [12][17][18]
wherever (18) : ὅπου ἄν [7][12][17][18]
who/that/which-rel. pron.- (15) (17) (18) :
 ὅς-ἣ-ὅ [2]
who?/what?/which? (16) (17) (18) :
 τίς; τί; [2]
whoever / whatever (16) (17) (18) :
 ὅστις-ἣτις-ὅ τι [3]
wife (17) : ἡ γυνή [6]
be) willing (15) : βούλεται [9]
wine (16) : ὁ οἶνος [2]
wise (17) : σοφός [7]
wish (18) : βούλεται [9]
woman (16) : ἡ γυνή [6]

wonder (17) : τὸ θαῦμα [13]

word (17) : ὁ λόγος [5]

worthy (17) : ἄξιος [17]

would (18) : ἄν [12][17][18]

you (18) : σὺ [2]

you know (15) : δῆ [2]

young (16) (17) (18) : νέος [2]

young man (16) : ὁ νέος [2]

you please (18) : δῆποτε [6]

you see (17) : δῆ [2]

Zeus (16) : ὁ Ζεὺς [3]

ENGLISH-GREEK WORD LIST: UNITS 19-22

Based on 'Recasts' 19E, 20E, 21E, 22E. Numbers in (—) refer to recasts; numbers in [—] refer to Greek - English Word Lists.

a(n) (19) (20) : τις, τι [2]

be) able (19) (20) (22) : δύναται [14]

a certain (19) : τις, τι [2]

according to (21) (22) : κατά [5] + accus.

achieve (22) : τυγχάνει [14] + gen.

act (19) : ποιεῖ [3]

after all (19) : τοίνυν [3]

agree (19) (20) : ὁμολογεῖ [4]

(19) : συγχωρεῖ [3]

agree with (21) : συγχωρεῖ [3] + dat.

all (19) (20) (21) (22) : πᾶς [4]

all over (20) : κατά [5] + accus.

allow (21) : εἶ [16]

(22) : ἐπιτρέπει [18]

almost (21) : ὥς ἔπος εἰπεῖν
[3][8] [21]

also (21) : --- δὲ αὖ---
[2][9]

although (19) : καίπερ [19] + ptcple.

always (19) (20) : ἀεὶ [7]

ancient (19) : ἀρχαῖος [3]

and (19) (20) : ...δέ [2]...

(21) : ...μὲν [2]...
...δέ [2]...

(19) (20) (21) (22) : καί [2]

(20) : ...τε καί...
[3][2]

and also (21) : καὶ μὴν [2][7]

any - no (22) : οὐδεὶς [6]

anyone / thing (22) : τις, τι [2]

approve (21) : προσίεται

argument (21) : ὁ λόγος [5]

as (22) : ὅτε

(19) (20) (21) (22) : ὥς [3]

(19) : ὥσπερ [3][3]

as much as possible (22) :

ὥς μάλιστα [3][10]

Athenian (22) : ὁ Ἀθηναῖος [2]

Athenian citizen (22) : ὁ Ἀθηναῖος [2]

at the same time (19) (21) : ἅμα [12]

authority (22) : ἡ ἐξουσίᾳ

bad (20) : κακός [5]

barbarian (21) : βάρβαρος

base (21) : αἰσχρός [5]

be (19) (20) (21) (22) : ἐστί [2]

(20) : ἔχει [2]

be about (to) (22) : μέλλει [14]

because (22) : διότι [8]

become (20) : γίγνεται [10]

be expedient (22) : συμφέρει [18]

be going (to) (21) : μέλλει [14]

behave (22) : ἔχει [2]

be present (22) : πάρεστι [15]

- be so* (19) : ἔστι [2]
 (19) : οὕτως ἔχει [3][2]
be together (21) : σύνεστι [15]
body (21) : τὸ σῶμα [12]
be) born (20) : γίγνεται [10]
both ... and (22) : ...τε καὶ...
 [3] [2]
bravery (19) (20) : ἡ ἀνδρεία [12]
brim full (19) : περίμεστος [12]
bring to bear (19) : προσφέρει [16]
but (19) (20) (21) (22) : ἀλλά [2]
 (19) : ἀλλὰ μὴν [2][7]
 (19) (20) (21) : ...δέ [2]...
 (20) (21) : ...μέν [2]...δὲ [2]...
by (19) (20) : ὑπὸ [6] + *gen.*
so) call (20) : καλεῖ [2]
chance (21) : τυγχάνει [14]
be) cheerful (19) : θαρρεῖ [17]
citizen (22) : ὁ πολίτης
city (20) : ἡ πόλις [6]
civility (22) : ἡ καλοκάγαθία [13]
come to an agreement together (19) :
 συνομολογεῖ [17]
come to recognize (20) : γινώσκει [2]
comic poet (21) : ὁ κωμφοποιός
concede (21) : συγχωρεῖ [3]
condemn (22) : καταγινώσκει [24]
consider (20) (21) : ἡγεῖται [8]
 (21) : νομίζει [3]
contract (19) (20) : ἡ συνθήκη
contradict (22) : ἀντιλέγει [20]
contrary (21) (22) : ἐναντίος [3]
contrary to (19) : ἐναντίος [3]
 (20) : παρά [2] + *accus.*
control (22) : κυβερνᾷ
convention (21) : ὁ νόμος [18]
courage (20) : ἡ ἀρετή [9]
day (22) : ἡ ἡμέρα [22]
death (22) : ὁ θάνατος [SR]
desire (22) : ἐπιθυμεῖ [12] + *gen.*
be a) desirer (22) : ἐπιθυμεῖ [12] +
gen.
despise (19) : ὀλιγωρεῖ [13] + *gen.*
destroy (19) : ἀπόλλυσι [9]
die (22) : ἀποθνήσκει [6]
be) different (21) : διαφέρει [10]
make a) display (of) (20) :
 ἐπιδείκνυται [13]
dispute (22) : ἀμφισβητεῖ [14]
do (19) : δρᾷ [18]
 (22) : ποιεῖ [3]
 (20) : πράττει [9]
dog (21) : ὁ κύων [4]
do injustice (19) : ἀδικεῖν ἀδικεῖ
 [13] [6]
earth (20) : ἡ γῆ [7]
educate (22) : παιδεύει [6]
else (22) : ἄλλος [3]
endanger (22) : κινδυνεύει [3]
entire (20) : ὅλος [8]
entrust (22) : ἐπιτρέπει [18]

equal balancing (21) : ἰσόρροπος [15]

escape notice (19) : λανθάνει [8]

establish (21) : καθίστησι

even if (22) : εἰ καὶ [2][2]

(21) : καὶ ἔάν [2][17]

everywhere (20) : πανταχοῦ [3]

example (20) : τὸ παράδειγμα [17]

father (19) : ὁ πατήρ [2]

flee (21) : φεύγει [2]

follow (21) : ἑπεται [7]

for (19) (20) (21) : ... γὰρ [2]...

formerly (19) : τὸ πρότερον [13]

friend (22) : ὁ φίλος [2]

further (20) : μήν [7]

gain advantage (20) : πλεονεκτεῖ [6]

give (20) : δίδωσι [4]

(22) : ἀποδίδωσι [4]

go (20) : εἶσι/ἔρχεται [4][13]

go around (21) : περιέρχεται [7]

gratify (21) (22) : χαρίζεται [27] + *dat.*

great (19) : μέγας [9]

happen (22) : τυγχάνει [14]

have (19) (20) : ἔχει [2]

headpiece (22) : τὸ κεφάλαιον [7]

hear (22) : ἀκούει [14]

Hellene (21) : ὁ Ἕλλην

him / her / it (self) (22) : αὐτόν [2]

(19) (20) (21) (22) : ἐαυτόν [8]

honour (22) : ἡ τιμή [6]

hope (19) : ἡ ἐλπίς [11]

horse (21) : ὁ ἵππος [4]

hostile (21) : ἐχθρός [8]

however (19) (20) : μέντοι [2]

(22) : ... μέν [2]. (*preceding sentence*) .. δέ [2]...

howsoever (19) : ὅπως [22]

I (22) : ἐγώ [2]

if (19) : ἔάν [17]

(20) (21) (22) : εἰ [2]

if not (21) : ἔάν μή [17][10]

in accordance with (19) (20) (21) :

κατά [5] + *accus.*

in actuality (20) (21) :

τῷ (γ') ὄντι [2][13]

infer (22) : (συν)τεκμαίρεται [17]

inhabit (20) : οἰκεῖ [8]

in order that (19) : ἵνα [3][17][18]

in regard to (20) : κατά [5] + *accus.*

(21) (22) : πρὸς [3] + *accus.*

in relation to (19) : κατά [5] + *accus.*

be) in revolution (20) : στασιάζει [3]

in whatsoever way (21) : ὅπως ἂν

[22][12][17][18]

is = has (21) : ἔχει [2]

I suppose (19) : δῆ [2]

(19) : δῆπου [8]

judge (22) : κρίνει [2]

just (19) (21) : δίκαιος [3]

- keep safe* (20) : σώζει [9]
law (19) (20) (21) (22) : ὁ νόμος [18]
lead (21) : φέρει [13]
learn (22) : μαθαίνει [3]
least (22) : ἥκιστα [15]
lest (19) : ἵνα μή [3][17][18][10]
 (20) : μή [10][17][18]
like (20) : ὅμοιος [9]
be) likely (22) : μέλλει [14]
look at (20) : σκοπεῖ [18]
look away (20) : ἀποβλέπει [17]
make (19) : ποιεῖ [3]
man (20) (21) : ὁ ἀνὴρ [2]
 (19) (20) (21) (22) : ὁ ἄνθρωπος [4]
manage (22) : διοικεῖ
matter (19) (21) : τὸ πρᾶγμα [9]
 (19) : τὸ χρῆμα [20]
to) meet (20) : ὁμόσε [18]
mix together with (21) :
 συμμίγνυσι [13]
as) much ... as (20) : ὅσος ἄν
 [17][12][17][18]
much / many (19) (20) (21) : πολὺς [6]
must (22) : χρῆ [18]
nature (19) (20) (21) : ἡ φύσις [17]
be) necessary (21) (22) : δεῖ [12]
 (20) : χρῆ [18]
necessity (19) (20) : ἡ ἀνάγκη [14]
need additionally (19) :
 προσδέεται [9] + *gen.*
newfangled (21) : καινός [3]
no (21) : οὐδεὶς [6]
noble (21) : γενναῖος [5]
nobody / thing (21) : μηδεὶς [7]
 (19) (20) (22) : οὐδεὶς [6]
nor (22) : οὐδέ [2]
not (19) (20) : μή [10]
 (19) (20) (21) (22) : οὐ [2]
note (20) : ὁρᾷ [6]
not even (22) : οὐδέ [2]
not only ... but also (19) : οὐ μόνον ... ἀλλὰ καὶ
 [2] [3] [2] [2]
now (19) : νῦν [2]
obedient (22) : εὐπειθής [6]
obey (19) : πείθεται [15] + *dat.*
once upon a time (19) : ποτέ [6]
one (20) : εἷς [10][15]
only (20) : μόνος [3]
on the one hand ... but on the other hand (19) :
 ... μὲν [2] ..., ... δέ [2] ...
opportunity (22) : τὸ καιρὸν [20]
or (20) : ... δέ [2] ...
 (19) (21) : ἢ [2]
or rather (21) : μᾶλλον δέ [20][2]
other (19) (20) : ἄλλος [3]
 (21) : ἕτερος [8]
ought (21) : δεῖ [12]
be) overproud (19) (20) : ὑπερσεμνύνεται [20]
overturn (20) (21) : ἀνατρέπει [9]
ox (21) : ὁ βοῦς [4]

- perhaps* (22) : ἴσως [12]
philosopher (20) (21) : ὁ φιλόσοφος
place (19) : τίθησι [11]
power (19) : ἡ δύναμις [9]
praise (19) : ἐπαινεῖ [12]
prefer (19) (20) : βούλεται [9]
provide (20) : παρέχει [3]
punish (19) : κολάζει [8]
rather (19) (22) : μάλλον [20]
recognize (20) : γινώσκει [2]
regarding (19) : περί [3] + *accus.*
resist (19) : ἀνθίσταται [12] + *dat.*
restrain (22) : κατέχει [14]
rightly (22) : ὀρθῶς [3]
run away (19) (22) : ἀποδιδράσκει [12]
sacrifice (19) : προῖεται
same (19) (20) : αὐτός [2]
save (22) : σώζει [9]
say (21) (22) : λέγει [2]
seem good (19) : δοκεῖ [2]
shameful (21) : αἰσχρός [5]
show (22) : ἀποδείκνυσι [17]
shrink (19) : ὀκνεῖ [17]
simply (21) : ἀπλῶς [9]
slavishly (22) : ὑπηρετικῶς [9] /
 δουλίκως
small (19) (20) : μικρός [7]
so (20) (21) : ὥστε [6]
so-therefore (20) : οὐκοῦν [3]
so as (22) : ὥστε [6]
some (19) : τις, τι [2]
so that (19) : ὥστε [6]
soul (22) : ἡ ψυχὴ [4]
stand against (20) : ἀνθίσταται [12]
 + *dat.*
stand together (19) : συνίσταται
story (22) : ὁ λόγος [5]
strike down (20) : καταβάλλει [6]
stronger (19) (20) : κρείττων [15]
subsequent to (20) : μετὰ [12] + *accus.*
such (21) : τοιοῦτος [3]
such...as who (22) :
 τοιοῦτος [3] ... οἷος [3]
such great (19) : τοσοῦτος [6]
suffer (19) (20) : πάσχει [13]
take advantage (22) : πλεονεκτεῖ [6]
terrible (19) : δεινός [10]
than (22) : ἢ [2]
that (22) : ἐκεῖνος [6]
 (19) (20) (21) (22) : ὅτι [2]
that - with the result that (19) : ὥστε [6]
themselves (19) : σφᾶς αὐτοῦς [14][2]
therefore (19) : ἄρα [3]
 (21) : ὥστε [6]
think (21) : φροντίζει [18]
this (22) : ὅδε [9]
 (19) (20) : οὗτος [2]
thus (19) (20) (21) (22) : οὕτω(ς) [3]
time (20) : ὁ χρόνος [9]

to (20) : εἰς [3] + *accus.*

(21) : πρὸς [3] + *accus.*

truly (20) : ὡς ἀληθῶς [3][10]

two (21) : δύο [15]

unjust (20) : ἄδικος [3]

be) unjust (19) : ἀδικεῖ [6]

unjustly (22) : ἀδίκως [14]

unless (22) : εἰ μὴ [2][10]

use (19) (20) (21) : χρῆται [9] + *dat.*

utter (21) : φθέγγεται [19]

valid (20) : κύριος [15]

very much / many (19) : πάμπολυς [14]

weaker (19) : ἥττων [15]

well (22) : εὖ [11][20]

what kind (20) : ποῖος [6]

when (22) : ἐπεὶ [9]

(22) : ὅτε [15]

where (20) : ἵναπερ [3][3]

wherever (21) : ὅποι ἄν [12][17][18]

who / which / that (19) (20) (22) : ὅς [2]

whole (20) : ὅλος [8]

who / whatsoever (22) : ὅς [2]

why (20) : πῶς [2]

be) willing (22) : βούλεται [9]

(22) : ἐθέλει [19]

wish (22) : βούλεται [9]

(20) : ἐθέλει [19]

with (21) (22) : μετὰ [12] + *gen.*

woman (21) : ἡ γυνή [6]

wonder (21) : τὸ θαῦμα [13]

wonderful (22) : θαυμάσιος [8]

would (19) (20) (21) (22) : ἄν [12][17][18]

would ... have (22) : ἄν [12][17][18]

do) wrong (19) : κακουργεῖ [6]

ENGLISH-GREEK WORD LIST: UNITS 23-26

Based on 'Recasts' 23E, 24E, 25E, 26E. Numbers in (—) refer to recasts; numbers in [—] refer to Greek-English Word Lists.

- about* (26) : περί [3] + acc.
above (26) : ὑπέρ [6] + gen.
absolutely (26) : ἀτεχνῶς [12]
accept (24) : ἀποδέχεται [10]
according to (23) (25) : κατά [5] + acc.
accurate (23) : ἀκριβής [12]
accurately (26) : ἀκριβῶς [12]
accusation (23) : τὸ ἔγκλημα [6]
accuse (23) : κατηγορεῖ [21] + gen.
actually (24) : καί [2]
admit (23) : ὁμολογεῖ [4]
afterwards (23) : ἔπειτα [10]
against (23) : πρός [3] + acc.
agree (23) : συγχωρεῖ [3]
all (23) (24) (26) : πᾶς [4]
although (25) : καίπερ [19]
always (23) : ἀεὶ [7]
and (24) (25) : ...δέ [2]...
 (23) (24) (25) (26) : καί [2]
and again (23) : καὶ μὴν [2][7]
and further (24) : καὶ μὴν [2][7]
and he (23) (26) : ὁ δέ [2]
and indeed (23) : καὶ δὴ καί [2]
and yet (24) : καίτοι [28]
anger (24) : ἡ ὀργή [3]
anger (23) : ὀργίζει [13]
another (24) : ἄλλος [3]
anyone / thing(matter) (24) : ὅτισοῦν [18]
anyone / thing (24) (26) : τις, τι [2]
anywhere else (23) : ἄλλοθί που [14][2]
apology (23) : ἡ ἀπολογία
arouse (23) : ἐγείρει [3]
art (25) : ἡ τέχνη [13]
as (23) (26) : ὥς [3]
as-by how much (24) : ὅσος [17]
as if (24) (26) : ὥσπερ [3][3]
ask (24) : αἰτεῖται [14]
as much ... as (25) : τοσοῦτος ... ὅσος
 [6] [17]
assert (24) : διίσχυρίζεται [24]
associate with (24) : ὁμιλεῖ [14] + dat.
association (25) : ἡ ὁμιλία
as to (23) : ὥστε [6]
be) at a loss (23) : ἀπορεῖ [4]
at any time (24) : ποτε [6]
at the hands of (26) : ὑπό [6] + gen.
bawd (25) : ὁ μαστροπός [5]
be (23) (24) (25) (26) : ἐστὶ [2]
be afraid (26) : δέδοικε / δεῖδει [23]
because (24) : διότι [8]
become (26) : γίγνεται [10]
be confident (26) : θαρρεῖ [17]

be deficient (24) : ἐνδεῶς ἔχει [7][2]

behave (25) (26) : προσφέρεται [16]

be in need (25) : προσδέεται [9]

be keen on (25) : σπεύδει [3]

belonging to others (25) : ἀλλότριος [22]

benefit (26) : ὠφελεῖ [4]

be present (2) : πάρεστι [25]

be safe (24) : ἀσφαλῶς ἔχει
[12] [2]

body (26) : τὸ σῶμα [12]

bonds (25) : τὰ δεσμά [6]

both... and (23) : [3][2]

... τε --- ... καί ---

bring (25) : φέρει [13]

but (26) : ἀλλά [2]

(23) (25) : ... δέ [2]

(26) : ... μέν --- ... δέ --- [2][2]

by (24) : ὑπό [6] + *gen.*

call (24) : καλεῖ [2]

call for (26) : παρακαλεῖ [26]

calumniate (23) : διαβάλλει [21]

cast down (24) : καταβάλλει [6]

certain (23) (25) : τις, τι [2]

chance (25) : ἐπιτυχάνει [20]

be) cheered (24) : εὐφραίνεται [20]

child (23) : ὁ παῖς [13]

clear (23) (26) : ὁ ἥλος [6]

clear (23) : σαφής [23]

come upon (24) (25) : καταλαμβάνει [24]

common (25) : κοινός [9]

compare (26) : εἰκάζει [16]

concerning (24) : περί [3] + *acc.*

consider (23) (24) (25) : νομίζει [3]

converse (26) : διαλέγεται [18]

damage (25) : ἡ βλάβη [16]

(25) : βλάπτει

day (25) : ἡ ἡμέρᾱ [22]

defence (24) (25) : ἡ ἀπολογία

demagogue (23) : ὁ δημηγόρος [19]

despot (26) : ὁ δεσπότης [9]

die (26) : ἀποθνήσκει [6]

difficult (24) : χαλεπός [6]

disease (26) : ἡ νόσος [7]

dismiss (23) : ἀφίησι [11]

divine (23) : θεῖος [6]

do (23) : ποιεῖ [3]

(23) (26) : πράττει [9]

doctor (26) : ὁ ἰατρός [9]

do to the end (25) : διαπράττει [12]

do wrong (25) : κακουργεῖ [6]

each (24) (26) : ἕκαστος [5]

each other (24) : ἀλλήλους [3]

earth (25) : ἡ γῆ [7]

educate (25) : παιδεύει [6]

Egyptian (25) : ὁ Αἰγύπτιος

endure (24) : ὑπομένει

entertain oneself (26) : ἐστιᾶται [3]

entrust (23) : ἐπιτρέπει [18]

equal (24) : ἴσος [22]

escape notice of (24) : λανθάνει [8]

even (23) : καί [2]

even if (24) : εἰ καί [2][2]

everyone / thing (25) : πᾶς [4]

evil (24) : τὸ κακόν [5]

except (26) : πλὴν [23]

excessively (24) : λίαν

exhibit (24) : ἐπιδείκνυται [13]

explain (26) : διηγεῖται [25]

expound (24) : ἐξηγεῖται [20]

favour (24) : ἡ χάρις [4]

fee (26) : ὁ μισθός [18]

feel pain (26) : ἀλγεῖ

fewer (24) : ἥττων [15]

find (23) : ἐξευρίσκει [21]

first (23) : πρῶτος [9][15]

five hundred (23) : πεντακόσιοι

follow up (23) :

ἐπέξεισι/ἐπεξέρχεται [10] + *dat.*

for (23) (24) (25) (26) : ...γάρ--- [2]

foresee (25) : προορᾷ [8]

from (24) : παρά [2] + *gen.*

from thence (24) : ἐντεῦθεν [23]

gentility (25) : ἡ καλοκαγαθία [13]

gladly (24) : ἡδέως [9]

go around (23) : περίεσι / περιέρχεται [7]

good (26) : ἀγαθός [5]

gratitude (25) : ἡ χάρις [4]

great (25) (26) : μέγας [9]

Greek (25) : ὁ Ἕλληνα

habit (26) : ὁ τρόπος [6]

happen (24) (26) : τυγχάνει [14]

harm (24) : ἡ βλάβη [16]

harsh (25) : χαλεπός [6]

have (25) : ἔχει [2]

he / she / it (26) : ἐκεῖνος [6]

here (24) : ἐνταῦθα [15]

him / her / it (23) (24) (25) (26) :

αὐτόν[2]

him / her / itself (24) (26) : αὐτός[2]

honour (23) : ἡ τιμή [6]

house (23) : ἡ οἰκία [8]

how (24) (26) : πῶς; [2]

how much / many (26) : ὅσος [17]

hurt (26) : βλάπτει

I (23) (24) : ἐγώ [2]

if (24) (26) : εἰᾶν [17]

(23) (25) : εἰ [2]

if...not (25) : εἰ μή [2][10]

in (23) (25) : ἐν [8] + *dat.*

(24) : ἐπί [9] + *gen.*

in accordance with (26) :

κατά [5] + *acc.*

in as much as (24) : ὥς [3] / ὥστε

infer (23) : (συν) τεκμαίρεται [17]

injustice (24) : ἡ ἀδικία [13]

in no way (25) : μηδαμῶς

in order that (24) : ἵνα [3][17][18]

in relation to (25) : πρὸς [3] + acc.

in that (24) : ὅτι [2]

I think (24) (26) : δῆπου [8]

judge (26) : κρίνει [2]

judgement (24) : ἡ κρίσις [18]

juror (23) (25) : ὁ δικαστής [23]

justly (24) : δικαίως [18]

be) keen (23) : σπουδάζει [23]

kill by slitting the throat (25) :

ἀποσφάττει [6]

kindness (25) : ἡ φιλοφροσύνη [3]

knife (26) : ἡ μάχαιρα [19]

know (23) : ἐπίσταται [8]

(25) : οἶδε [22]

land (24) : ἡ γῆ [7]

language (24) : ἡ φωνή [19]

law court (23) : τὸ δικαστήριον [14]

lead (25) : ἄγει [5]

learn (23) : μαθαίνει [3]

left handed (25) : σκαίος

lest (26) : μή [10]

let slip (26) : ἀφίησι [11]

like (26) : ὅμοιος [9]

listen (24) : ἀκροᾶται [22]

look at (23) (25) : σκοπεῖ [18]

look away (26) : ἀποβλέπει [17]

be) mad (23) : μαίνεται [18]

make (24) (25) : ποιεῖται [3]

man (23) (24) : ὁ ἀνὴρ [2]

(23) (24) (26) : ὁ ἄνθρωπος [4]

manifest (24) : φαίνει [10]

manner (25) : ὁ τρόπος [6]

mention (26) : μνημονεύει [13]

moderate (26) : μέτριος [20]

money (25) : τὸ ἀργύριον [4]

much / many (24) (26) : πολὺς [6]

be) necessary (23) : δεῖ [12]

(23) : χρεῖ [18]

necessity (24) (25) : ἡ ἀνάγκη [14]

no (24) (25) : οὐδεὶς [6]

no-one / thing (23) : οὐδεὶς [6]

not (24) : μή [10]

(23) (24) (25) (26) : οὐ [2]

not at all (26) : οὐδέν [6]

not even (23) (25) : οὐδέ [2]

not ignoble (25) : γενναῖος [5]

not only ... but (25) :

οὐ μόνον ... ἀλλὰ καί... [2][3][2][2]

now (25) : νῦν [2]

obey (26) : πείθεται [15] + dat.

observe (24) : θεᾶται [19]

obtain (24) : τυγχάνει [14] + gen.

of poor quality (26) : φαῦλος [26]

of what kind (23) : ὁποῖος

on (24) : ἐπὶ [9] + gen.

on a basis of (24) : ἐκ [8] + gen.

on account of (26) : διὰ [2] + acc.

on behalf of (26) : ὑπέρ [6] + gen.

on condition of (26) : ἐπί [9] + dat.

one (23) (24) (25) : εἷς [10][15]

any) one (23) : τις, τι [2]

oneself (24) : αὐτός [2]

only (23) (25) : μόνον [3]

on the one hand ... and ... on the other hand (26) : ... μὲν---, ... δέ--- [2][2]

on the one hand ... but on the other (23) (26) : ... μὲν---, ... δέ--- [2][2]

on the one hand, but ... on the other hand (24) : ... μὲν---, ... δέ--- [2][2]

on the one hand ... on the other hand (25) : ... μὲν---, ... δέ--- [2][2]

operation (26) : ἡ τομή

opportunity (26) : ὁ καιρός [20]

opposite (23) : ἐναντίος [3]

other (25) (26) : ἄλλος [3]

(25) : ὁ δέ [2]

our (24) : ἡμέτερος [6]

ourselves (25) : ἡμεῖς [2][9]

overmuch (24) : λίαν

one(s) own (24) : οἰκεῖος [6]

pebble (23) : ἡ ψῆφος [30]

perceive (26) : αἰσθάνεται [21]

perhaps (25) (26) : ἴσως [12]

persuade (23) : πείθει [15]

Phaelon (26) : ὁ Φαίλων

philosopher (23) (26) : ὁ φιλόσοφος

place (23) : τίθεται [11]

(26) : τίθησι [11]

Plato (23) : ὁ Πλάτων

pleasant (25) : ἡδύς [9]

poet (23) : ὁ ποιητής [3]

possible (26) : ὡς [3]

be) possible (24) : ἔστι [2]

(24) (25) : πάρεστι [25]

present circumstances (26) :

τὰ παρόντα [25]

promise (26) : ὑπισχνεῖται [24]

proof (23) (25) : τὸ τεκμήριον [3]

property (26) : ἡ οὐσία [19]

prophet (25) : ὁ μάντις [8]

put to shame (25) : αἰσχύνη [23]

quite (24) : μάλα [6]

receive (25) : λαμβάνει [4]

reckoning (26) : ὁ λόγος [5]

refute (23) (24) : ἐλέγχει [17]

reply (24) : ἀποκρίνεται [8]

rich (26) : πλούσιος [20]

rudely (25) : δυσχερῶς [10]

ruler (23) : ὁ ἄρχων

run a risk (24) : κινδυνεύει [3]

say (23) (24) : λέγει [2]

(25) (26) : φησί [4]

Scythian (25) : ὁ Σκύθης

see (24) : βλέπει [19]

(26) : κατανοεῖ [21]

(25) : ὁρᾷ [6]

- seek for* (23) : ζητεῖ [13]
seem (23) (24) : δοκεῖ [2]
shipwreck (24) : ναυᾶγει
show (25) : ἐπιδείκνυσι [13]
 (25) : παρέχει [3]
since (25) : ἐπεὶ [9]
slander (24) : διαβάλλει [21]
snatch (25) : ἄρπάζει
so-ever (23) : δῆποτε [6]
so great (24) : τοσοῦτος [6]
someone / thing (26) : τις, τι [2]
so much / many (23) (26) : τοσοῦτος [6]
sophist (23) : ὁ σοφιστής [17]
so that (24) (25) (26) : ὥστε [6]
sparing (26) : σπάνιος [16]
speech (23) : ὁ λόγος [5]
spend time in (25) : διατρίβει περὶ + acc.
 [10][3]
stone (26) : ὁ λίθος
such an extent (23) : τοσοῦτος [6]
such as (23) : οἷος [3]
such great (25) : τοσοῦτος [6]
suffer (24) (26) : πάσχει [13]
take (24) : λαμβάνει [4]
take away (25) : ἀφαιρεῖ [15]
take care (25) : ἐπιμέλεται [9]
take delight (24) : ἡδεται [16]
take in hand (25) : ἐπιχειρεῖ [15]
take place (24) : γίγνεται [10]
take pleasure (24) (26) : τέρπεται [20]
Tantalus (26) : ὁ Τάνταλος [30]
teach (26) : διδάσκει [13]
teacher (23) : ὁ διδάσκαλος [SR]
that (24) (26) : ἐκεῖνος [6]
 (24) (25) : ὅπως [22]
 (23) (24) (26) : ὅτι [2]
 (23) : ὡς [3]
theft (25) : ἡ κλοπή [16]
then (24) : ἔπειτα [10]
thence (23) (25) : ἐντεῦθεν [23]
there (25) : ἐκεῖ [13]
therefore (24) (25) (26) : τοιγάρ
 [9][2]
think (26) : ἡγεῖται [8]
 (24) : νομίζει [3]
 (23) : φρονεῖ [9]
this (23) : ὅδε [9]
 (23) (24) (25) : οὗτος [2]
thus-this (23) : οὗτος [2]
to (23) : εἰς [3] + acc.
to the detriment of (23) :
 κατά [5] + gen.
towards (26) : εἰς [3] + acc.
treat (26) : θεραπεύει [4]
trial (23) : ἡ δίκη [2]
truceless (23) : ἄσπονδος
true (24) : ὡς ἀληθῶς [3] [10]
truth (24) : ἡ ἀλήθεια [11]
twenty (23) (25) : εἴκοσι
two hundred (23) : δι᾽ ἑκατόσι

unclear (23) : ἄδηλος [23]

undergo (26) : ὑποφέρει [6]

understand (23) : γιγνώσκει [2]

(25) : ἐπίσταται [8]

unjust (26) : ἄδικος [3]

use (24) (25) (26) : χρῆται [9] + *dat.*

be) vexed (24) : ἀγανακτεῖ [6]

(24) : χαλεπαίνει [10]

be) vexed concerning (26) :

ἀγανακτεῖ [6]

violence in drink (26) : ἡ παροινία [2]

virtue (24) : ἡ ἀρετή [9]

voice (26) : ἡ φωνή [19]

war (23) : ὁ πόλεμος [9]

watch (24) : θεᾶται [19]

what (24) : ὅς [2]

wheel (25) : ὁ τροχός [17]

whenever (24) (26) : ὅταν [18]

where? (25) : ποῦ; [7]

whether ... whether (26) :

εἴτε ... εἴτε ... [2][3]

who / that / which (25) : οἷος [3]

(23) (25) (26) : ὅς [2]

who? / what? (26) : τίς; τί; [2]

who / whatever (25) : ὅς ἄν [2][12][17][18]

(25) : ὅσος ἄν [12][17][18]

who / whatsoever (24) : ὅστις ἄν
[3][12][17][18]

be) willing (24) : ἐθέλει [19]

wise (23) : σοφός [7]

with (25) (26) : μετά [12] + *gen.*

wonderful (25) (26) : θαυμάσιος [8]

word (24) : ὁ λόγος [5]

worthy (23) (24) : ἄξιος [17]

would (23) (24) (25) (26) : ἄν
[12][17][18]

write (23) : γράφει [12]

wrong (24) : ἀδικεῖ [6]

you (24) : σύ [2]

you know (24) (25) : δὴ [2]

young (23) : νέος [2]

you see (26) : δὴ [2]

ENGLISH-GREEK WORD LIST: UNITS 27-30

Based on 'Recasts' 27E, 28E, 29E, 30E. Numbers in (—) refer to recasts; numbers in [—] refer to Greek-English Word Lists.

- abandon* (30): ἀφίεται [11]
be) able (30): δύναται [14] /
οἷός τε [ἐστί] [3][3][2]
according to (30): κατά [5] + *acc.*
accuse (27): κατηγορεῖ [21] + *gen.*
a certain man (30): τις [2]
actor (27): ὁ ὑποκριτής [18]
actually (27): ὧντως, τῷ ὧντι [2][13]
address (28): προσεῖπε [23]
affably (28) (29): προσφιλῶς [8]
affair (27): τὸ πρᾶγμα [9]
be) afraid (28): φοβεῖται [7]
after (30): ἐν [8] + *dat.*
afterwards (29): ἔπειτα [10]
age (27): ἡ ἡλικία
all (28): ἅπας [9]
(27) (28) (29) (30): πᾶς [4]
allow (28) (29): εἴ [16]
along with (30): ἅμα [12] + *dat.*
already (27): ἤδη [18]
also (27): καί [2]
although (27): καίπερ [19] + *ptcple.*
always (30): ἀεί [7]
and (28): ἀλλά [2]
(27) (28) (29) (30): ...δέ [2]---
(30): ...μέν---, ...δέ--- [2][2]
(27) (28) (29): καί [2]
(29): ...τε [3]
(27) (30): ...τε--- καί--- [3][2]
(30): ...τε καί [3][2]
and again (29): καὶ μὴν [2][7]
Androcles (28) (29): ὁ Ἀνδροκλῆς
and so (28): καὶ μὴν [2][7]
animal (28) (29): τὸ ζῷον [28]
be) annoyed at (28): χαλεπαίνει [10]
another (27): ἄλλος τις [3][2]
any longer (30): ἔτι [7]
anyone / thing (27): τις, τι [2]
anyone whoever (27): ὅστισοῦν [18]
appear (30): φαίνεται [10]
as (27) (29) (30): ὥς [3]
(27) (30): ὥσπερ [3][3]
ask (28): ἀπορεῖτόδε [4][9]
at least (30): γε [2]
at once (27): εὐθύς [8]
be (27) (28) (29) (30): ἐστί [2]
(28) (30): ἔχει [2]
be allowed (29) (30): ἔξεστί [27]
become (28) (29): γίγνεται [10]
behave (29): ἔχει [2]
behold (29): εἶσορᾷ
be lawful (28): ἔξεστί [27]

be legitimate (27) : ἔξεστι [27]
believe (30) : πιστεύει [17]
belly (30) : ἡ γαστήρ [20]
be possible (28) : ἔστι [2]
(30) : πάρεστι [15]
body (28) (29) (30) : τὸ σῶμα [12]
bonds (30) : τὰ δεσμά [6]
both...and... (30) : ...τε--- καί [3][2]
brother (29) : ὁ ἀδελφός
but (27) (28) (29) (30) : ἀλλά [2]
(27) (28) (29) (30) : ...δέ--- [2]
(27) (30) : ...μέν--, ...δέ-- [2]
by means of (30) : διὰ [2] + *gen.*
call (30) : καλεῖ [2]
calumniate (27) : διαβάλλει [21]
chance (30) : ἡ τύχη
charge (27) : τὸ ἔγκλημα [6]
check (27) : κατέχει [24]
chlamys (28) (29) : ἡ χλαμύς
come to an end (30) : τελευτᾷ [30]
command (28) : κελεύει [15]
commit (28) (29) : δρᾷ [18]
compel (30) : ἀναγκάζει [22]
concerning (30) : περί [3] + *acc.*
conduct oneself (27) : προσφέρεται [16]
contrary (30) : ἐναντίος [3]
copy (27) : μιμεῖται [27]
be) courageous (29) : θαρρεῖ [17]
Critobulus (27) : ὁ Κριτόβουλος [8]
defend oneself (27) : ἀπολογεῖται
define (30) : ὀρίζει [28]
delay (29) : μέλλει [14]
desire (30) : ἡ ἐπιθυμία
despise (27) : καταφρονεῖ
die (30) : θνήσκει [22]
divine (30) : θεῖος [6]
do (27) : ποιεῖ [3]
dog (28) (29) : ὁ κύων [4]
drink (30) : τὸ ποτόν [27]
either...or (27) : ἢ...ἢ... [2]
either-neither...or (27) : οὔτε...
οὔτε... [29]
else (27) : ἄλλος [3]
emperor (28) (29) : ὁ αὐτοκράτωρ
end (30) : τελευτᾷ [30]
enrage (28) (29) : ὀργίζει [13]
entire (29) : ἅπας [9]
entrust (30) : ἐπιτρέπει [18]
escape (27) : φεύγει [2]
even (27) : καί [2]
even if (27) : εἰ καί [2][2]
(27) : καὶ [2][12][17][18]
every (28) (29) : πᾶς [4]
everyone / thing (30) : ἅπας [9]
do) evil (27) : κακουργεῖ [6]
experience (27) : ἡ ἐμπειρία [25]
far (27) : πόρρω [20]
fear (28) (29) (30) : φοβεῖται [7]

- (29) : ὁ φόβος
- feed (30) : σιτίζει [27]
- finish off (27) : ἀπεργάζεται [9]
- flee (29) : φεύγει [2]
- flee from (28) (29) : φεύγει [2]
- follow up (27) : ἐπέξισι [10]
- for (27) (28) (29) (30) : ...γάρ--- [2]
- forthwith (28) (29) : αὐτίκα [27]
- free (30) : ἐλεύθερος [9]
- friend (28) (29) : ὁ φίλος [2]
- friendly (28) (29) : φίλος [2]
- full (30) : περίμεστος [12]
- gesticulate (27) : χειρονομεῖ [24]
- gesticulating (27) : τὸ χειρονομεῖν [24]
- go (27) : ἔρχεται [4][13]
- good (28) (29) (30) : ἀγαθός [5]
- gratify (30) : χαρίζειται [27] + *dat.*
- great (28) (29) : μέγας [9]
- guilty (28) (29) : αἷτιος [27]
- habit (28) (29) : ὁ τρόπος [6]
- happen (27) : τυγχάνει [14]
- happen to (27) : τυγχάνει [14] + *ptcple.*
- harmful (30) : βλαβερός [13]
- have (27) (30) : ἔχει [2]
- be) healthy (30) : ὑγιαίνει [15]
- hear (27) : ἀκούει [14]
- he-him (28) (29) : αὐτόν [2]
- he / she / it (29) : ὅδε [9]
- (28) : οὗτος [2]
- help (28) (29) : βοηθεῖ [24]
- hey you! (28) (29) : οὗτος σύ [2][2]
- him / her / it (28) (30) : αὐτόν [2]
- hinder (30) : κωλύει [28]
- hither (28) (29) : δεῦρο [6]
- hope (30) : ἡ ἐλπίς [11]
- how much so ever (30) : ὅσος ἂν
[12][17][18]
- how that (27) : ὅπως [22]
- I (27) (28) (30) : ἐγώ [2]
- (29) : ἔγωγε [2][2]
- if (27) (28) : εἴαν [17]
- (30) : εἰ [2]
- (29) : ἥν
- in (28) (29),: ἐν [8] + *dat.*
- (28) (29) : ἐπί [9] + *gen.*
- in accordance with (27) (30) :
κατά [5] + *acc.*
- induce (30) : ἐπάγει [27]
- in order that (27) (30) : ἵνα
[3][17][18]
- in regard to (27) : πρὸς [3] + *acc.*
- insolence (28) (29) : ἡ ὑβρις
- in some way (27) : πῶς [7]
- in this way (28) (29) : ὥδε [18]
- just (30) : δίκαιος [3]
- just as (27) : ὥσπερ [3][3]
- be) keen (27) : σπεύδει [3]
- kill (28) (29) : ἀποκτείνει [13]
- laugh (28) (29) : γελάει [3]

- own* (27) : ἴδιος [9]
pass (30) : διάγει [23]
pass over (27) : ἔῤ [16]
perfectly (27) : τελέως [3]
perhaps (27) : ἴσως [12]
perish (30) : ἀπόλλυται [9]
be) perplexed (29) : ἀπορεῖ [4]
piety (30) : ἡ εὐσέβεια [4]
plant (30) : τὸ φυτόν [12]
play (28) (29) : παίζει [23]
please (28) (29) : δῆτα [30]
pluck up courage (28) : θαρρεῖ [17]
prefer (30) : βούλεται [9]
present (27) : παρίστησι [24]
previously weary (30) : προαποκάμνει [30]
proudly (28) (29) : σεμνῶς [23]
punish (30) : κολάζει [8]
pursue (28) (29) : διώκει [2]
put forward (27) : προτίθεται [7]
quickly (28) (29) : ταχύ [27]
quietude (28) (29) : ἡ ἡσυχία [21]
rather (28) : μᾶλλον [20]
really (28) (29) : ἦ [3]
reason (30) : ὁ λόγος [5]
recognize (28) (29) : γινώσκει [2]
remain (28) (29) : μένει [7]
respectfully (28) (29) : αἰδημόνως [19]
be) rid (30) : ἀπαλλάττεται [30]
run away (28) : φεύγει [2]
run away from (28) (29) : ἀποδιδράσκει [12]
say (27) : λέγει [2]
see (28) : βλέπει [19]
seem (30) : δοκεῖ [2]
seize on (27) : καταλαμβάνει [24]
self (27) : αὐτός [2]
self-brother (28) : ὁ αὐταδελφός
shameful (28) (29) : αἰσχρός [5]
shoo off (28) (29) : ἀποσοβεῖ
short (30) : βραχύς [22]
show (28) (29) : δείκνυσι [5]
slaughter (28) (29) : ἀποσφάττει [6]
slave (30) : ὁ δοῦλος [9]
smell (28) (29) : ἡ ὁσμή [9]
(28) (29) : ὁσφραίνεται [28]
so as (30) : ὥστε [6]
some (27) : τινες, τινα [2]
so that (27) : ὥστε [6]
soul (30) : ἡ ψυχή [4]
speak (27) (28) (29) : λέγει [2]
speak forth (27) : προαγορεύει [8]
spirited (30) : θυμοειδής [6]
stronger (30) : κρείττων [15]
such as (27) : οἷος [3]
suffer (27) : πάσχει [13]
suggestion (27) : ἡ ὑπόνοια [8]
sycophant (27) : ὁ σὺκοφάντης
take away (28) (29) : ἀφαιρεῖται [25]
take care (27) : ἐπιμελεῖται [9]

- take care of* (30) : ἐπιμελεῖται [9]
terrible (30) : δεινός [10]
than (30) : ἢ [2]
that (27) : ἐκεῖνος [6]
 (28) : ὅπως [22]
 (27) : ὅτι [2]
 (27) : ὥς [3]
the more (27) : μᾶλλον [20]
then (28) : ἔπειτα [10]
therefore (30) : οὖν [2]
think (27) : δοκεῖ τινι [2]
 (30) : νομίζει [3]
 (27) (30) : φρονεῖ [9]
 (27) : φροντίζει [18]
this (28) (29) : ὁ δέ [2]
 (29) : ὅδε [9]
 (27) (28) (29) (30) : οὗτος [2]
thou (29) : σὺ [2]
thus (30) : οὕτω(ς) [3]
thy (29) : σός [2]
trivial (27) : φαῦλος [26]
truly (28) (29) : ἀληθῶς [10]
trust (28) (29) : πιστεύει [27]
use (27) : χρῆται [9] + *dat.*
verily (29) : ἦ [3]
very much (27) : σφόδρα [18]
be) vexed (29) : χαλεπαίνει [10]
way (27) : ὁ τρόπος [6]
we (28) (29) : ἡμεῖς [2]
whenever (28) (29) : ὅταν [18]
who / that / which (27) (30) : ὅς [2]
who? / what? (28) (29) : τίς; τί; [2]
who / whatever (27) : ὅς ἄν [2][12]
 [17][18]
 (30) : ὅστις ἄν [2][12]
 [17][18]
who / whatever you please (27) :
 ὅστιςοὔν [18]
who / whatsoever (30) : ὅς ἄν
 [2][12][17][18]
be) willing (28) (29) : ἐθέλει [19]
without (30) : ἄνευ [28] + *gen.*
word (27) : ὁ λόγος [5]
worthy (27) : ἄξιος [17]
would (27) (30) : ἄν [12][17][18]
write (30) : γράφει [12]
do) wrong (27) : ἀδικοῦ [6]
you (28) (29) : σὺ [2]
young man (27) : ὁ νέος [2]
your (28) : σός [2]
you see (27) (28) (29) : δῆ [2]

A SURVEY OF ATTIC GREEK SYNTAX

This section on Syntax does not pretend to be exhaustive: for full and detailed treatments of the subject of ancient Greek syntax you are referred to the standard reference works listed in the Bibliography (e.g. Goodwin, Smyth). What you are given here is a statement - made as clearly and concisely as possible - of how Attic Greek put its utterances together, generally speaking. We say 'generally speaking' because, as a glance at any of the aforementioned standard works will show, or, better still, as a reading of a piece of ancient Greek will show, while language is understood as 'rule-governed' behaviour, the rules by which a speaker generates new utterances may require specification in considerable detail in order to account for all permissible variations. If Plato or Xenophon should decide, in the middle of an utterance to change tense or case or mood from what we would normally expect from a rule-abiding author, τί γὰρ καὶ φήσομεν, οἷ γε καὶ αὐτοὶ ὁμολογοῦμεν περὶ αὐτῶν μηδὲν εἰδέναι; (*E* 6b) (and cf eg. *E* 5a).

We repeat that the statements which follow represent the major usage of native speakers, and are to be read as basic guides. A full account of all the subtleties of ancient Greek syntax is not the purpose of this outline.

This section is intended for use either as a set of guidelines or a straightforward reference tool. To use it as the former, simply start at the beginning of the section and read on. To use it as the latter, consult individual items in the index which follows. The examples given are taken wherever possible from the *Euthyphro* of Plato and the *Symposium* of Xenophon, and reference is made regularly to relevant passages in the text, mainly in sections C of Units Two to Thirty.

1. Verbal Utterances: Composition

1.10 Components¹

* Complement being taken to include any noun or equivalent, or any adverb or equivalent.

Outline of sections 2 & 3

2. Analysis of Subject	3. Analysis of Predicate
2.10 Noun Phrase	3.10 Verb 3.20 Complement
2.11 Variant Forms	3.11 Variants 3.21 Variants
2.12 Restrictions	3.12 Restrictions 3.22 Noun Phrase
2.13 Modifications	3.13 Modifications 3.23 Adverbial clause
	3.24 Prepositional Phrase

¹ The sequence Subject - Predicate is a conventional *concession* to English speakers; the interrelations in Greek of Subject and Predicate are achieved mainly by *word form* not necessarily by word order. Word order in ancient Greek is usually a device for emphasis, i.e. to transmit meaning on a secondary rather than on a primary level.

2. *Analysis of Subject*

2.10 *Noun Phrases*

2.11 *Variant Forms*

2.11.10 \emptyset = Person ending of verb

e.g. σπεύδω (E 15e)
cf. 2C3

2.11.20 *Noun*

e.g. ὁ οὖν πατήρ ... πέμπει δεῦρο ἄνδρα (E 4C)
cf. 2C3a; 2C3b

2.11.30 *Equivalents* (see 3.22): The rôle of a noun phrase may be assumed by:

2.11.31 *A pronoun*

e.g. γραφὴν σέ τις, ὡς ἔοικε, γέγραπται (E 2a-b)
cf. 2C3

2.11.32 *A relative clause* (see 3.22.17)

e.g. ὁ δ' ἂν θεοφιλὲς ᾗ καὶ θεομῶσές ἐστιν (E 8a)
cf. Unit 5, Problems ι' to ιγ'; Unit 9, Problems η' to ιζ'; 9C5; 11e (b) note 6; 16C5; 18e (b) note 5; 26e (b) note 2

2.11.33 *An adjective*

e.g. φιλούμενόν ἐστι καὶ θεοφιλὲς τὸ θεοφιλές (E 10d)
cf. 5C1; 9C4; 9C4d; 26e (b) note 1

2.11.34 *An infinitive* (see 4.21)

e.g. τὸ μὲν καταγελασθῆναι ἕως οὐδὲν πρᾶγμα
(E 3c)

cf. 9C4; Unit 14, Problems ς' and θ'; 14C 1.1;
14C 1.2; 14C 1.3

2.11.35 *A participle*

e.g. τὸ γὰρ θεομῖσες ὄν καὶ θεοφιλὲς ἐφάνη (E 9c)

cf. 9C4; 13C 1.2

2.11.36 *An adverbial* (see 3.22.16)

e.g. τὰ κάτω πρὸς τὰ ἄνω (S 2.20)

cf. 9C4; 9C4C

2.11.37 *A noun clause* (e.g. Infinitive with or without noun/pronoun subject expressed)

e.g. οὐ δέήσει με συγγυμναστὴν ζητεῖν (S 2.18)

cf. 14C 1.3

2.11.38 *A prepositional phrase* (see 2.13.23 and 3.24)

e.g. οἱ ἐν τῇ ἡλικίᾳ (Thucydides 8.75)

cf. 9C4

2.11.39 *A Particle* (see 4.21)

e.g. τὸ μὲν αὐτοῦ ὄσιον, τὸ δέ τι καὶ ἄλλο (E 12a)

cf. 3F3; 9C4; 9C4b

2.12 *Restrictions on the case of the noun phrase* (see 3.22.11.10)

2.12.10 *Indicative State of Verb requires Nominative:*

2.12.11 *Assertive*

- e.g. ἡ αὐλητρὶς μὲν ἠβλήσεν, ὁ δὲ παῖς ἐκιθάρισε
(S 2.2)
cf. 2C3

2.12.12 *Subjunctive*

- e.g. ἐπειδάν τις περὶ τῶν θεῶν λέγῃ ... (E 6a)
cf. 17C 1B5

2.12.13 *Optative*

- e.g. ἀλλ' ἔγωγε φαίην ἄν (E 9e)
cf. 18C 1A2

2.12.20 *Imperative State of Verb requires Nominative*
(see 3.12.31.30 and 3.12.62)

- e.g. ὁ παῖς ἐγχεάτω μοι τὴν μεγάλην φιάλην
(S 2.23)
cf. 16C1; 16C3; 28C3

2.12.30 *Infinitive State (in indirect discourse)*
(see 3.22.18.31)

2.12.40 *Participial State may demand:* (see 4.32 - 4.34)

2.12.41 *Nominative*

- e.g. σὺ ἀκούων (E 6c)
cf. 9C6

2.12.42 *Accusative*

- e.g. ἔχων ... παῖδα ... πάνυ καλῶς καθαρίζοντα
καὶ ὀρχούμενον (S 2.1)
cf. 13C 1.1

2.12.43 *Genitive*

- e.g. ἐμοῦ λέγοντος (E 7c)
cf. 9C6

2.12.44 *Dative*

- e.g. ἐφ' ἧ εἵπας οὕτως ἀδόξῳ οὔσῃ τέχνῃ
(S 4.56)
cf. 13C 1.1

2.13 *Modifications of the noun phrase*

See 4 *Concord*, and note that this applies to modifications of nouns and for equivalents in the predicate as well; see 3.22.20

2.13.10 *Modification may take the form of:*2.13.11 *Adjectives*

See 4.31 on *Concord*

2.13.12 *Participles*

See 4.32 on *Concord*

2.13.13 *Prepositional Phrases* (see 2.11.38 and 3.24)

e.g. αἱ δ' ἀπὸ τῶν ἐλευθερίων μόχθων ὁσμαι̃ ...
 δέονται (S 2.4)
 cf. Unit 16, Problem ιη'; 16C5

2.13.14 *Relative Clauses:*2.13.14.10 *Definite*

e.g. λέγε μοι δ νῦν δὴ σαφῶς εἰδέναι
 δι' ἰσχυρίζου (E 5c)
 cf. 9C5; 16C5

2.13.14.20 *Indefinite:*2.13.14.21 *In Assertive Mood*

e.g. ὅστις δ' ἐπὶ μεγίστοις τὸ ἐπίφθονον
 λαμβάνει (Thucydides 2.64)
 cf. 9C5; 16C5

2.13.14.22 *In Subjunctive Mood*

- e.g. δίδαξον ... ἵνα ... ὃ μὲν ἂν τοιοῦτον
 ᾗ ... φῶ (E 6e)
 cf. 17C1b; 17C1B5; 30e (b) note 3

2.13.14.23 *In Optative Mood*

- e.g. διδασκέτω ὃ τι βούλοιτ' ἂν αὐτῇ
 ἐπισταμένη χρῆσθαι (S 2.9)
 cf. 18C1B

2.13.15 *Other cases of nouns or equivalents:*2.13.15.10 *Descriptive genitive*

- e.g. ἡμᾶς ἐκκαθαίρει τοὺς τῶν νέων τᾶς
 βλάστᾶς διαφθείροντας (E 3a)
 cf. 6C1; 22F3

2.13.15.20 *Possessive (note the two possible word orders)*

- cf. 4.31.10

2.13.15.21 *Article GENITIVE Noun*

- e.g. τὴν τῆς παιδὸς ὄρχησιν (S 2.21)
 cf. 6C1.3

2.13.15.22 *(Article) Noun Article GENITIVE*

- e.g. ἐλαίου δὲ τοῦ ἐν γυμνασίοις ὁσμῇ ...
 (S 2.4)
 cf. 6C1.3; 9C4a

2.13.16 *Additional or Alternative Subjects (see also 5)*

- e.g. ταῦτα δὴ οὖν καὶ ἀγανακτεῖ ὃ τε πατήρ καὶ
 οἱ ἄλλοι οἰκεῖοι (E 4d)
 cf. 2C3

3. Analysis of Predicate

3.10 Verb (with or without Complement)

cf. 2C3b

3.11 Variant Forms

3.11.10 \emptyset = Suppression or non-repetition of:

3.11.11 Copulative/Stative Verb (Suppression)

e.g. τίς οὗτος; (E 2b)

cf. 2C3a; 2C3e 11; 3C4

3.11.12 Verb in a yes/no reply (non-repetition)

e.g. οὐ γὰρ οὖν (E 2b)

cf. 2C3e 1; 11F3

3.11.13 Verb (non-repetition)

e.g. ἦντινα;

cf. 2C3e

3.11.20 Verb

e.g. τί νεώτερον, ὦ Σώκρατες, γέγονεν; (E 2a)

cf. 2C3; 3C3

3.11.30 Equivalents

(in restricted situations, usually subordinate clauses)

3.11.31 Infinitives

See 3.22.18.31

3.11.32 *Participles*

- e.g. καίπερ γυνή οὔσα (S 2.12)
 cf. 13C1.1; 13C2.1; 19F3; 21C4; 21C5; Unit 26
 Problem ε'; 30F3

3.11.33 *Auxiliary clauses*

- e.g. οὐ πρόθυμός με εἶ διδάξαι (E 14c)
 cf. 21C4

3.12 *Restrictions on the Verb*3.12.10 *Intent* (Statements, Questions, or Commands, and Types thereof)

See 3.12.30, 3.12.70

3.12.20 *Status* (i.e. verb of a principal or subordinate clause)For *Subordinate* clauses see esp. 2.13.24, 3.22.17, 3.22.18, 3.23For *Principal* clauses see this section3.12.30 *Mood:*3.12.31 *Assertive:*3.12.31.10 *Statements* (Indicative)e.g. οὗτοι δὴ Ἀθηναῖοί γε, ὧς ἑθούφρων,
δίκην αὐτὴν καλοῦσιν ἀλλὰ γραφὴν
(E 2a)

cf. 2C3C

3.12.31.20 *Questions* (Indicative)

e.g. τί γὰρ κωλύει, ὧς Σώκρατες; (E 9d)

cf. 2C3e; 2C3e ii

3.12.31.30 *Commands* (Imperative) (See 2.12.20, 3.12.32.20 and 3.12.62)

e.g. ἀλλὰ μοι εἰπέ (E 6b)

cf. Unit 16, Problem ε'; 16C1; 16C3; 28C

3.12.32 *Subjunctive* (Indicative)

3.12.32.10 *Questions* (deliberative)

e.g. ταῦτα ἀληθῆ φῶμεν εἶναι, ὧς Εὐθύφρων;
(E 6c)

cf. Unit 17 Problems γ' and θ'; 17C1A2

3.12.32.20 *Commands* (See 3.12.31.30)3.12.32.21 *Exhortation*

e.g. ἐπισκεψώμεθα τί λέγομεν (E 7a)

cf. Unit 17 Problems α', β', and η'
17C1a; 17C1A1

3.12.32.22 *Negative Commands* (Aorist Subjunctive)

e.g. ἀλλὰ μὴ με ἀτιμάσης (E 15d)

cf. 28C3; 29C1.1

3.12.32.23 *Emphatic Future Prohibitions* (Aorist Subjunctive)

e.g. οὔτε γὰρ γίγνεται οὔτε γέγονεν, οὐδὲ
οὖν μὴ γένηται (Plato *Republic* 492e)

cf. 29C1.2

3.12.33 *Optative* (Indicative)3.12.33.10 *Statements*3.12.33.11 *Potentials* (Future)

See 3.23.50 and 3.12.33.20

e.g. ὑπηρετική τις ἔν, ὥς ἔοικεν, εἴη
θεοῖς (E 13d)

cf. Unit 18 Problems γ' and ζ'; 18C1A2;
Unit 30 Problems α' to δ'; 30C1A

3.12.33.12 *Wishes* (Future)

e.g. εἰ γὰρ γένοιτο (Xenophon, *Cyropaedia*
6.1.38)

cf. 18C1A1; Unit 30 Problem δ'; 30C1A
(and cf. E 3a βουλοίμην ἔν)

3.12.33.20 *Questions (Potential)* See 3.12.33.11

e.g. πῶς ἂν λελήθοι; (S 3.6)
 cf. 18C1A2; 30C1A

3.12.40 *Tense* (Assertive Indicative only, except in limited instances: i.e. Future tense is retained in participial and infinitive states, and in optative mood; the infinitives can carry a tense value when used in indirect discourse, but this is usually because - particularly in the case of the Aorist infinitive - it represents a Past Aorist Indicative in the original direct discourse).

On peculiarities of the Future, see 3.12.53.10
 and cf. 20C1a.i; 20C1a.ii; 20C1b; 20C1b.i; 20C1b.ii;
 20C1b.iii a and b; 30C2.1.2, 30C2.1.2

On the uses of the tenses and their relation to Aspect, see below 3.12.50

cf. 20C2; 21C1.2

3.12.50 *Aspect* (e.g.'s here deal with Indicative state only; for the imperative see 3.12.62; for the infinitive see 3.22.18.31; for the participial see 3.11.32)

cf. 20C2

3.12.51 *Progressive Aspect*

cf. 13C2.1

3.12.51.10 *Progressive Assertive Indicative Present*

cf. 11e (b) note 3

3.12.51.11 *Progressive function*

e.g. ἀφύλακτον ὃν ἀρᾶται καὶ ἀμελούμενον
 ἰσχυρότερον γίγνεται (S 3.9)
 cf. 20C2; see too 6e (b) note 1

3.12.51.12 *Punctive/ Stative function*

- e.g. ἀποδιδόασιν ὅ τι ἂν λάβωσι; (S 4.3)
 cf. 20C2

3.12.51.20 *Progressive Assertive Indicative Past*3.12.51.21 *Simple statements and/or questions*3.12.51.21.10 *On going ("true progressive")*

- e.g. ἡ δὲ ... ἅμα τε ὥρχεῖτο καὶ
 ἀνερρίπτει ... (S 2.8)
 cf. Unit 12 Problem ια'; 12C1a;
 19e (b) note 3; 21C1

3.12.51.21.20 *Habitual (repetitive)*

- e.g. ἀργύριον ἐλάμβανεν (S 2.2)
 cf. 12C1a; 12C1b

3.12.51.21.30 *Inceptive*

- e.g. ἡ μὲν δὴ παῖς καὶ ὁ παῖς κρύφα
 ἀνέφερον (S 5.9)
 cf. 12C1a

3.12.51.21.40 *Conative*

- e.g. ἔπειθον αὐτούς (Xenophon,
Cyropaedia 5.5.22)
 cf. 12C1; see too 6e (b) note 1

3.12.51.22 *Potentials (present)* See too 3.23.50

- e.g. ἐμοῦ γε ἔνεκα ἔμενεν ἂν ταῦτα οὕτως
 (E 11d)
 cf. Unit 12 Problem ιγ'; 12C1; 12C1b;
 21C1.3

3.12.51.23 *Wishes (present)*

- e.g. εἰ γὰρ τοσαύτην δύναμιν εἶχον ...
 Euripides, *Alcestis* 1072
 cf. 12C1

3.12.52 *Perfective Aspect*3.12.52.10 *Assertive Indicative Present* (statements/questions) i.e. completive

- e.g. καὶ τοῦτο εἴρηται; (E 7b)
 cf. Unit 21 Problems δ' to ζ'; 22C1a

3.12.52.20 *Assertive Indicative Past* (statements/questions) i.e. completive

- e.g. ἐπειδὴ δὲ ἀπειρήκει... (S 2.23)
 cf. 22C1a

3.12.53 *Aorist Aspect* (cf. Unit 26 Problem δ')

3.12.53.10 <Aorist Assertive Indicative Present => Future (statements/questions, and see 3.12.40; 3.22.18.30; 3.23.33 and 3.23.54)

- e.g. ταῦτα μὲν μοι εἰς αὐθις ἐπὶ σχολῆς
 διηγήσῃ (E 6c)
 cf. 20C1a.1

3.12.53.20 *Aorist Assertive Indicative Past*3.12.53.21 *Simple statements/questions - Punctive*

- e.g. ὡς δ' ἄπαξ εἶπαν Πάνυ μὲν οὖν,
 τοῦτο πάντες ἐκ τοῦ λοιποῦ
 ἀπεκρίναντο (S 4.56)
 cf. Unit 21 Problems β' and δ'; 21C;
 21C1.1; 22C1a

3.12.53.22 *Potentials* (Past) See too 3.23.50

e.g. τοὺς θεοὺς ἂν ἔδεισας ... (E 15d)
 cf. 21C1.3

3.12.53.23 *Wishes* (Past)

e.g. εἴθε σοι τότε συνεγενόμην
 Xenophon, *Memorabilia* 1.2.46
 cf. 21C1

3.12.60 *State*3.12.61 *Indicative*

See esp. above 3.12.50

3.12.62 *Imperative*

See 2.12.20 and 3.12.31.30

3.12.63 *Infinitive*

See 3.11.31

3.12.64 *Participial*

See 3.11.32
 cf. 13.C.2.1; 21C1.1, 21C1.2

3.12.70 *Voice* (see 3.21.10)3.12.71 *Active*3.12.71.10 *Transitive Verbs* (see too 3.22.11.11)

e.g. λέγομέν τι φερόμενον καὶ φέρον...
 (E 10a)
 cf. 2C3b

3.12.71.20 *Intransitive verbs*

- e.g. ὑπηρετική τις ἔν, ὥς ἔοικεν, εἴη
θεοῖς (E 13d)
cf. 2C3a

3.12.72 *Middle* (deponents or not) cf. Unit 7 Problem α'3.12.72.10 *Transitive verbs* (see too 3.22.11.11)

- e.g. οὐ γὰρ ἐκεῖνό γε καταγνώσσομαι (E 2b)
cf. 7C1

3.12.72.20 *Intransitive Verbs*

- e.g. ἀλλ' ἴσως οὐδὲν ἔσται, ὧ Σώκρατες,
πρᾶγμα (E 3e)
cf. 7C1

3.12.73 *Passive* (see 3.13.23.21; 3.13.23.22; 3.13.23.33)

- e.g. ὁ πέπλος...ἀνάγεται εἰς τὴν ἀκρόπολιν
(E 6c)
cf. 10C1

3.12.80 *Person* (First, second, or third: this is basically a question of Concord, on which see 4)3.12.90 *Number* (This is also basically a question of concord but with some points worth noting):3.12.91 *Singular verb form demanded by:*3.12.91.10 *Singular Subject*

- e.g. τίς δὴ θεῶν θεραπείᾳ εἴη ἂν ἡ ὁσιότης;
(E 13d)
cf. 2C3

3.12.91.20 *Plural Neuter Subject*

e.g. ἔστι ταῦτα (E 7c)

cf. 3C1b note 2; Unit 3 Problem ις' and κε'

3.12.92 *Dual verb form/dual subject*e.g. νῦν δὲ ὁρᾷς ὅτι ἐναντίως ἔχετον, ὡς
παντάπασιν ἑτέρω ὄντε ἀλλήλων
(E 11a)

cf. Unit 19 Problem β'; 19C1

3.12.93 *Plural verb form for plural Masculine or Feminine Subjects*e.g. ἦν περ, ὃ Σώκρατες, οἱ δοῦλοι τοὺς δεσπότας
θεραπεύουσιν (E 13d)

cf. 2C3

3.13 *Modifications of the Verb (Adverbial):*

3.13.10 *Adverbs Proper*

- e.g. ἡ δὲ θαρρούντως τε καὶ ἀσφαλῶς ταῦτα
διεπραττετο (S 2.11)
cf. Unit 11 Problems δ' and ε'; 11C1; 11C2

3.13.20 *Adverbials* cf. 11C1

3.13.21 *Adverbials "proper"*

- e.g. πάνυ γε (E 13a)
cf. 2C3; 11C1

3.13.22 *Particles*

3.13.22.10 *Intensifiers*

- e.g. ἔπη γάρ που νῦν γε; (E 12c)
cf. 2C3; 4C2

3.13.22.20 *Negators*

- e.g. οὐκ, ἀλλὰ διὰ τοῦτο (E 10b)
cf. 2C3c; 2C3e.i; 24e (b) note 4

3.13.23 *Nouns or adjectives in different cases*

3.13.23.10 *Accusative*

- e.g. τὰ σκέλη μὲν παχύνονται, τοὺς ὤμους
δὲ λεπτύνονται (S 2.17)
cf. 11C1

3.13.23.20 *Dative*

3.13.23.21 *Instrument*

- e.g. οὐδεὶς μύρω χρίεται (S 2.3)
 cf. Unit 8 Problem β'; 8C1c; 10C1

3.13.23.22 *Agent* (especially with verbal adjectives, and sometimes with perfective passives)

- e.g. οὐδεὶς ... τολμᾷ λέγειν, ὡς οὐ τῷ
 γε ἀδικοῦντι δοτέον δίκην (E 8d-e)
 cf. Unit 10 Problem ζ'; 10C1; 11C3;
 11C3b; 27C1

3.13.23.23 *Interest*

- e.g. τὰ ... ἄλλα ἱερὰ ἡμῖν καταπεποίκιλται
 (E 6b-c)
 cf. 8C1a; 8C4; 11C3a

3.13.23.24 *Cause*

- e.g. εἴτ' οὖν φθόνῳ ὥς σὺ λέγεις ..(E 3d)
 cf. 8C1

3.13.23.25 *Description/Manner*

- e.g. ὁ Σωκράτης μάλα ἐσπουδακότι τῷ
 προσώπῳ ... ἔφη (S 2.17)
 cf. 8C1

3.13.23.26 *Possession*

- e.g. οὐ γάρ που καὶ σοῖ γε δίκη τις οὔσα
 τυγχάνει πρὸς τὸν βασιλέα ὥπερ ἐμοί
 (E 2a)
 cf. 8C1b

3.13.23.27 *"Circumstantial"*

- e.g. καὶ πόλεμον ἄρα ἡγήσῃ σὺ τῷ ὄντι...;
 (E 6b)
 cf. 8C1; 8e (b) note 3; 15F3

3.13.23.30 *Genitive* (see 2.11.36 and cf. 9C4c)

3.13.23.31 *Cause*

e.g. τοῦτον ... ἀγασθεὶς τῆς ... πραγμάτων
(Xenophon *Cyropaedia* 2.3.21)
cf. 6C1.4

3.13.23.32 *Objective*

e.g. τῶν μετεώρων φροντιστῆς (S 6.6)
cf. 6C1.4

3.13.23.33 *Agent* (with preposition ὑπό: see 3.24.12)

e.g. φιλεῖται ὑπὸ θεῶν (E 10a)
cf. 6C1.1; Unit 10 Problem δ'; 10C1; 27C1

3.13.30 *Comparison of adjectives/adverbs*

3.13.31 *Comparative in Nominative/Accusative case plus
Object compared in Genitive case*

3.13.31.10 *Comparative degree*

e.g. ἡ γυναικείᾳ φύσιν οὐδὲν χείρων τῆς
τοῦ ἀνδρὸς οὕσα τυγχάνει (S 2.9)
cf. Unit 15 Problem ι'; 15C3; 23F3

3.13.31.20 *Superlative degree*

e.g. πλουσιώτατος εἰς ἀνθρώπων (S 3.13)
cf. Unit 15 Problem ι'; 15C3

3.13.32 *Comparative in Case 1 plus ἢ plus Object compared
also in Case 1*

e.g. τῶν δὲ ῥῖνων ποτέρᾳ καλλίῳ, ἢ σὴ ἢ ἡ ἐμῇ;
(S 5.6)
cf. 15C3

3.13.33 *Modification of Superlative degree to expand meaning* (i.e. "as X as possible")

- e.g. ὅπως ἔσονται ὅτι ἄριστοι (E 2d)
 (cf. E 16 ὅτι ἄμεινον)
 cf. 15C3

3.13.40 *Additions/Alternatives* (see also 5)

- e.g. τόδε δέ σου ἐνενόησα ἅμα λέγοντος καὶ πρὸς
 ἑμαυτὸν σκοπῶ. (E 9C)
 cf. 2C3; 26e (b) note 5

3.20 *Complement*3.21 *Variant Forms* cf. 2C3b3.21.10 \emptyset 3.21.11 *After a non-transitive verb*

e.g. ἀλλ' ἔστιν αὕτη ἡ διαφορᾶ (E 7d)
 cf. 2C3a; 3C4

3.21.12 *After or within a passive verb*

e.g. τὸ ἀγόμενον δὴ διότι ἄγεται ...
 (E 10b)
 cf. 10C1

3.21.13 *In some cases a complement is not repeated*
 (cf. 3.11.20) or its suppression might be
 regarded as an instance of non-repetition

e.g. διώκω (E 3e)
 cf. 2C3

3.21.20 *Noun Phrase* See below 3.223.21.30 *Adverbial Clause* See below 3.233.21.40 *Prepositional Phrase* See below 3.24

3.22 *Noun Phrase* (see 2.11.30)3.22.10 *Variants*3.22.11 *Nouns*3.22.11.10 *Restrictions on the nouns* (cf. 2.12)3.22.11.11 *Case depends on verb* (mood or state of which is immaterial)3.22.11.11.10 *Nominative after copulative verbs*
(see 4.31.20)

e.g. εἰ καλοκάγαθιά ἐστὶν ἡ
δικαιοσύνη (S 3.4)
cf. 3C4; 9C6

3.22.11.11.20 *Accusative after transitive verbs*3.22.11.11.21 *'Direct Object'*

e.g. φεύγεις αὐτὴν ἢ διώκεις; (E 3e)
cf. 2C3b

3.22.11.11.22 *'Double Accusative'*

e.g. οὕτω ῥᾷστά με διδάξεις ὁ
ὑπέσχου (E 9d)
cf. 2C3b

3.22.11.11.30 *Genitive after certain verbs*3.22.11.11.31 *'Partitive Sense'*

e.g. αὐταὶ γὰρ τούτου ὄχουσιν (S 2.4)
cf. 6C1.2; Unit 7, R2a note; 14C5

3.22.11.11.32 *'Objective Sense'*

e.g. τῷ πατρὶ φόβου ἐπεξέρχομαι (E 4d)
cf. 6C1.4; 14C5

3.22.11.11.40 *Dative*3.22.11.11.41 *After certain verbs*

e.g. τί οὖν χρήσῃ αὐτοῖς; (S 2.17)
cf. 8C1e; 17C3

3.22.11.11.42 *'Indirect Object'*

e.g. σὺ δὲ Στησιμβρότῳ τε καὶ
'Αναξιμάνδρῳ καὶ ἄλλοις πολλοῖς
πολὺ δέδωκας ἀργύριον (S 3.6)
cf. Unit 8, Problem ζ'; 8C1a; 25F3

3.22.11.12 *Number* (may be singular, dual, plural)3.22.12 *Adjectives* (sometimes articulated)

e.g. σαὶ γὰρ αἱ ὑποθέσεις εἰσὶν (E 11c)
cf. 5C1

The same restrictions apply as for nouns (3.22.11.10) with the addition of concord in the case and number of unarticulated complementary adjectives after a copulative/stative verb; see 4.

3.22.13 *Pronouns*

e.g. τί γὰρ καὶ φήσομεν; (E 6b)
cf. 2C3b; 2C3e.ii

On restrictions, see 3.22.12.

3.22.14 *Infinitives* cf. 14C1.23.22.14.10 *Without article*3.22.14.11 *Complementary Infinitive*

e.g. μετριοτέρᾱν βούλομαι ποιῆσαι αὐτήν
(S 2.19)
cf. Unit 14 Problems ζ' and η'; 14C1.2;
22e (b) note 2

3.22.14.12 *In indirect discourse where the subject of the verb is the same as the subject of the infinitive* (see 3.22.18.31.10)

3.22.14.20 *With article*

e.g. τὸ τοίνυν παρ' οἶνον λῦπεῖν τοὺς
συνόντας, τοῦτ' ἐγὼ κρῖνω παροινίᾱν
(S 6.2)

cf. 14C1.1; 14C1.3

For restrictions, see 3.22.11.10.

3.22.15 *Participle*

e.g. προλέγων αὐτοῖς τὰ μέλλοντα (E 3c)

cf. 13C1.2

For restrictions, see 3.22.12.

3.22.16 *Adverbial (with article)* (see 2.11.36)

For restrictions, see 3.22.11.10.

3.22.17 *Relative/Adjectival Clauses* (see too 2.11.32)

e.g. συνῆκας δ' εἶπον (E 14d)

cf. 9C5; 16C5

For restrictions, see 3.22.11.10.

3.22.18 *Object Clause*

3.22.18.10 *Indirect Questions* (see 3.22.18.33)

e.g. ἔχουσιν ἂν ... εἰπεῖν ἡμῖν τί ἐστὶ
παροινίᾱ; (S 6.1)

cf. 2C3d

3.22.18.20 *Indirect Commands*

- e.g. οἱ μὲν τὰ νῆκητήρια φιλήματα
ἀπολαμβάνειν τὸν Κριτόβουλον ἐκέλευον
(S 6.1)
cf. 14C1

3.22.18.30 *Indirect Narration* (where the structure varies according to the choice of verb; depending on the verb chosen, the structure may again be varied according to the tense of that verb)

cf. 2C3d; 14C2

3.22.18.31 *Verbs followed by indirect narration with infinitive* (see 2.12.30)3.22.18.31.10 *No subject expressed* (these are properly complementary infinitives, and the subject of both the introductory verb and the infinitive is the same: see 3.22.14.12)

- e.g. οἱ μάντεις λέγονται δήπου ἄλλοις
μὲν προαγορεύειν τὸ μέλλον,
ἑαυτοῖς δὲ μὴ προορᾶν το ἐπιόν
(S 4.5)
cf. 14C2

3.22.18.31.20 *The subject is expressed in the accusative case* (here the subjects of the introductory verb and of the infinitive are different) cf. 3.23.15

- e.g. τί καὶ ποιοῦντά σέ φησι
διαφθεῖρειν τοὺς νέους; (E 3a)
cf. Unit 14 Problem ια'; 14C2;
16e (b) note 4

3.22.18.32 *Verbs followed by indirect narration with a participle* (verbs of perception)

3.22.18.32.10 *In the accusative case* (see 3.22.11.11.30)

- e.g. οἶδα γοῦν οὖσαν καὶ ἀσπίδα καλὴν
καὶ ξίφος καὶ δόρυ (S 5.3)
cf. 2C3b; 13C1.1

3.22.18.32.20 *In the genitive case* (see 3.22.11.11.30)

- e.g. ἤκουσαν αὐτοῦ φωνήσαντος (S 3.13)
cf. 6C1.2; 13C1.1; 14C5

3.22.18.33 *Verbs followed by an object clause introduced by ὅτι or ὥς or the like, with nominative subject and indicative verb, the mood depending not only on the restrictions cited in 3.12 but also on the tense of the introducing verb, which;*3.22.18.33.10 *If primary, is followed by a clause whose verb is assertive (provided that in the direct narrative form it was also assertive)*

- e.g. εὖ οἶδ' ὅτι ἐκπλαγήσῃ (E 6c)
cf. 2C3d; Unit 14 Problem υ'

3.22.18.33.20 *If secondary, is followed by a clause whose verb (the same proviso applying as in 3.22.18.33.10) may be:*3.22.18.33.21 *Optative*

- e.g. τὸν παῖδ' ἐπὶνουν ὥς ἐν τῇ
ὀρχήσῃ ἅπαν τὸ σῶμα γυμνάζου
(S 2.22)
cf. Unit 18 Problem ζ'; 18C1B3;
Unit 30 Problem η'; 30C1B;
30C2.1.1; 30C3.1

3.22.18.33.22 *Assertive*

e.g. ἐπήνεσαν ὡς ὁ παῖς σὺν τοῖς
σχήμασιν ἔτι καλλιῶν ἐφαίνετο
(S 2.22)

cf. 2C3d; Unit 18 Problem ζ'

3.22.18.40 *Clauses after verbs of fearing*3.22.18.41 *Fearing verb in Primary Tense > Subjunctive*

e.g. ὁρῶδ' ἢ μὴ τοῦναντίον γένηται (E 3a)
cf. Unit 17 Problems δ' to ζ' and ι' to ιγ';
17C1B6

3.22.18.42 *Fearing verb in Secondary Tense > Optative
(usually but cf. S 2.11)*

e.g. ἔδεισα μὴ μαίνοιο (S 2.19)
cf. 18C1B4

3.22.18.50 *Clauses after verbs of prevention*

e.g. οὐδεὶς σοι, ἔφη, ἀντιλέγει τὸ μὴ οὐ
λέξειν (S 3.3)
cf. 20C1b.iii a and b

3.22.18.60 *Direct Quotation*

e.g. ἀλλ' ὅμως, ἔφη ὁ Κριτόβουλος, οὐκ
ἀναδύομαι (S 5.2)
cf. 2C3

3.22.20 *Modification of noun and equivalents (see 2.13)*

3.23 *Adverbial Clause - Types* cf. 2C3b; 27e (b) note 33.23.10 *Definite* (causal, temporal, concessive)3.23.11 *Assertive Indicative*

e.g. διότι ἄρα ὅσιόν ἐστιν φιλεῖται, ἀλλ' οὐχ'
 ὅτι φιλεῖται, διὰ τοῦτο ὅσιόν ἐστιν; (E 10d)
 cf. 22C1a

3.23.12 *Genitive absolute'* (Subject in genitive case, verb in participial state, genitive case to agree with subject) Restriction: the subject of the principal verb must be *different* from the subject of the genitive absolute clause.

e.g. τοιούτων δέ λόγων ὄντων ὡς ἑώρα ὁ Συρακόσιος
 ... ἀμελοῦντας (S 6.6)
 cf. Unit 13 Problems θ' and ι'; 13C2.2

3.23.13 *'Accusative Absolute'* (see 3.23.12)

e.g. δῆλον γὰρ ὅτι οἶσθα, μέλον γέ σοι (Plato,
Apology 24d)
 cf. 24e (b) note 6

3.23.14 *Subjunctive Indicative* (A use restricted in the following circumstances "X does *not* happen until Y does" where "until" is expressed by πρίν, and the action of "y" by the subjunctive - normally Aorist - plus ἔν).)

e.g. ἐγὼ πρίν ἂν μάθω ἑκὼν εἶναι οὐκ ἀποδειλιάσω
 (E 15c)
 cf. 29C1.3

3.23.15 *Assertive Infinitive* ("X happened before Y could happen" where "before" is expressed by πρίν, and the action of "y" by the infinitive; cf. 3.22.18.31.20)

e.g. ἀποθνήσκει πρίν τὸν ἀγγελὸν παρὰ τοῦ ἐξηγητοῦ
 ἀφικέσθαι (E 4d)
 cf. 14C1

3.23.20 *Indefinite*3.23.21 *Primary tense of verb > Subjunctive*

- e.g. ἀνάγκη τὸν ἐρῶντα τῷ ἐρωμένῳ ἀκολουθεῖν,
 ὅπῃ ἂν ἐκεῖνος ὑπάγῃ (E 14c)
 cf. 17C1B5

3.23.22 *Secondary tense of verb > Optative*

- e.g. ἐπειδὴ δὲ ἀνοιχθείη, εἰσῆμεν παρὰ τὸν
 Σωκράτη ... (Plato, *Phaedo* 59d)
 cf. 18C1B4c

3.23.30 *Purpose/final clauses*3.23.31 *Primary tense of verb > Subjunctive in purpose clause*

- e.g. πειρῶ δὴ ... ἐμὲ ... διδάξαι ... ἵνα καὶ
 Μελέτω λέγωμεν (E 12d-e)
 cf. 17C1c; 17C1A2; 17C1B3; Unit 18 Problem η'

3.23.32 *Secondary tense of verb > Optative in purpose clause*

- e.g. ὁ δὲ Σωκράτης διέπραττε ... ὥς μὴ
 ἐξαπατηθείησαν οἱ κριταί (S 5.9)
 cf. Unit 18 Problem θ'; 18C1B4a; 24e (b) note 3;
 30C.2.1.2

3.23.33 *Either a primary or secondary tense may be followed or accompanied by a future participle to express purpose or intent*

- e.g. ἔρχεται κατηγορήσων μου (E 2c)
 cf. 20C1c; 23e (b) note 2

3.23.40 *Result/Consecutive Clauses*

3.23.41 *With Indicative* ("bound to happen")

- e.g. οὐ δὲ ... οὐτως ἀκρίβως οἶει ἐπίστασθαι ...
 ὥστε ... οὐ φοβῆναι ; (E 4e)
 cf. 20C1b.iii.c

3.23.42 *With infinitive* ("likely to happen")

- e.g. οἱ δὲ ἑμοὶ ἀναπέπτανται, ὥστε τὰς πάντοθεν
 ὁσμᾶς προσδέχεσθαι (S 5.6)
 cf. 14C3; 20C1b.iii.c

3.23.50 *Conditionals* (Compare the principal clauses of 3.23.53.10, 3.23.53.20 and 3.23.54.20 below with the present, past and future potentials in 3.12.51.22, 3.12.53.22 and 3.12.33.11 respectively)

- cf. 17C1B4; 18C1A2; 19e (b) note 1

3.23.51 *Open conditions* (past, present or future - on future, see also 3.23.54.11)

- e.g. εἴ τι γίγνεται ἢ τι πάσχει, οὐχ ὅτι
 γιγνόμενόν ἐστι γίγνεται, ἀλλ' ὅτι γίγνεται
 γιγνόμενόν ἐστι (E 10c)
 cf. 18C2.1

3.23.52 *Indefinite/general conditions* (see 3.23.54.12)

- e.g. Ἀθηναίοις ... οὐ σφόδρα μέλει ἂν τινα δεινὸν
 οἶωνται εἶναι (E 3c)
 cf. 17C1B4; 18C2.2a

3.23.53 *Contrary-to-fact conditions*3.23.53.10 *Past* (Assertive Indicative Past Aorist)

- e.g. ὥσως ἂν διὰ ταῦτα ἀπέθανον, εἰ μὴ ἡ
 ἀρχὴ διὰ ταχέων κατελύθη (Plato,
Apology 32d)
 cf. 21C1.3

3.23.53.20 *Present* (Assertive Indicative Past Progressive)

e.g. οὐ γὰρ ἔν που ἐστασίαζον ἀλλήλους εἰ
μὴ περὶ τούτων διεφέροντο (E 7e)

cf. Unit 12 Problem ιβ'; 12C1b

3.23.54 *Future Conditions*

3.23.54.10 'More Vivid'

3.23.54.11 *With Assertive Indicative Future in 'if' Clause (protasis) (really an 'open condition' see 3.23.51)*

e.g. εἰ ταύτην ὑποίσω, ῥαδίως τοῖς γε
ἄλλοις ἁπᾶσιν ἀνθρώποις συνέσμαι
(S 2.10)

cf. 20C1a.ii

3.23.54.12 *With Subjunctive Indicative in 'if' clause (protasis) (a kind of 'indefinite/general' condition - see 3.23.52)*

e.g. ἀλλ' ἀκούσονται, ἔάνπερ εὖ δοκῇς
λέγειν (E 9c)

cf. 17C1B4; 18C2.2b

3.23.54.20 'Vague'

e.g. πάνυ ἔν πολλὰ χρήματα λαμβάνοιμι, εἰ
βουλοίμην χρῆσθαι τῇ τέχνῃ (S 3.10)

cf. Unit 18 Problem δ'; 18C1a2; 18C1B4b;
18C2.3; 30C1.B

3.23.54.30 *Mixed* (Many are)

e.g. εἰ μὲν οὖν σύ με ἡρώτῃς ... εἶπον ἄν..
(E 12d)

cf. 18C2; 30e (b) note 5

3.23.60 *Concessive Clauses* (see Conditionals 3.23.50 and 3.11.32) cf. 21C5

3.24 *Prepositional Phrases* (see 2.11.38 and 2.13.23)

cf. 2C3b and see Reference: Meanings of Prepositions

3.24.10 *Prepositions and nouns:*

3.24.11 *Accusative case* (general idea of motion towards noun)

e.g. εἰς γῆν (S 6.8)
cf. 3C5; 4C3; 16C5

3.24.12 *Genitive case* (general idea of motion away from or over noun) See 3.13.23.33

e.g. παρὰ τοῦ ἐξηγητοῦ (E 4d)
cf. 6C1.1; 7F3; 16C5

3.24.13 *Dative case* (general idea of being at rest in relation to noun)

e.g. ἐν ὄχλῳ (S 2.18)
cf. 8C1d; 16C5; 17F3

3.24.20 *Prepositions and adverbials* (see 3.24.10 for variations)

e.g. κατ' ἐὸθύ (S 5.5)
cf. 16C5

3.24.30 *Prepositions as components of compound verbs and therefore affecting the case of the verb's object*

e.g. ἐνεκλίθη αὐτῷ (S 3.13)
cf. See Reference: Meanings of Prepositions

4. *Concord* cf. 3C3; 5C1; 9C4e4.10 Concord is an *external* linkage influenced by:

4.11 The function of the modified word = its case

4.12 The number of the modified word = singular, dual, plural

4.13 The gender of the modified word = masculine, feminine, neuter

4.20 *Gender*:

4.21 A common confusion exists between *gender* and *declension* because so many *masculine* nouns are of the second declension (e.g. ὁ Φίλιππος) and so many *feminine* nouns are of the first declension (e.g. ἡ Εὐαθίππη). However, an examination of the declension/gender distribution in ancient Greek reveals that for nouns it goes as follows:

Declension	Gender		
	Masc.	Fem.	Neut.
First	SOME	MOST	0
Second	MANY	A FEW	MANY
Third	MANY	MANY	MANY
Non-Declined (see below)	MANY	MANY	MOST

On declension, cf. 6C2 and 6C3

In the Non-declined category are included adverbs, particles, infinitives, adverbials used as nouns and distinguished as such by the definite article, usually.

e.g. οἱ μὲν ... οἱ δέ; τὸ καταγελασθῆναι
cf. 2.11.39; 2.11.34

- 4.22 The *gender* of the noun (which is discernible from the shape of its accompanying definite article ὁ, ἡ or τό, cf. 9C4) is important *solely* because it warns one what form to expect to find the modifying adjective in (see 4.24 and 4.30) cf. 3C1b
- 4.23 It is important to remember that *grammatical gender* is not necessarily to be confused with *biological sex*. However, it is equally important to remember that the ancient Greeks themselves on occasion made this confusion. A common way in which this mental confusion between gender and sex manifests itself in ancient Greek is the considerable number of words whose shape remains the same, but whose *sex* changes by changing the definite article attached from one *gender* to another.

e.g. ἡ/ὁ θεός· ἡ/ὁ παῖς

- 4.24 *Adjectives* (and pronouns) may be said not to have any gender unless or until they are linked with a noun (expressed or suppressed: e.g. ἀγαθός may be expanded to ἡ ἀγαθὴ μήτηρ). Adjectives - like nouns - belong to one or more of three declensions: the gender/declension relationship of types of adjectives is as follows:

Type of adjective (i.e. decl.)	Masc.	Fem.	Neut.
1st/2nd	2nd	1st	2nd
2nd	2nd	2nd	2nd
1st/3rd	1st	3rd	1st
1st/2nd/3rd	2nd/ (3rd)	1st	2nd/ (3rd)
3rd	3rd	3rd	3rd

Adjectives have special variant forms for neuters, being influenced also by the peculiarity of the neuter gender in having indistinguishable nominative/accusative forms:

- 4.24.10 In adjectives which use third declension forms, the form itself of the neuter represents a shortening of the ending:

4.24.11 *1st/3rd Declension Type*

e.g. πᾶς - πᾶσα - πᾶν
cf. 5C1 and Paradigms

4.24.12 *1st/2nd/(3rd) Declension Type*

e.g. μέγας - μεγάλη - μέγα
cf. 5C1 and Paradigms

4.24.13 *3rd Declension Type*

e.g. ἀληθής - ἀληθές
cf. 5C1 and Paradigms

4.30 *Examples of kinds of Concord* (agreeing in gender, number, case) cf. 3C3

4.31 *Adjective with noun/pronoun* (cf. Unit 3 Problems ιζ' to κ')

4.31.10 *Attributive* (cf. 2.13.15.20)

4.31.11 *Pattern one*

e.g. τὴν ἐμὴν ἀμαθίαν (E 2c) ; ἀνλητρίδα ἀγαθήν
(S 2.1)
cf. 5C1; 9C4e; 16C5

4.31.12 *Pattern two*

e.g. Ὅμηρος ὁ σοφώτατος (S 4.6.7) ; τοὺς ... κύνας
τοὺς χαλεπούς (Xenophon, *Anabasis* 5.8.24)
cf. Unit 3, R2a note; 3C3; 5C1; 9C4e; 16C5

4.31.20 *Predicative* (with copulative verbs: see 3.22.11.11.10)

e.g. εὐδιάβολα τὰ τοιαῦτα (E 3b)
cf. 3C4; 5C1; 9C4e

4.32 *Participle with noun* (cf. 4.31 for variations)

e.g. ὁ Σωκράτης καλέσας τὸν Ἀντισθένην (S 2.12)
cf. Unit 13 Problem η'; 13C1.1; 13C2.1

4.33 *Pronoun with noun* (cf. 4.31 for variations and note that the definite article itself is a pronoun)

e.g. σύ μοι δοκεῖς ὁ Δαίδαλος (E 11d)
cf. 9C4e; 9C6

4.34 *Participle with pronoun* (cf. 4.31 for variations)

e.g. σὺ τᾶς ἐν Λυκείῳ καταλιπὼν διατριβάς (E 2a)
 cf. 9C6

4.35 *Adjective with participle* (cf. 4.31 for variations)

e.g. τὸ νέον ὄντα πρᾶγμα ἐγνωκέναι ... (E 2c)
 cf. 5C1

5. *Expansion/Linkage of Utterances (partial or complete) by Conjunctions* (cf. 7e(b) note 3)

5.10 *And*

e.g. καὶ ἐγὼ καὶ σὺ καὶ οἱ ἄλλοι ἄνθρωποι πάντες (E 7d)

5.20 *But*

e.g. οἷτοι δίκην Ἀθηναῖοι αὐτὴν καλοῦσιν, ἀλλὰ γραφὴν (E 2a)

cf. 9e (b) note 1

5.30 *And/But* = simple linkage of items in series (in the case of sentences this takes the place of paragraphing in English)

e.g. ἡβλει μὲν αὐτῇ ἡ ἐτέρᾱ, παρεστηώς δέ τις ... ἡ δὲ λαμβάνουσα... (S 2.8)

cf. 2C2; 10e (b) notes 1 and 3

5.40 *Or*

e.g. ἡ οὐ δοκεῖ σοι; (E 12d)

5.50 *Either...or*

e.g. οὐκοῦν καὶ τὸ φιλούμενον ἢ γιγνόμενόν τί ἐστὶν ἢ πάσχον τι ὑπὸ τοῦ; (E 10c)

5.60 *Neither...nor*

e.g. οὐδεὶς οὔτε θεῶν οὔτε ἀνθρώπων τολμᾷ λέγειν... (E 8d)

cf. 2C3c

5.70 (*Whether*) ... *Or*? (i.e. disjunctive questions)

- e.g. πότερον οὖν ἐν ἀνθρώπῳ μόνον νομίζεις τὸ καλὸν εἶναι
 ἢ καὶ ἐν ἄλλῳ τινί; (S 5.3)
 cf. 20C9

5.80 *Because/although/if/since/when/after* = Adverbial clauses,
 on which see 3.23

- e.g. ὥς δ' ἀφηρέθησαν αἱ τράπεζαι ... (S 2.1)

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Protasis: 3.23.54.11; 3.23.54.12*Purpose clause:* 3.23.30

Primary sequence with subjunctive: 3.23.31

Secondary sequence with optative: 3.23.32

Purpose expressed by future participle: 3.23.33*Question*

Assertive mood indicative state: 3.12.31.20

Deliberative, in subjunctive mood, indicative state: 3.12.32.10

Disjunctive: 5.70

Future potential: optative mood: 3.12.33.20

Indirect: 3.22.18.10

Quotation, direct: 3.22.18.60

Relative clause: 2.11.32

As complement noun phrase: 3.22.17
noun: 2.11.32

Definite: 2.13.14.10

Indefinite: 2.13.14.20

Modifying noun: 2.13.14

Restrictions on complement noun phrase: 3.22.11.10

Result clause: 3.23.40

Indicative state: 3.23.41

Infinitive state: 3.23.42

Secondary sequence: 2.13.14.23

In adverbial indefinite clause with optative: 3.23.22
fearing clause with optative (usually): 3.22.18.42
indirect narration: 3.22.18.33.20
purpose clause with optative: 3.23.32

Sequence

Primary: 2.13.14.22

in adverbial indefinite clause with subjunctive: 3.23.21
fearing clause with subjunctive: 3.22.18.41
indirect narration: 3.22.18.33.10
purpose clause with subjunctive: 3.23.31

Secondary: 2.13.14.23

in adverbial indefinite clause with optative: 3.23.22
fearing clause with optative (usually): 3.22.18.42
indirect narration: 3.22.18.33.20
purpose clause with optative: 3.23.32

Sex as related to gender: 4.23

Singular

Subject: 3.12.91.10

Verb: 3.12.91

State: 3.12.60

See also Imperative, Indicative, Infinitive, Participial/Participle

State

Imperative: 3.12.62

Indicative: 3.12.61

in definite adverbial clause: 3.23.11; 3.23.14
result clause: 3.23.41

Infinitive: 3.12.63

in result clause: 3.23.42

Participial: 3.12.64

future expressing purpose: 3.23.33

in adverbial clause (accusative absolute): 3.23.13
(genitive absolute): 3.23.12*Statement*

Assertive mood indicative state: 3.12.31.10

Optative mood indicative state: 3.12.33.10

Status: verb: 3.12.20*Subject:* 2; 2.12

Dual: 3.12.92

In accusative case: 2.12.32; 2.12.42; 3.22.18.31.20

dative case: 2.12.44

genitive case: 2.12.43

indirect discourse with infinitive same as that of main verb:
3.22.14.12

nominative case: 2.12.10; 2.12.20; 2.12.31; 2.12.41

Neuter plural: 3.12.91.20

Not expressed: 2.11.10

in indirect narration with infinitive: 3.22.18.31.10

Noun phrase variants: 2.11

Plural masculine/feminine: 3.12.93

neuter: 3.12.91.20

Singular: 3.12.91.10

Subjects: addition of alternative: 2.13.16

Subjunctive Mood

Aorist aspect: emphatic future prohibition: 3.12.32.23
 in temporal clause after negation: 3.23.14
 negative command: 3.12.32.22

Command: 3.12.32.20

Emphatic future prohibition: 3.12.32.23

Exhortation: 3.12.32.21

In adverbial indefinite clause in primary sequence: 3.23.21
 definite adverbial clause: 3.23.14
 fearing clause primary sequence: 3.22.18.41
 indefinite relative clause: 2.13.14.22
 protasis of future more vivid conditional: 3.23.54.12
 purpose clause primary sequence: 3.23.31

Negative command: 3.12.32.22

Question: 3.12.32.10

With nominative subject: 2.12.12

Superlative degree

Comparison: 3.13.31.20

Modified to expand meaning: 3.13.33

Temporal clause

After negation: 3.23.14

Definite with infinitive: 3.23.15

Tense: 3.12.40

Transitive verb: 3.12.71.10; 3.12.72.10; 3.12.73; 3.22.11.11.20

Utterances expanded/linked by conjunctions: 5.

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Verb

Compound: 3.24.30

Copulative: 3.22.11.11.10

Copulative predicative concord: 4.31.20

Verb

Deponent: 3.12.72

Dual: 3.12.92

Followed by dative complement: 3.22.11.11.41

genitive complement: 3.22.11.11.30

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Intent: 3.12.10

Intransitive: 3.12.71.20; 3.12.72.20

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Mood: 3.12.30

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Not expressed: 3.11.10

Number: 3.12.90

Of fearing: 3.22.18.40

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prevention: 3.22.18.50

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Person: 3.12.80

Plural: 3.12.93

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Status: 3.12.20

Transitive: 3.12.71.10; 3.12.72.10; 3.12.73; 3.22.11.11.20

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Active: 3.12.71

Middle: 3.12.72

Passive: 3.12.73

(Whether) ... or?: 5.70

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SOURCES

Material used in Learning Blocks (A) and Supplementary Readings (D), taken from *Euthyphro* (E) and *Symposium* (S) -- OCT numeration.

Unit 2

A1 -- E -- 2a1-7, 2b8, 2b12, 2b7, 3e8-10, 4a5-11.

A2 -- S -- 6.1.8, 6.1.9-10, 6.2.10-12, 6.2.12.

Unit 3

A1 -- E -- 2a1-6, 2b12-c2, 2b8-9, 3b1-5.

A2 -- E -- 7b2-c1.

A3 -- S -- 2.2.17-3.20.

D1 -- E -- 7e1-2, 7e4-10, 8a2-4, 8a7-9.

D2 -- E -- 12a7-8, 12b1, 12c3-5, 12c10-d2.

D3 -- E -- 15c11-12, 15e3-5.

D4 -- S -- 2.23.18-19, 2.23.20-22, 2.24.23-26.

Unit 4

A1 -- E -- 12e9-13a6, 13a9-11, 13b3-6.

A2 -- S -- 4.1.10-4.3.23.

D1 -- E -- 5e5-6a1, 6a3-4, 6a6-7.

D2 -- E -- 13a4-c6.

D3 -- S -- 2.23.18-2.24.26.

Unit 5

A1 -- E -- 7a4-10, 7d11-8a9.

D1 -- E -- 2a1-7, 2b8, 2c5, 2b6-7, 2b8-9, 2b12, 3e7-10, 4a6-11.

D2 -- S -- 4.58.2-3, 4.59.5-6, 4.59.8, 4.60.9-11.

Unit 6

A1 -- E -- 2c3-4, 2d4-3a2, 3a7-9, 3a9, 3b1-2, 3e7-10, 4a9-11, 4c3-e3.

D1 -- E -- 2b8, 2c5, 2b6-c5, 3b1-5, 3b8-9.

D2 -- E -- 13e10-14a1, 14a5, 14a8.

D3 -- E -- 14e10-15a10.

D4 -- S -- 2.10.4-6, 2.10.7, 2.10.8-9.

Unit 7

A1 -- E -- 11b4-c1.

A2 -- E -- 12a7, 12b1, 12b5-8, 12c3-9.

D1 -- E -- 11e7-12a5, 12a7-8, 12b1, 12b9, 12c6-d4, 12e1-2, 12e5-8, 12e9-13b6.

D2 -- E -- 13e10-12, 14a5-8.

Unit 8

A1 -- E -- 8a4-b6.

A2 -- S -- 4.3.24-4.4.29, 4.5.2-4.

D1 -- E -- 7d11-8a4, 8a7-9.

D2 -- S -- 3.5.17-3.6.20, 3.6.24.

D3 -- S -- 5.5.29-5.5.3.

Unit 9

A1 -- E -- 13d4-8, 13e10-14a10, 14b2-7.

A2 -- S -- 3.12.20-22, 3.14.3-5.

D1 -- E -- 13d9-e9.

D2 -- S -- 2.2.17-2.4.5.

D3 -- S -- 3.8.1-5, 3.9.6-9, 3.10.11-12, 3.10.13.

Unit 10

A1 -- E -- 6b4-c4.
 A2 -- E -- 7e6-8a6.
 D1 -- E -- 4d5-7, 6a3-4, 6a4-8.
 D2 -- E -- 6d11-e4, 6e10-7a1, 7a6-10,
 7b2-5.
 D3 -- S -- 4.2.15-4.3.22.

Unit 11

A1 -- E -- 12c3-d4.
 A2 -- E -- 15c5-12, 15d2-3, 15e3-6.
 D1 -- E -- 10c13-e8.
 D2 -- E -- 14e10-15a10.
 D3 -- S -- 3.9.6-10.

Unit 12

A1 -- E -- 11b9-c6, 11d1-2.
 A2 -- S -- 2.11.15-19, 2.12.20-22,
 2.15.4-2.16.7.
 D1 -- E -- 2b12-c2, 2c3-5, 2c9-d4, 3a7-b6.
 D2 -- E -- 3e7-4a1, 4a6-12, 4e4-7.
 D3 -- S -- 2.17.12, 2.17.14-17.
 D4 -- S -- 5.1.12-5.2.16, 5.2.18-19.

Unit 13

A1 -- E -- 10a5-c8.
 A2 -- S -- 2.1.10-14, 2.2.17.
 D1 -- E -- 4c3-d7.
 D2 -- E -- 6c10-e4, 6e10-7a3.
 D3 -- S -- 3.4.4-11.

Unit 14

A1 -- E -- 8b10-d3.
 A2 -- E -- 14c3-10.
 A3 -- E -- 14d6-e2.
 D1 -- E -- 10c9-d13.
 D2 -- S -- 4.1.10-4.5.4.

Unit 15

A1 -- E -- 6d9-e2.
 A2 -- E -- 11e7-12a5.
 A3 -- S -- 3.4.4-11.
 D1 -- E -- 3a7-b6.
 D2 -- E -- 10e2-11a2.
 D3 -- S -- 2.17.12-2.18.20.
 D4 -- S -- 2.23.18-2.24.26.
 D5 -- S -- 6.1.4-8, 6.2.10-12.

Unit 16

A1 -- E -- 5c8-e2.
 A2 -- S -- 5.1.12-5.3.22.
 A3 -- S -- 6.8.10-6.9.15.
 D1 -- E -- 7d11-e5.
 D2 -- E -- 12e1-2, 12e5-13e3.
 D3 -- S -- 6.6.28-6.7.6.

Unit 17

A1 -- E -- 6e3-6, 6e10-7a1.
 A2 -- E -- 9d9-e9.
 A3 -- S -- 4.56.15-4.57.25.
 D1 -- E -- 10a5-b7.
 D2 -- S -- 2.8.23-27, 2.9.28-2.10.6, 2.10.7-9

Unit 17 -- cont'd

D3 -- S -- 4.1.10-4.5.4.

Unit 18

A1 -- E -- 7b7-9, 7c10-d10.

A2 -- S -- 4.59.4-4.60.14.

D1 -- E -- 3b9-d2.

D2 -- E -- 5c8-6a8.

D3 -- E -- 8a10-b9.

D4 -- S -- 4.6.8-12, 4.6.14.

D5 -- S -- 6.3.18-6.4.23.

Unit 19

A1 -- E -- 10d12-11a9.

D1 -- E -- 13c7-e7.

D2 -- S -- 2.11.15-2.14.29.

D3 -- S -- 4.56.15-4.58.3.

Unit 20

A1 -- E -- 6e7-7a5.

A2 -- S -- 3.2.21-3.5.13.

D1 -- E -- 3e7-4b3.

D2 -- S -- 2.17.12-2.18.20, 2.19.23-24.

D3 -- S -- 3.9.6-3.14.5.

Unit 21

A1 -- E -- 12a3-b2.

A2 -- E -- 12d5-e3.

A3 -- S -- 2.12.19-2.14.29.

D1 -- E -- 2c7-8, 3a7-b8, 3b9-c2.

D2 -- E -- 6d9-e6.

D3 -- E -- 15b11-c4.

D4 -- S -- 2.15.1-2.16.8.

D5 -- S -- 3.14.3-7.

Unit 22

A1 -- E -- 4b4-c3.

A2 -- E -- 6a6-b6.

A3 -- S -- 3.5.14-15, 3.5.16-3.6.26.

D1 -- E -- 5c8-6a9.

D2 -- E -- 14a9-b10.

D3 -- S -- 2.1.9-2.2.19.

D4 -- S -- 4.4.26-4.6.4.

Unit 23

A1 -- E -- 3d9-e6.

A2 -- E -- 9a8-c1.

A3 -- S -- 2.15.1-2.17.10.

D1 -- E -- 8b10-c5.

D2 -- E -- 12b4-e4.

D3 -- S -- 3.2.20-26.

D4 -- S -- 3.10.11-3.13.29.

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A2 -- E -- 6c9-10, 6e7-7a5.

A3 -- E -- 8a4-12.

A4 -- E -- 9d7-e3.

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D2 -- E -- 7a6-b1.

D3 -- E -- 8d4-e9.

D4 -- S -- 3.7.26-3.7.1.

D5 -- S -- 4.3.23-4.4.1.

D6 -- S -- 5.1.12-5.3.19.

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Appendix I

THE INSCRIPTIONS

I *Plate 15: Accounts of the Sanctuary of Nemesis, Rhamnous.*

For epigraphic details of this text, together with previous bibliography cf. J. Pouilloux, *La Forteresse de Rhamnonte* (Paris 1954) 147-150.

The notes on plate 15 have already drawn attention to some of the "oddities" of spelling in the first three sections of this document. *Eta* (H) is written as *epsilon* (E) and *ou* simply as *omicron* (O) [which stands also for *omega* (Ω)], eg. $\delta\epsilon\mu\alpha\rho\chi\tilde{\omicron}\nu\tau\omicron\varsigma$ for $\delta\eta\mu\alpha\rho\chi\tilde{\omega}\nu\tau\omicron\varsigma$ [= $\delta\eta\mu\alpha\rho\chi\omicron\tilde{\upsilon}\nu\tau\omicron\varsigma$].

The numbers used are:-

M = 10,000

X = 1,000

H = 100

Δ = 10

Γ = 5

\vdash = 1 [drachma]

\mid = 1 [obol].

In addition combinations may be made, especially with Γ ; hence 50 = Γ^2 , not $\Delta\Delta\Delta\Delta$; 50,000 = $\Gamma^2 M$; etc. These space-saving combinations are only necessary for sums of drachmai, since six obols equal a drachma, and thus, the highest number of obols that ever needs to be represented is 5.

Remembering these points, and with the parallel translation to help you, now try to read and follow the text.

Rhamnonte 35

<p>A. ἐπ' Αὐτοκλείδ- ο δεμαρχῶντο- ς: τὸ τῆς Νεμέσ- εος ἀργυρίου: κ- εφάλαιον: τὸ π- αρὰ τοῖσι τὰς διακοσίας δρ- αχμὰς ὀφέλοσι MMMΓ^Α:XX: τὸ δὲ ἄ- λλο ἀργυρίου: τ- ὸ τῆς Νεμέσε- ς: κεφάλαιον: Μ XXΓ^Α ΗΗΔΔΓ^Α Γ^Α Γ^Α Γ^Α ΙΙΙ.</p>	<p>4 8 12</p>	<p>In the year of Autokleides' demarchy, (the accounts for) the funds of Nemesis: sum of money in the hands of those who owe two hundred drachma (loans) - 37,000 (drachmas); of the rest of Nemesis' funds the sum - 12,729 (drachmas) and 3 (obols).</p>
<p>B. ἐπὶ Μνησιπτολέμ- ο ἄρχοντος κεφάλ- αιον παντὸς τὸ ἱε- ρὸ ἀργυρίου: Γ^ΑΧΗ ΗΗΓ^Α ΔΔΔΔΓ^Α Γ^Α Γ^Α ΙΙΙΙΙ.</p>	<p>16</p>	<p>In the year of Mnesiptolemos' magistracy, the total sum of the sacred funds: 51,397 (drachmas), 5 (obols)</p>
<p>C. ἐπὶ Ναυσιμένος ἄρχον- τος κεφάλαιον τὸ ἱε- ρὸ ἀργυρίου τὸ πα- ρὰ τοῖς τὰς διακοσί- ας ἔχουσι: MMMΓ^ΑXX τὸ δ' ἄλλο: ΜΧΓ^Α ΗΗΔΔΓ^Α Γ^Α Γ^Α ΙΙ.</p>	<p>20 24</p>	<p>In the year of Nausimenes' magistracy the sum of the sacred money in the hands of those with 200 drachma loans: 37,000 (drachmas) of the remainder 11,723 (drachmas), 2 (obols).</p>
<p>D. ἐπ' Εὐαίνεταιο ἄρχον- τος κεφάλαιον τρι- ακοσιοδράχμων ΜΧΧΧΓ^Α: παντὸς δὲ Γ^ΑΓ^Α Γ^Α ΗΗΔΓ^Α Γ^Α Ι.</p>	<p>28</p>	<p>In the year of Euainetos' magistracy sum of 300 drachma loans: 13,500 (drachmas); of the total 55,712 (drachmas), 1 (obol).</p>
<p>E. ἐπὶ Δημοφάνος δημάρ- χο παρὰ ἱεροποιοῖς κε- φάλαιον: Γ^ΑΗΗΓ^Α Γ^Α ΙΙΙΙ τριακοσιοδράχμων ΜΧΧΧΧΗΗΗΗΗ: διακοσι- οδράχμων: MMMΓ^ΑXX παντὸς: Γ^ΑΓ^Α ΧΓ^Α ΗΗΓ^Α Γ^Α ΙΙΙΙ.</p>	<p>32 36</p>	<p>In the year of Demophanes' demarchy: sum with the hieripoioi: 5,206 (dr), 4 (ob.) in 300 drachma loans: 14,400 (dr.): in 200 drachma loans: 37,000 (dr.): total: 56,606 (dr.), 4 (ob.)</p>

II

Plate 19: The Law Code of Gortyn, Crete

For epigraphic details and commentary on the text, together with bibliographies cf. *Inscriptiones Creticae* iv, no. 72 and R. F. Willetts, *The Law Code of Gortyn* (Berlin 1968). These two works also give photographs of the whole inscription.

The inscription is written in the Cretan Doric Dialect which is rather different from the form of Attic Greek you are learning. To help you read it, therefore, a parallel Attic version as well as a translation is given below. In addition to the differences created by the dialect you may notice a number of oddities in the spelling: κ stands for both κ and χ, π for both π and φ, and κσ for ξ; also there is a letter which does not occur in the "normal" Greek alphabet. This letter, Ϝ, is known as *digamma*; it was probably pronounced like an English "w". These features occur because the inscription was set up in the local archaic script, before the adoption of the Ionic script in most parts of the Greek world during the later Classical period. Other oddities of spelling are similar to those in the preceding inscription.

Only the first fourteen lines of the inscription are given here; if, after reading this extract, you are interested to learn more of the laws of this Cretan city, you should consult the book by R. F. Willetts which is cited above. This book will give you a complete text and translation.

IC iv, 72.

Cretan

θιοί

Ὅς κ' ἐλευθέροι ἐ δόλοι μέλλει ἀν-
πιμολέν, πρὸ δίκας μὲ ἄγεν· αἱ δ-
έ κ' ἄγει, καταδικασάτο τὸ ἐλευθέρ-
ο δέκα στατέρων, τὸ δόλο πέντ-
ε, ὅτι ἄγει, καὶ δικασάτο λαγᾶσαι
ἐν ταῖς τρισὶ ἀμέραις. αἱ [δέ] κα
μὲ [λαγ]άσει, καταδικαδδέτο τὸ μὲν
ἐλευθέρο στατέρω, τὸ δόλο [δα]ρκν-
ᾶν [τᾶ]ς ἀμέρας φεκάστας, πρίν κα λα-
γάσει· τὸ δὲ κρόνο τὸν δικαστ-
ᾶν ὁμνύντα κρίνεν. αἱ δ' ἀννίοιτο
μὲ ἄγεν, τὸν δικαστᾶν ὁμνύντ-
α κρίνεν, αἱ μὲ ἀποπονίοι μαῖτυς.

Attic

θεοί

Ὅς ἂν περὶ ἐλευθέρου ἢ δούλου μέλλῃ
δίκην δικάζεσθαι, πρὸ δίκης μὴ ἄγειν· ἔαν
4 δὲ ἄγῃ, καταδικασάτω τοῦ ἐλευθέρου
δέκα στατήρας, τοῦ δούλου πέντε,
ὅτι ἄγει, καὶ δικασάτω ἀφεῖναι
8 ἐν ταῖς τρισὶν ἡμέραις. ἔαν δὲ
μὴ ἀφῇ, καταδικαζέτω τοῦ μὲν
ἐλευθέρου στατήρα, τοῦ δούλου δραχμὴν
τῆς ἡμέρας ἐκάστης, ἕως ἂν
12 ἀφῇ· τοῦ δὲ χρόνου τὸν δικαστὴν
ὁμνύντα κρίνειν. εἰ δ' ἄρνοῖτο
μὴ ἄγειν, τὸν δικαστὴν ὁμνύντα
κρίνειν, εἰ μὴ μαρτυροῖ μαρτυς.

Translation: -

Gods.

Whoever intends to lay claim to a free man
or a slave may not carry him off before the
case is tried; but if he do carry him off,
(the judge) shall condemn him to (a fine of)
ten staters for a free man and five for a
slave, because he carries him off, and shall
give judgment that he release him within
three days; but if he do not release him,
(the judge) shall condemn him to (a fine of)
a stater for a free man and a drachma for a
slave for each day until he releases him,
and of the time the judge shall decide on
oath. But if he should deny carrying him
off, the judge shall decide on oath, unless
a witness makes a declaration.

III.

Plate 29: A Hymn to Apollo.

The detailed publication of this text and the other Delphic hymn fragments is to be found in *Fouilles de Delphes* vol. III, fasc. ii, 150 ff. (this text 150-158).

Try first to read the text with the aid of the following translation, but note that only the part up to the middle of the penultimate line on plate 29 is shown; after this point a new section of the hymn starts and most of this is preserved in a more fragmentary state on another block of stone. Also the very top line of the photograph is omitted since it is the introduction to, and not part of the hymn. It appears to tell us that the composer was an Athenian.

FD III, ii, 137

[. Ἑλικ]ῶνα βαθύδενδρον αἰ' λα-
 [χετε, Διὸς] ἐ[ρι]βρόμου θυγατρὲς εὐώλε[νοι,
 μόλε[τ]ε, συνόμαιμον ἵνα Φοιοῖβον ᾠδαε[ῖ-]
 σι μέλψῃτε χρυσεοκόμαν, ὃς ἀνὰ δικοῦρυν- 4
 βα Παρνασσίδος ταῖσδε πετέρας ἔδραν ἄμ' ἁ-
 γακλυταιεῖς Δεελφίσιν Κασταλίδος
 εὐούδρου νάματ' ἐπινίσσεται, Δελφὸν ἀνὰ
 [πρ]ῶῶνα μαντεῖον ἐφέπων πάγον. 8
 ["Ἡν] κλυτὰ μεγάλ' ὀλις Ἀθθίς, εὐχαιεῖ-
 [σ]ι φερόπλοιο ναίουσα Τριτωνίδος δά[πε-]
 δον ἄθραυστον· ἀγίοις δὲ βωμοιοῖσιν Ἀ-
 φαιστος αἰεῖθε(ι) νέων μῆρα ταούρων· ὁμου- 12
 οὔ δέ νιν Ἀραφ' ἀτμός ἐς (Ὀ)λ(υ)μπον ἀνακίδν[α-]
 ται· λιγὺ δὲ λωτοὸς βρέμων αἰόλοιοις μ[έ-]
 λεσιν ᾠδαὴν κρέκει· χρυσέα δ' ἄδύθρου[ς κί-]
 θαρὶς ὕμνοισιν ἀναμέλπεται. 16

Translation: -

Fair-armed daughters of roaring Zeus, you who have a share in Helicon with its deep woods, come to charm with your songs your golden-haired brother Phoebus, who, accompanied across the twin-peaked seat of this rock of Parnassus by the renowned women of Delphi, comes upon the streams of copious Castalia as he searches throughout the Delphic crag for the prophetic rock.

Behold the famous land of Attica and its great city which by the prayers of the warrior goddess Triton holds its territory unharmed. On the sacred altars Hephaestus consumes the thighs of young bulls and along with his flames an Arabian scent spreads upwards to Olympus. The shrill-sounding wooden flute shrieks out its song in ever harsh notes and the golden toned, sweet strained cithaera accompanies the hymns.

Notes: -

The fair armed daughters of Zeus who inhabit Mt. Helicon are the Muses, and their brother Phoebus is, of course, Apollo whose sanctuary is at Delphi and to whom this hymn was sung. Parnassus is the rocky mountain on whose Southern slopes lies the site of Delphi; to the immediate East of the Apolline sanctuary the sweet water spring of Castalia flows out from beneath one of the crags of Mt. Parnassus.

In the second stanza the warrior goddess "Triton" refers to Athena the patron deity of Attica and Athens. It is as the god of fire that Hephaestus consumes offerings on the altar and sends up the scent to Heaven [Olympus the home of the gods]. Λωτός means primarily, of course, the lotus; but the lotus-tree in Africa produced a distinctive hard black wood from which flutes were made; thus the word can poetically mean a flute.

General Comments: -

You will have noticed a number of odd forms such as κλυτά, instead of κλυτή, ᾠδύθρους, instead of ἡδύθρους, which tell you that the text, like many pieces of lyric poetry in ancient Greece, uses forms from the Doric dialect. Another oddity is the way in which vowels may be repeated to fill a metric need: cf. ταᾷσδε for τᾷσδε [= τῇσδε in Attic] and Δεελφίσιν for Δελφίσιν. Notice also how *upsilon* is some times written with *omicron* and *upsilon*, eg. εοῦύδρου for εὔύδρου and ταούρων for τᾶύρων.

If you want to know anything further about the conjectured interpretation of the musical notes you will have to look this up in the volume of *Fouilles de Delphes* referred to above. A reconstruction of the tune is given there in musical notation, but it is far from certain that this is correct. We know generally so little about the actual sound of ancient Greek music that there is little on which to base any such reconstruction. You may, however, try to work out the metre for yourself. It is in the form known as the cretic which is rather similar to 5/8 time in music, each division or metron [corresponding to a bar in music] contains one of four variant forms: it must be either -υυυ, or υυυ-, or υυυυυ, or finally -υ-.

Appendix II

The Sources of the Illustrations

The material illustrating this book is drawn from a wide variety of locations. Many museums, authors and publishing houses have cooperated with us in granting permission to reproduce photographs. It is a pleasure rather than a duty to express our gratitude to the following: the Trustees of the British Museum [plates 1, 6, 8, 10a, 23, 28, 31]; the Staatsbibliothek Bildarchiv, Berlin [plates 2, 22]; the Museum of Fine Arts, Boston [plate 4]; the Staatliche Antikensammlungen und Glyptothek, Munich [plates 5a, 11, 13, 17]; Photographie Giraudon, Paris [plate 5b]; Phaidon Press [plates 7, 10b (from G. M. A. Richter, *Korai*, figs. 79, 351), plate 21 (from G. M. A. Richter, *The Portraits of the Greeks*, fig. 1399)]; the Soprintendenza alle Antichità della Puglia [plate 12]; Prof. J. Pouilloux [plate 15]; the American School of Classical Studies at Athens [plate 16]; the University of Toronto Press [plate 18 (from Robinson, Harcum and Iliffe, *Greek Vases at Toronto*, pl. xlv)]; Mrs. F. E. Shlosser [plate 20]; the British School at Athens and Prof. R. A. Tomlinson [plate 24a]; the City of Birmingham Museum and Art Gallery, U. K. [plate 25]; the Bibliothèque Nationale, Paris [plate 26]; Istituto Poligrafico dello Stato [plate 27 from Giulio Iacopi, *CVA Tarquinia* 2]; the Ecole française d'Archéologie d'Athènes [plate 29]; and the Metropolitan Museum of Art, New York [plate 30]. The Bavarian Akademie der Wissenschaften has also granted permission to reproduce plates 2, 13, 22.

For other help in obtaining photographs and information most grateful thanks are due to Dr. R. A. Higgins, Prof. P. Roesch, Dr. F. W. Hamdorf, Dr. D. von Bothmer, Mrs. E. M. Banks and Mr. A. Gunstone.

Plates 3, 9, 19, 24b, 32 are in the copyright of Prof. John M. Fossey.

μέγα βιβλίον ἴσον τῷ μεγάλῳ κακῷ.

- Callimachus, *Fragment* 465 (Pf.).

PLATES

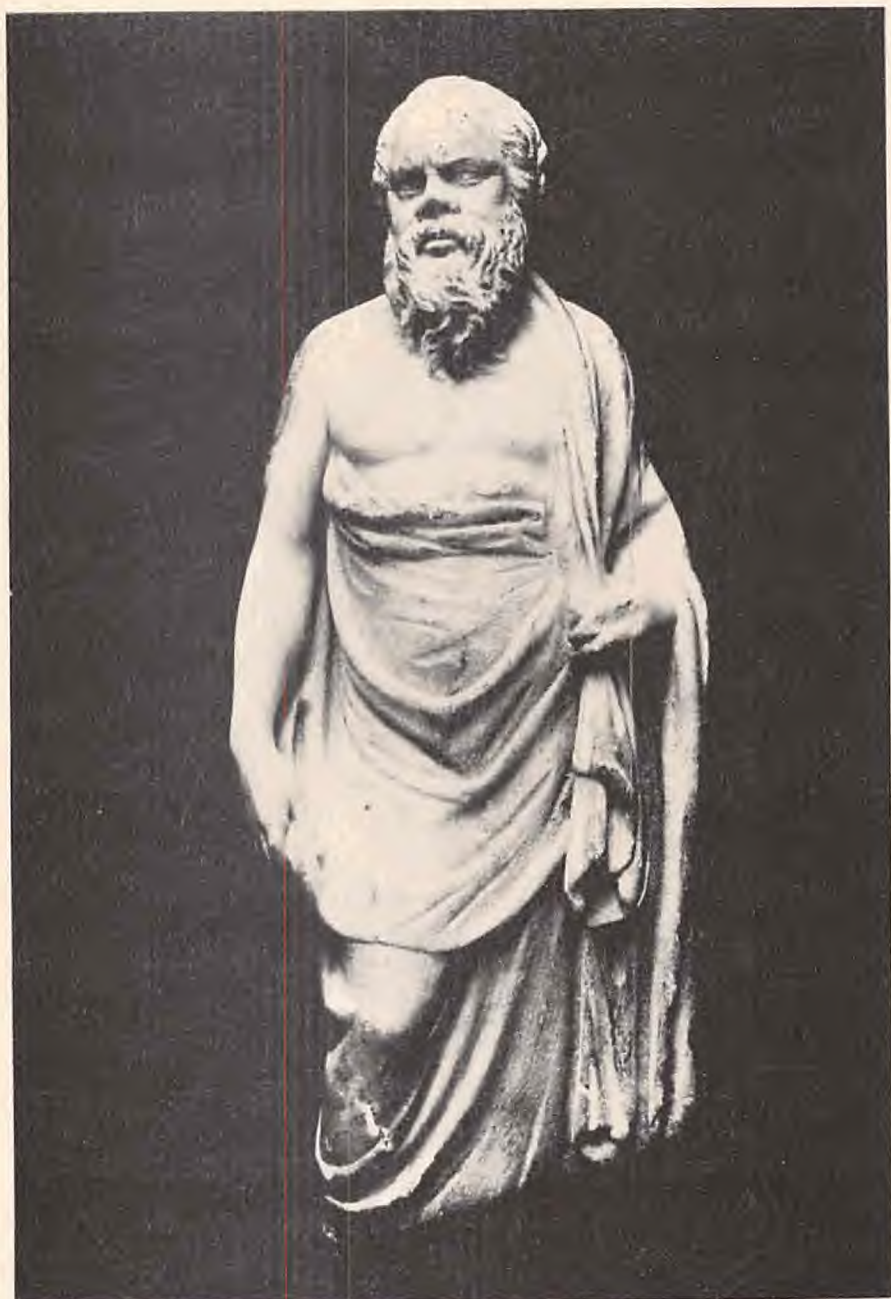


Plate 1: Marble Statuette of Socrates (469-399 B.C.)

British Museum 1925. 11-18.1. Height 27.5 cm.

A number of ancient portraits of Socrates have survived. They are essentially of two types, an earlier version perhaps from an original carved shortly after his death, and a later version perhaps deriving from a commemorative portrait commissioned by the Athenians from the fourth century sculptor, Lysippus. This statuette is of the second type. The identification of the portraits is assured by inscriptions on some examples.



Plate 2: Interior of a red-figure drinking cup.

Berlin, Staatl. Mus. F2309 Diameter about 10 cm.

Dinner parties provide a common subject for Athenian vase painters of the fifth century B.C. Here the Brygos painter, about 490 B.C., depicts in an amusing fashion the after-effects of over-wining at such a feast. The sufferer has his head held over a large bowl by a slave boy. Athenian pottery of the sixth and fifth centuries enjoyed great popularity and was widely exported: this example was found in 1871 at Capua in Italy.

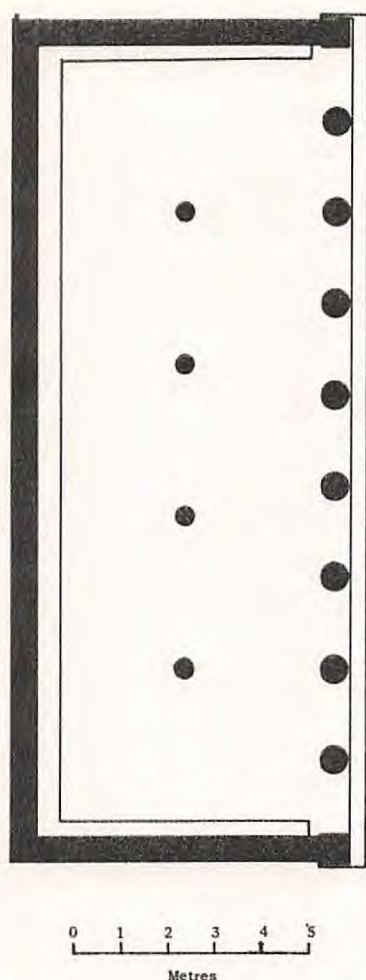


Plate 3: The "Stoa Basileios"

This stoa, or portico, the "office" of the Archon Basileus at Athens was discovered as recently as 1970. It is situated in the North West corner of the agora or central square of the ancient city, in exactly the position described by many ancient writers; its identification is made even more certain by associated inscriptions recording dedications by the Archon Basileus. The building itself is of a very simple kind, first erected in the sixth century B.C. Essentially it is a hall open on one side, where the wall is replaced by a series of eight Doric columns. The whole structure was covered by a pitched roof, the centre of which was supported on the internal axial colonnade. Originally the internal columns were only two in number (in line with the 3rd and 6th columns of the outer row). During the Persian capture of Athens in 480 B.C., the building was in part destroyed, and when re-erected afterwards, the four central columns were put up. The stoa remained in this shape for the rest of the fifth century B.C., but at the very end of the fifth, or just into the fourth century, not far from the time of Socrates' trial, two small colonnaded wings were added to each of the front corners. These additions may have been constructed to display the city's laws as revised at the end of the fifth century. It was appropriate that the laws should be on show here, since many legal cases were tried before the Archon Basileus, especially those concerned with religious matters; this, of course, is why Socrates came to be tried in this stoa.



Plate 4: Athenian red-figure lekythos.

Boston, Museum of Fine Arts 13.198 Height 0.392 m.

This perfume bottle by the Pan painter, 470-460 B.C., shows a hunter with his dog. This again was an exported piece of pottery found at Gela in Sicily. It may have been exported for its own beauty or for the perfume it contained.

Courtesy, Museum of Fine Arts, Boston



Plate 5: The interiors of two red-figure cups.

Munich, Staatl. Antikensammlungen 2620 Paris, Cabinet des Médailles 814

The inscription of personal names on classical vases is common: one particularly frequent type is that in which the name is qualified by the adjective *καλός*. These names are usually called "love names", the adjective being taken to mean "beautiful". The one on the left says that Leagros is beautiful (it is one of 54 vases commemorating this popular young man). The Leagros inscription is in the nominative case, while on the right is an example in the accusative case. Both these inscriptions are written in the archaic Athenian alphabet, which was abandoned at the end of the fifth century in favour of the more flexible Ionic alphabet. The left hand cup was painted by Euphronios around 500 B.C.: the right hand one is by the hand of the Penthesilea painter who worked in the middle of the fifth century. Euphronios' piece was exported to Vulci in Italy.



Plate 6: Athenian black-figure amphora

British Museum B226 Height 40.4 cm.

This vase, painted by the Antimenes painter in the last quarter of the sixth century B.C., shows one of the most important agricultural activities of ancient Athenians. The territory of Athens - Attica - supported, and supports today, a large number of olive groves, the trees of which were sacred to the tutelary goddess Athena. Here a youth sits in one of three trees knocking down the ripe olives, while two men stand below, also knocking the fruit down with long poles; another youth gathers up the fallen olives.



Plate 7: Statue of a Woman.

Paris, Musée du Louvre 3098 Height 75 cm.

Early archaic statues, dating to the second half of the seventh century B.C., are sometimes called "Daedalic" from the famous early sculptor Daedalus. Very little is known about this sculptor, who was often confused with the figure from Cretan mythology who bore the same name. There are, moreover, no sculptures extant which can be safely attributed to Daedalus. The statue depicted here is one of the most famous examples of the so-called "Daedalic" sculpture. Her history is unknown, but at some point she arrived in the Auxerre Museum, whence she bears the nick-name the "Dame d' Auxerre". Typical of this early sculpture are the square, idealized appearance, the stiff pose, the flat feet and toes, the elongated fingers, and most of all the head with its flat top and characteristically "Daedalic" hair in heavy, stylized ringlets on either side.

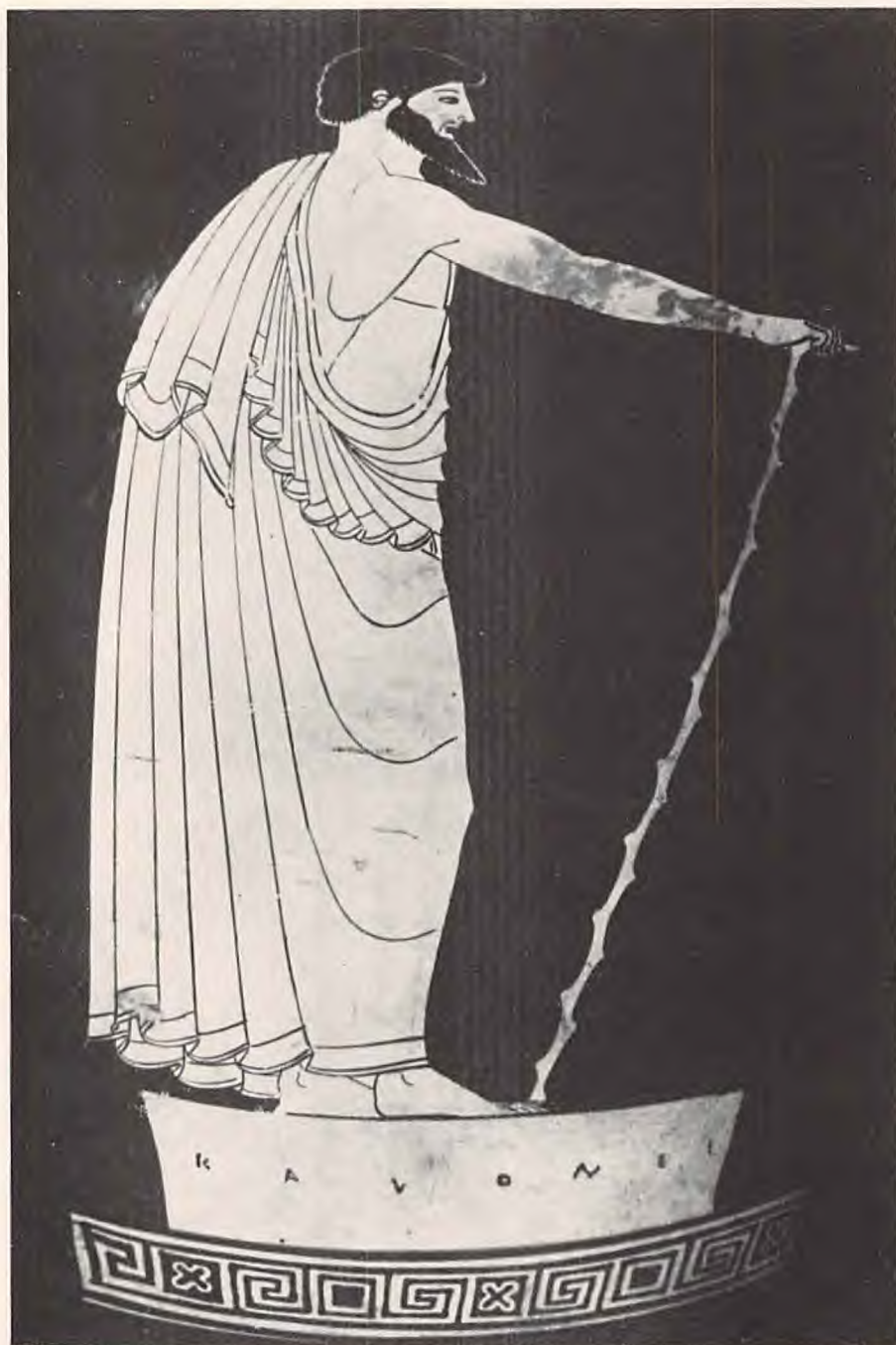


Plate 8: Detail from a red-figure amphora

British Museum E270 Height of figure 19.5 cm.

The rhapsodes declaiming epic poetry at the "music festivals" of ancient Greece were a well known sight. Here an Athenian craftsman, the Kleophrades painter, around 480 B.C., depicts one of these bards reciting. The amphora on whose side the scene is painted was exported to Vulci in Italy.



Plate 9: The training grounds at Olympia.

As it was the original home of the Olympic games, it is particularly appropriate that very good examples of ancient training grounds are preserved at Olympia. In the photograph above we see, in the left foreground, the long East portico, constructed in Hellenistic times, which faces the open "gymnasion" to our right. This portico, or stoa, has exactly the same length as the "stadion" or running track, 210.5 m., and served as a practice track during bad weather. Behind the gymnasium is the "palaistra", or wrestling ground, constructed at the end of the third century B.C. Below is a detail of the East colonnade of the palaistra.





British Museum, Elgin Marbles, East V
Height of figures c. 0.95 m.



Athens, Acropolis Museum 679
Height 1.20 m.

Plate 10: Two representations of the "peplos"

Above is the scene from the Parthenon frieze showing the folding of the peplos dedicated to Athena during the Panathenaic festival. The frieze was carved about 440 B.C.

Left is a late archaic statue of a girl wearing the peplos. This piece dates to 535-530 B.C. and shows the considerable advance towards naturalism and realism since the early archaic work of Plate 7. Note especially the rounded shape of the head, the tresses of hair, and the freer attitude. The depiction of the lips is still not correct.



Plate 11: Head of Homer

Munich, Glyptothek Height 37 cm.

Nothing valid is known about Homer as a person, when he lived or details of his life: we cannot even be certain that there ever was such a person. Nevertheless this name became attached to the two best known pieces of Greek epic poetry, the *Iliad* and the *Odyssey*. Because of the status of these poems there was created a number of statues purporting to portray the poet; it was inevitable, of course, that these were only idealized concepts. The extant "portraits" can be classified into four types. One of these is called the Epimenides type since some have thought that it might, in fact, have been intended as a portrait of a Cretan poet of that name. It would seem, however, that these are more likely to be descended from a depiction of Homer, perhaps the one dedicated, c. 450 B.C., at Olympia, by Mikythos. This example is one of the seven belonging to the Epimenides type.



Plate 12: A Dancing Girl from South Italy

Taranto Museum I.G. 8263

Although the hoops used by the dancing girl as described by Xenophon do not appear to be represented in contemporary Greek art, this painting shows some of the complicated "props" used by southern Italian dancers. The actual scene depicted seems to be connected with the Karneian festival: hence the vase on which it is painted is called the Karneia krater. The artist, similarly known as the Karneia painter, worked in Lucania around 400 B.C.



Plate 13: Musicians at a Symposium

Munich, Antikensammlungen 2410.J.354 Height of vase 36.5 cm.

In this scene a girl plays the double flute to the revellers at a symposium, while one of them, immediately behind her, manages both to play the "kithaira" and to hold his drinking cup. A boy at the extreme left is bringing more wine to replenish the drinkers' cups. One of the many representations of symposia in Attic vase painting, this scene shows well the couches on which the participants reclined, and the smaller tables for the food pushed away under the couches now that the serious part of the proceedings has started. The vase, a stamnos, was painted around 430 B.C. by the "Painter of the Louvre Symposium", so-called from his other stamnos, similarly decorated, now in the Louvre Museum. This Athenian vase was also exported to Vulci in Southern Italy.



Plate 14: Sacrifice at an Altar

Palermo, Museo Nazionale 1471 Width of fragment 19.5 cm.

A naked man (servant?) crouched left, places an obscure object, at the end of a pole, on the altar, while in the centre a bearded, robed priest looks on, holding a kantharos or large drinking cup in his right hand. The scene is on five fragments from the base of a red-figure kylix, a shallower drinking cup; it was probably painted by the artist Makron at the very beginning of the fifth century B.C. This is another Athenian vase exported to Southern Italy; it was found at Chiusi.

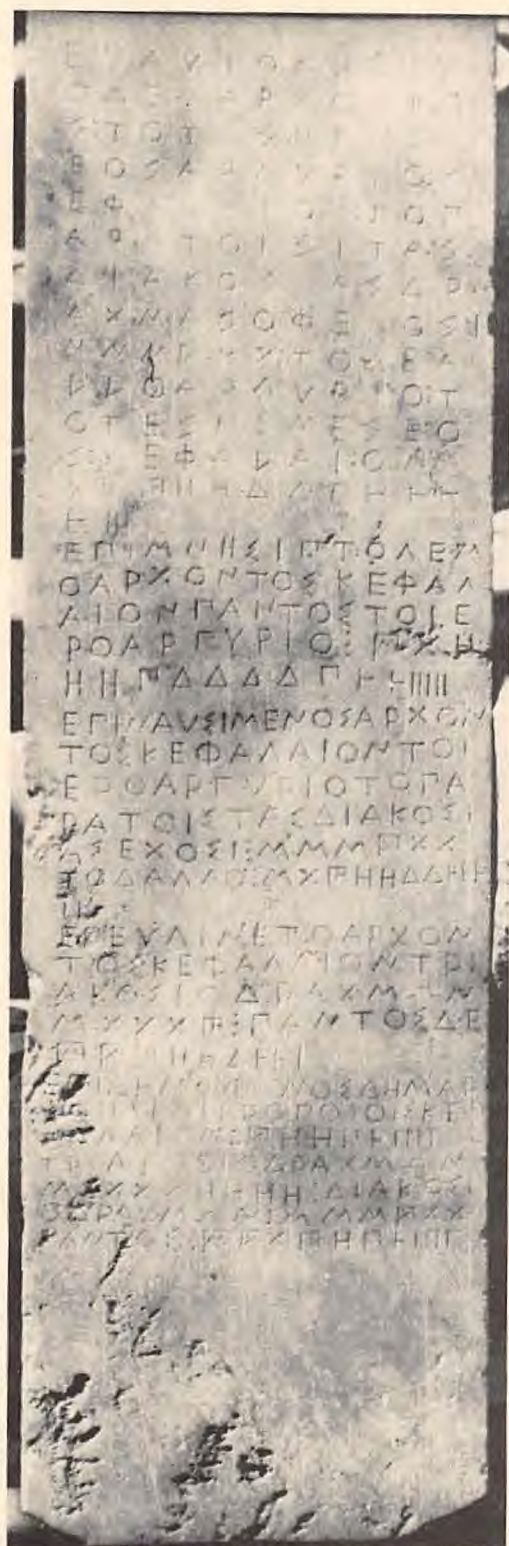


Plate 15: Accounts of the Sanctuary of Nemesis,
Rhamnous

Athens, Epigraphic Museum 12863 Height 1.055 m.

The accounts for five - apparently not consecutive - years, of the finances of this important sanctuary in Northern Attica. The first of the five years was not much after the middle of the fifth century: the inscription for this year is the most neatly inscribed of all. It is in a style known as *stoichedon*, in which the surface of the stone was divided into squares, and one letter inscribed in each square; in this manner each line has the same number of letters, with the exception of the additional letter at the end of line 8. Both this inscription and the next two are inscribed in the archaic alphabet, (cf. Plate 5) e.g. Λ = gamma; ∇ = lambda; Σ = sigma; Υ = upsilon; there is no eta or omega, these letters being written simply with epsilon and omicron; and "ou" is simply "o". The last two years' inscriptions show the presence of the Ionic alphabet which we use today: this alphabet was officially adopted in 403/2 B.C. In all five years the sums of money are given in a form of numbers known as "akrophonic", since they take the initial letter of the word: e.g. Π = 5 [Π (έντε)]; Δ = 10 [Δ (έκα)]. Further details of the text are given at the end of Volume Two.

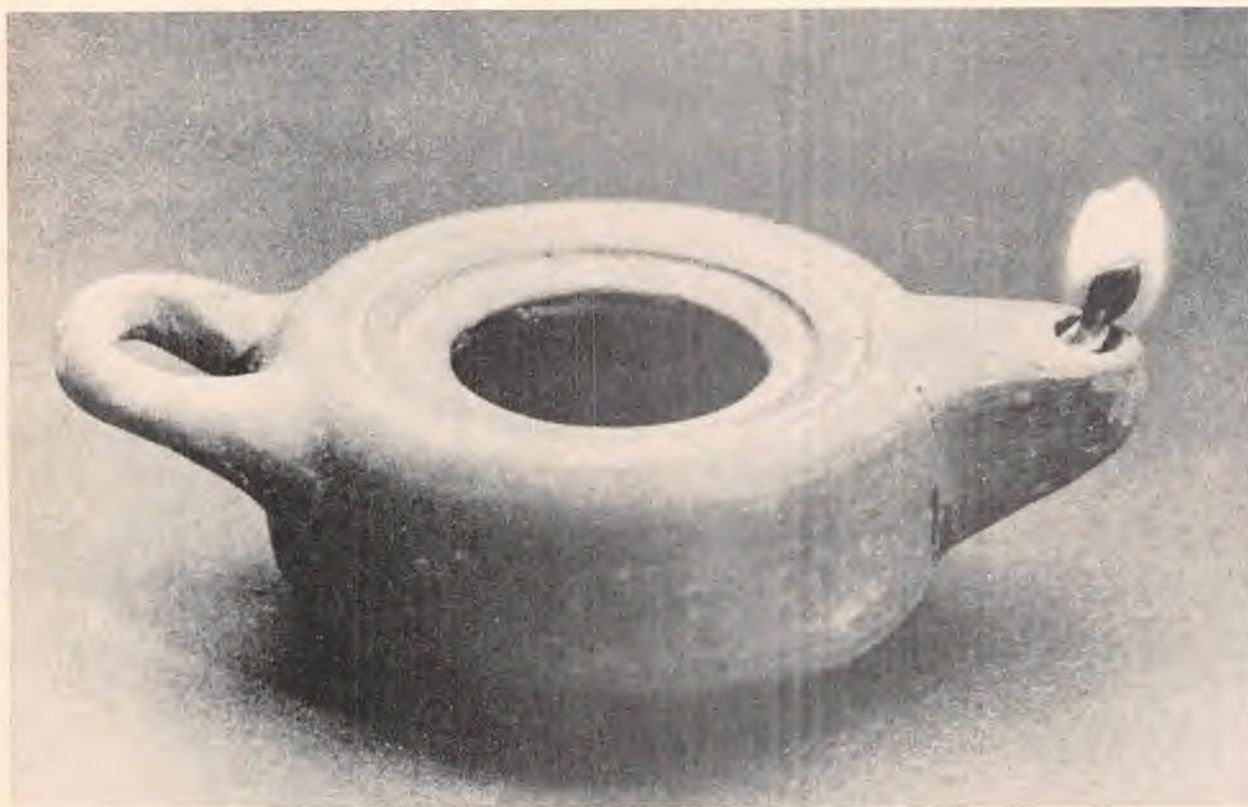


Plate 16: An Oil Lamp

Athens, the Agora L4137

Lamps of the latter part of the fifth century B.C. were of a simple sort. Through the large central hole oil was poured into the hollow lamp and was absorbed by a wick which poked up through the hole at the end of the spout where it was lit, as in the photograph. Such a lamp would burn for two to three hours before drying up.



Plate 17: Runners on a Prize Amphora

Munich, Antikensammlungen 1456 (J. 656) Height 0.61 m.

This shape of vase is known as a Panathenaïc Amphora, since it would appear that the vases were given as prizes in the contests at the Panathenaïc festival. The athlete who won the prize would presumably take it back home with him, thus accounting for the wide distribution of the vases; this example was found at Vulci. The amphora was painted by the Kleophrades painter at the beginning of the fifth century; he produced work in red-figure (cf. plate 8), but, like all other artists, continued to use black-figure technique for this special class of vase. The scene depicted is, of course, one of the running contests at the festival.



Plate 18: Achilles and Ajax

Toronto, Royal Ontario Museum C.863 Height of vase 21.9 cm.

The scene on this Athenian black-figure amphora, painted in the latter part of the sixth century B.C., is based on a much more famous representation of the two heroes playing "checkers". The original composition, again painted on an Attic black-figure amphora, is now in the Vatican Museum; it was painted by one of the great Athenian artists, Exekias, sometime between 550 and 530 B.C.

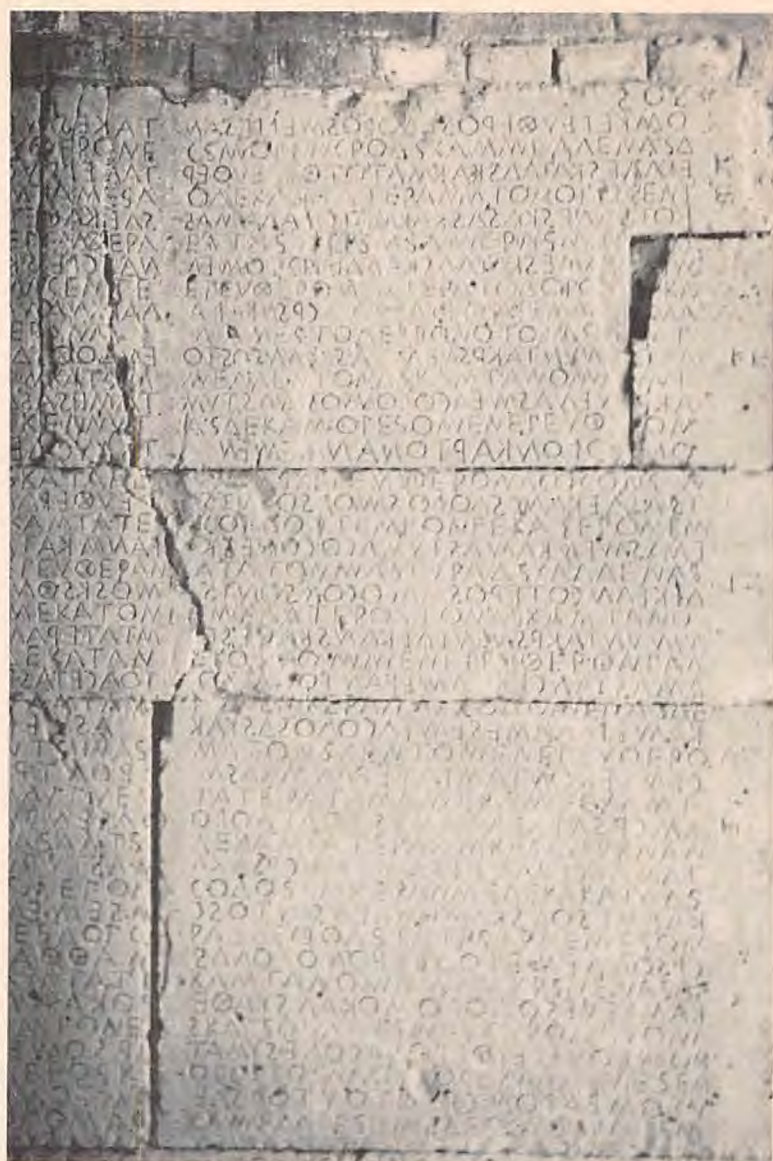


Plate 19: The Law Code of Gortyn, Crete.

The photograph shows the beginning of the code of laws of the city of Gortyn in Central Crete. The whole code is inscribed in ten columns of writing. It was originally cut on the side of some public building between 480 and 460 B.C., and the blocks were subsequently re-erected in the wall of the Roman theatre of the city. Although they were inscribed in the first half of the fifth century B.C., there is reason to think that the actual laws may have come into being at an earlier date. The text is cut in archaic letters and in the manner known as *boustrophedon*, that is, one line reads right-to-left, the next left-to-right, the following right-to-left, and so on. The form of Greek encountered in it is the Cretan Doric dialect; further details of the text and its contents are given at the end of Volume Two.



Plate 20: Athenian Silver Coin (Tetradrachma).

McGill University
Collection of Ancient Greek Coins

Diameter 2.5 cm.

Athenian coins normally have the head of the tutelary goddess Athena on the obverse (right). She is looking right and wears a helmet decorated with three laurel leaves. The reverse (left) is also characteristic of Athenian coinage having the owl, a bird associated with the cult of Athena, the spray of olive, a tree sacred to Athena, and the letters ΑΘΕ, i.e. the first three letters of the city's name.



*Plate 21: Portrait of Demosthenes
(384 - 322 B.C.)*

Ny Carlsberg Glyptothek, Copenhagen, I.N. 2782
Height 2.02 m.

The most famous of Athenian or Greek orators was Demosthenes, who lived in the century after Socrates, and whose eloquence shaped much of Athens' policy during the troubled period which culminated in the Macedonian take-over of most of Greece. Many portraits of him have survived, this being perhaps the best preserved. It is probable that many of the extant portraits, including this one, are Roman copies of a bronze statue originally created by Polyeuktos, c. 280 B.C.



Plate 22: Part of Athenian Red-figure Cup

Berlin, Staatliche Museum F2285 Diameter 28.5 cm.

This well known cup by the artist Douris, was painted in the early years of the fifth century B.C. The side shown above is decorated with two scenes of lessons in a music school. To the left a youth is being taught to play the lyre. In the centre sits a teacher of poetry and to his right stands the young pupil who is learning to declaim the lines on the scroll which the teacher holds open. Behind the youth a man sits listening; from the long staff he holds we may presume that he is a professional bard or rhapsode (cf. Plate 8).



Plate 23: An Acrobat from South Italy

British Museum F232 Height 28.2 cm.

This hydria, belonging to the "Foundling Group" was painted by an artist of Campania in Southern Italy in the second half of the fourth century B.C. It is another example of the depiction of entertainers on South Italian vases (cf. Plate 12).

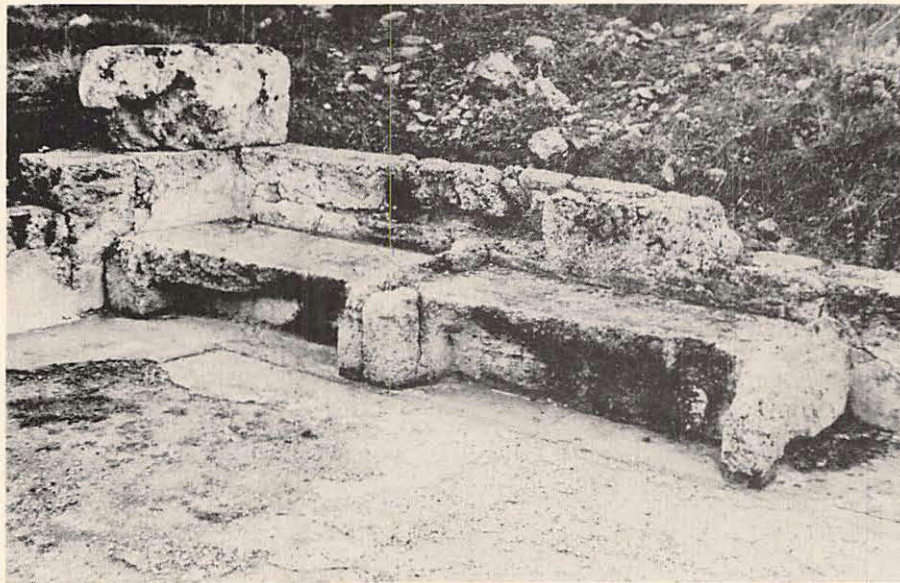


Plate 24: Stone Benches in an Ancient Dining Room

Sometime around 300 B.C. activities at the sanctuaries of Hera at Perakhóra took on a new lease of life. This led to the construction of a number of new facilities for those attending festival celebrations, especially cisterns and other water works, and eating establishments. In one of the latter, consisting of two dining rooms, the couches were made of stone; two are shown above.

The ancient dining room is typified by an odd number of couches and an off-centre door in one side. This door takes the place of a couch, as shown in the diagram of a ἐπτάκλινος below.

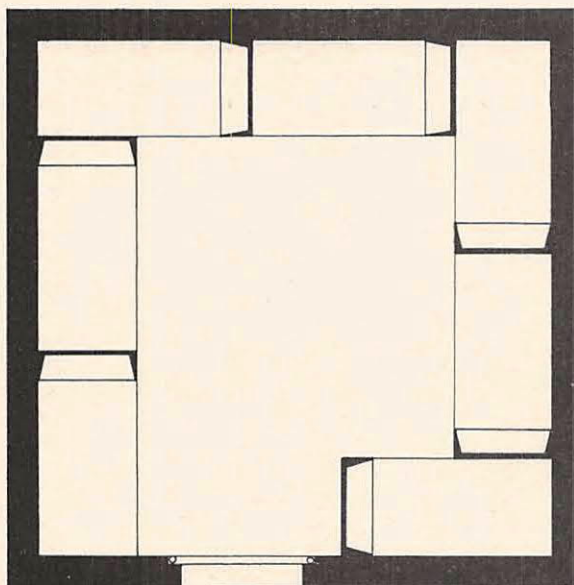




Plate 25: Woman at her Toilet

Birmingham (U.K.) Museum and Art Gallery 1618.85 Height 26.7 cm.

On this hydria, painted 440-430 B.C., the Dwarf Painter depicts a woman seated before a low table, holding an alabastron or perfume jar in her right hand. Her maid stands to the other side of the table.

Reprinted by permission of the Birmingham Museum and Art Gallery



Plate 26: The Interior of a Spartan Cup

Cabinet des Médailles, Paris, 4899 Diameter 29.75 cm.

This cup, painted around 560 B.C., is from the hand of one of Sparta's most important artists; the painter is known as the Arkesilas painter from the subject of this particular vase. Arkesilas II, King of Cyrene, sits to the left supervising the weighing and storing of wool (?). Note the detailed depiction of the weighing balance. Since Arkesilas was king of Cyrene, it was long thought that this vase and other related pottery was Cyrenaic in origin, until the British excavations at Sparta early in this century proved quite clearly that *this* city was the home of the pottery. The area around Sparta is known as Laconia; hence the pottery is now termed Laconian. The great artistry of this pottery is one of the many facts concerning sixth century Sparta which show that the city was then far from being the austere, solemn and highly militaristic place it was later to become.



Plate 27: Chariot Driving

Tarquinia Museum RC 4195 Height 37 cm.

This krater is another fifth century B.C. Athenian vase exported to Southern Italy: it was found at the Etruscan city of Vulci. A warrior and his driver pass before Athena at speed.

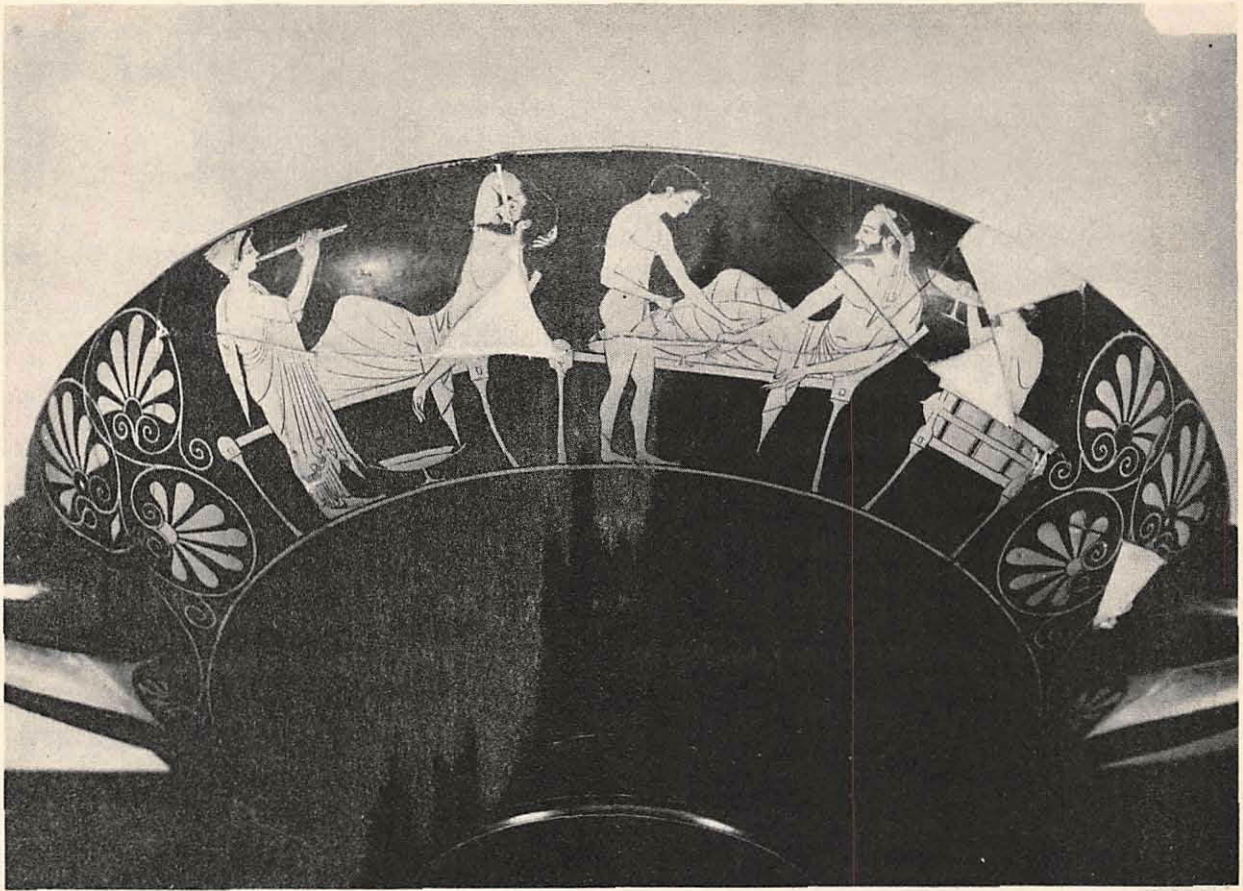


Plate 28: Symposium Scene

British Museum E38 Diameter 32.5 cm.

This cup by Epiktetos, painted in the last quarter of the sixth century B.C., was another export from Athens to Vulci in Italy. The side of the cup shown here depicts three diners at a symposium; the one to the left is being entertained by a girl flute-player; in the centre another diner is having his cup replenished by a servant boy; and on the right the third member of the party sits drinking. Note how the third couch is seen from the side; presumably the couch is in the corner of the room (cf. Plate 24).

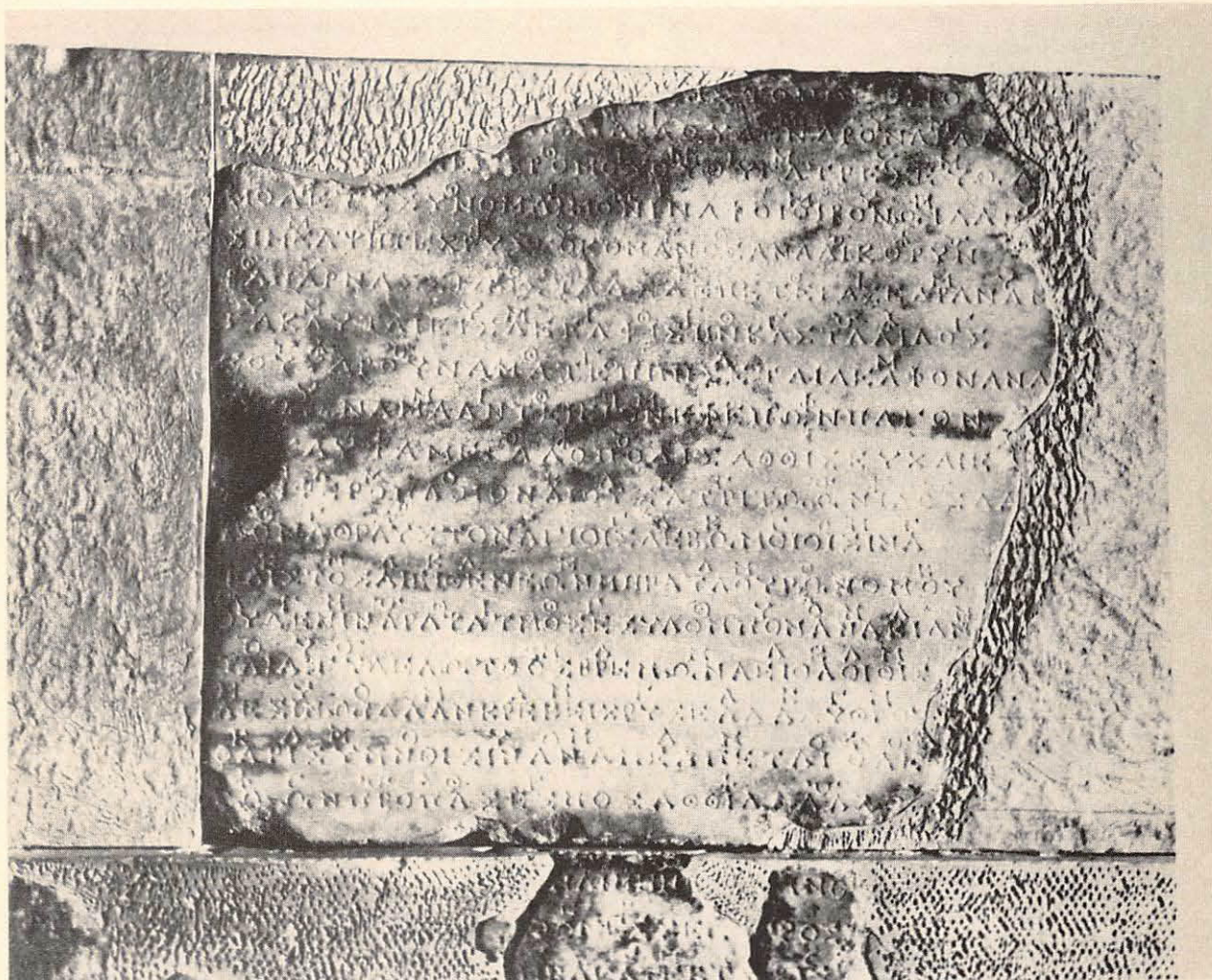


Plate 29: A Hymn to Apollo

Delphi Museum 517 Height of inscribed block 35 cm; of letters 7 mm.

A large number of Greek inscriptions are metrical, especially those of a commemorative or funerary nature. Perhaps the most unusual are the hymns to Apollo found at his great sanctuary of Delphi where they were carved on the wall of the Athenian treasury. The largest fragment of the "first" hymn is shown above: the hymn was carved in two parts of which this is the first, almost complete. The special nature of these hymns lies in the letters placed at various intervals above the lines of the text. These letters are a form of musical notation indicating the pitch of the voice for the syllable(s) beneath. See appendix I for further details on the inscription and its notation.

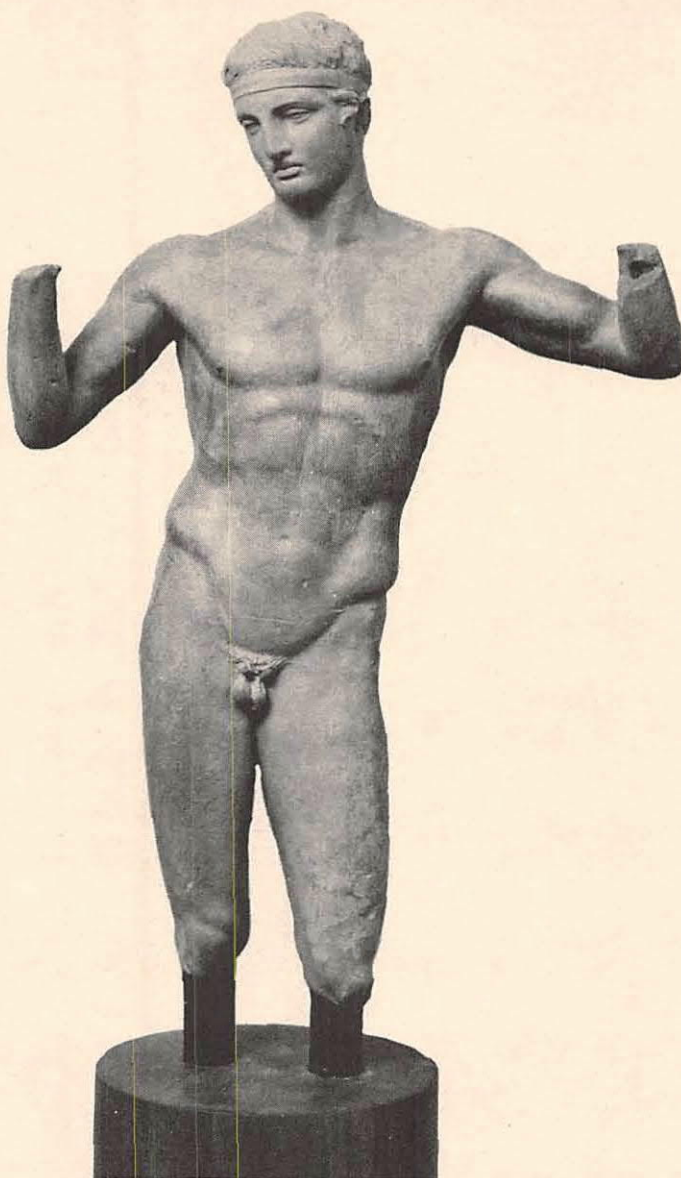


Plate 30: The "Diadoumenos"

New York, Metropolitan Museum 32.11.2 Height 29 cm.

This terracotta statuette is a miniature copy of the large sculpture of the same name by Polykleitos, carved 440-430 B.C. The youth, an athlete, wears the tainia, or band of victory, around his head. A comparison with Plate 10 will show the rapid advance made by Greek sculptors in the period of less than a century preceding the work of Polykleitos. The arrival at an ability to depict human beings realistically soon led to an increased interest in portraiture and the sort of work seen in Plates 1 and 21.

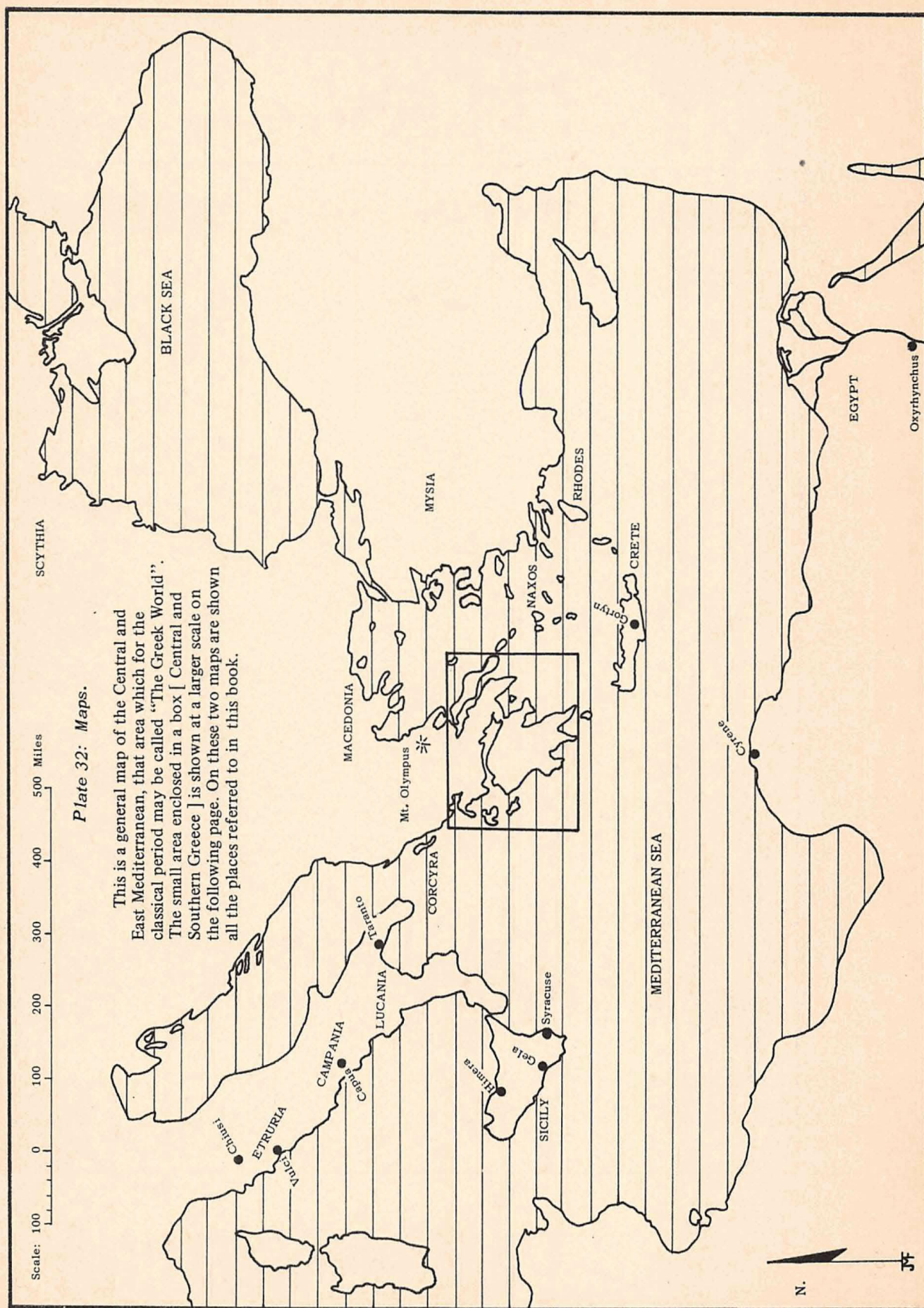
The Metropolitan Museum of Art, Fletcher Fund, 1932



Plate 31: An Athenian Wine-cooler, or Psykter

British Museum E768 Height 28.5 cm.

This vase, another masterpiece of the artist Douris (cf. Plate 22) from the very early fifth century, shows a scene of revelling satyrs or silenoi. These odd creatures, with the body of a man, but the ears and tail of a horse, were the male attendants of Dionysus. Since one of Dionysus' rôles was that of god of the wine, his attendants are frequently depicted, as here, in drunken scenes. On the left a satyr is standing on his hands drinking out of a cup; to the right another sprawls backwards while two of his companions pour more wine into his mouth from both a wine-skin and an oinokhōe ("wine jug") at the same time! The vase has this peculiar shape so that it might be filled with wine and then stood in a bowl of cold water; the rather spread shape of the vase thus ensures that a greater surface of the wine would be cooled.



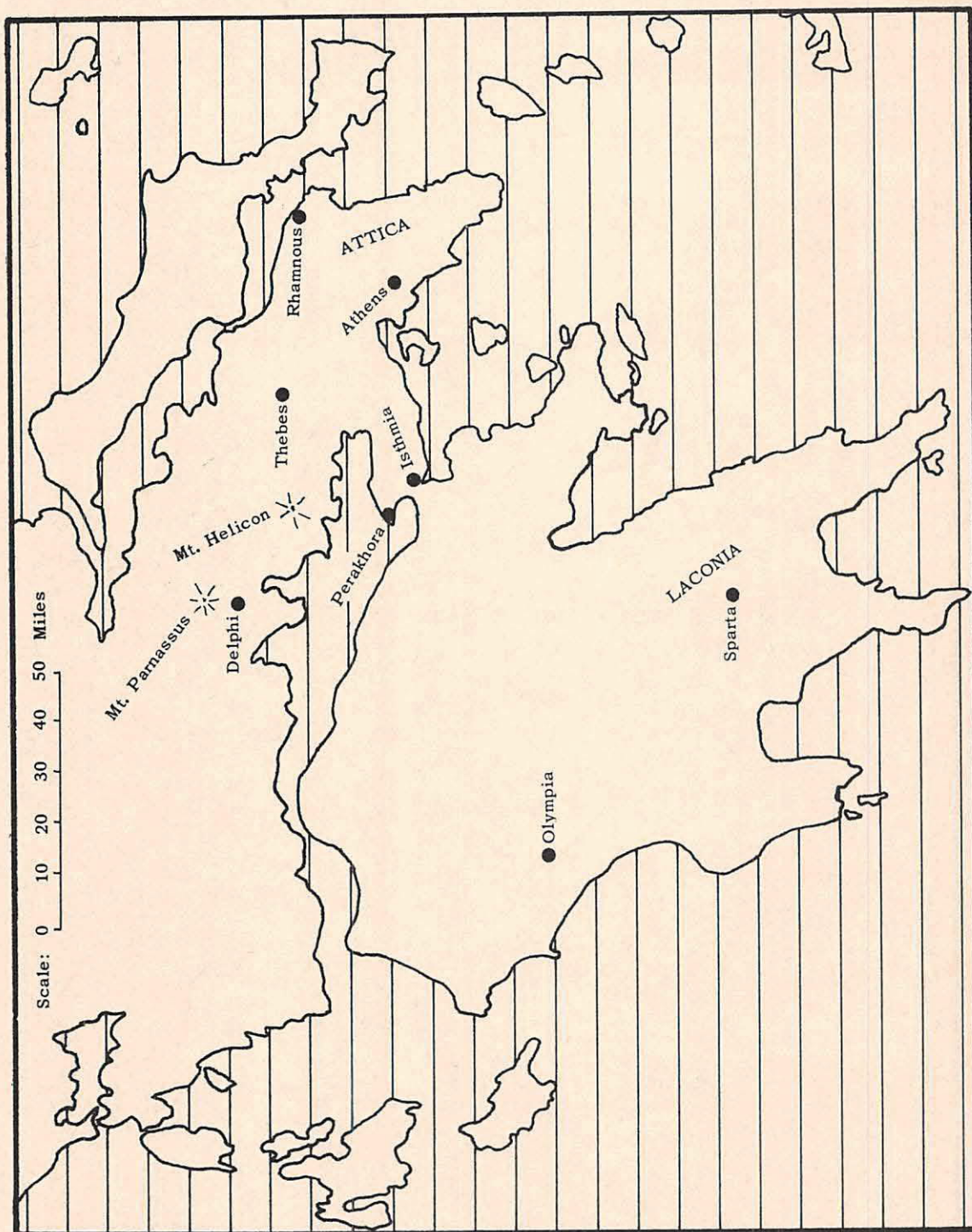


Plate 32: Maps [Continued].

